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Oriental Literature.

VOL. II.

" The manners of the East, amidst all the changes of government and religion, are still the same; they are living impressions from an original mould; and at every step some object, some idiom, some dress, or some custom of common life, reminds the traveller of ancient times; and confirms above all, the beauty, the accuracy, and the propriety of the language and the history of the Bible."

MORIER's *Second Journey through Persia*. Preface, p. 8.

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Oriental Literature,

APPLIED TO THE

ILLUSTRATION

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OF THE

SACRED SCRIPTURES;

ESPECIALLY WITH REFERENCE TO

ANTIQUITIES, TRADITIONS, AND MANNERS;

COLLECTED FROM THE MOST CELEBRATED

WRITERS AND TRAVELLERS,

ANCIENT AND MODERN.

DESIGNED AS A SEQUEL TO

Oriental Customs.

BY THE REV. SAMUEL BURDER, A.M.

LATE OF CLARE HALL, CAMBRIDGE; LECTURER OF THE UNITED PARISHES OF CHRIST-CHURCH, NEWGATE STREET, AND ST. LEONARD, FOSTER LANE, LONDON; AND CHAPLAIN TO HIS LATE ROYAL HIGHNESS THE DUKE OF KENT.

Custom is the principal magistrate of man's life.

LORD BACON.

2-13

IN TWO VOLUMES.

VOL. II.

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ORIENTAL LITERATURE:

APPLIED TO THE

ILLUSTRATION

OF THE

SACRED SCRIPTURES.

No. 734. — PSALM i. 3.

He shall be like a tree planted by the rivers of water.

BY rivers of water we are to understand canals, which in those parts of the East that are traversed by rivers, are conducted from them into the country; as in Egypt, from the Nile; in Erak Arabi, (ancient Babylonia) from the Euphrates. "Such canals are very generally bordered with trees. For, when, during the heat of summer, in this climate, all the verdure of the trees and fields dries up, so that the most pleasant pastures resemble parched deserts, and a stranger unacquainted with the nature of the climate, might believe that the land would never resume its verdure, nor a tree its foliage; the trees planted near the water, from which they draw constant refreshment, even during the greatest heat remain unchanged in their verdant dress." J. E. FABER, on HARMER, vol. ii. p. 332. It has been supposed, that the poet in the above passage alluded to a particular tree. Thus, HASSELQUIST, *in his Journey to Palestine*, (p. 226.) says, "David attributes to this tree properties which clearly indicate that he refers to a particular tree. These properties are such, that they suit no other tree but the Oleander,

(Nerium, *Linn.*) which is very abundant in these countries." This tree, as RAUWOLF also observes, (*Travels*, b. ii. c. 12.) grows very frequently in Palestine, at the water side, in the form of the olive-tree, with leaves resembling the laurel, (whence it is also called Rhododaphne,) and with blossoms like roses, of a purple colour, but without smell, and are fatal, if not to all animals, yet to the ass, on which account it is called asses-bane by the Arabs. But the poet speaks of a tree bearing fruit, and as we must presume, wholesome fruit; and this is not applicable to the Oleander. There is more probability in FABER's conjecture, (*loc. cit.* 334.) that the poet had in his mind the beautiful pomegranate-tree, which by its thick and shining olive, and myrtle-like leaves, is a pleasing object to the eye, while its deep red fragrant blossoms, mingled with the green foliage, delights the smell, and which has obtained such a distinguished rank among the trees of the East, by its well-tasted and beautiful fruit, that the Chaldean commentator of *Solomon's Song*, (viii. 2.) makes this fruit to be the food of the just in Paradise. ROSENMÜLLER.

No. 735. — i. iv. *The chaff which the wind driveth away.*] We must recollect here, that in the East the threshing-floors are places in the open air, (*Gen.* l. 10.) on which the corn is not threshed as with us, but beaten out by means of a sledge, in such a manner that the straw is at the same time cut very small. "When the straw is cut small enough, they put fresh corn in the place, and afterwards separate the corn from the cut-straw, by throwing it in the air with a wooden shovel, for the wind drives the straw a little farther, so that only the pure corn falls to the ground." THEVENOT'S *Travels*, part ii. b. 1. c. v. p. 81. ROSENMÜLLER.

No. 736. — ii. 1. *The heathen.*] The Hebrew word which Luther has translated Heathen (Gojim) signifies, in fact, people in general; but it is used in the Old Testament, for the most part, and by the later (and even modern) Jews, exclusively of other nations who are not Jews, and that with a contemptuous and odious secondary meaning. Other nations, also, have similar names for foreigners, and for such as are not of their religious faith. Thus the

Greeks and Romans called them Barbarians, that is properly, inhabitants of the desert. See D'HERBELOT's *Orient. Bib.* under BERBER and HÖST's *Account of Fez and Morocco.* The Arabs called them Adschem, by which they mean, first, their neighbours the Persians, and then all foreigners in general. The Mahometans call all the people of the earth, who do not believe the pretended divine mission of Mahomet, Kuffar in the plural, Kafar in the singular; and by a corrupted pronunciation, Gaur, which signifies unbelievers and infidels. See MURADGEA D'OHSSON's *General Description of the Ottoman Empire.* Hence the name Kaffers, which the inhabitants of the south-eastern coast of Africa received from the Mahometan Arabs. See LICHTENSTEIN's *Travels in Southern Africa*, vol. i. p. 391. ROSENMÜLLER.

No. 737. — ii. 7. *Thou art my son.*] This expression of Jehovah, *thou art my son*, signifies, *thou art king.* Kings and princes in the language of the ancient world were called the *sons of God*, according to the notion which was common to all antiquity, that the princely dignity was of divine origin, and sacred. Kings were regarded as the representatives and vicegerents of the gods. In HOMER, "the sons of Jupiter," "descendants of the great Jupiter," "*begotten of God*," are the usual titles of kings and princes. The same custom prevailed among the ancient Egyptians and Persians. See K. D. ILGEN, *Commentat. de notione tituli Filii Dei, Messiæ, hoc est, Uncto Jovae, in libris S. S. tributi, Jen.* 1794. reprinted in the *Seventh Part of the Memorabalia*, published by Dr. *Paulus.* The Chinese still call their emperor Tientsee, that is, the Son of Heaven, or God. See BRAND's *Travels*, p. 336. DU HALDE's *Description of the Chinese Empire*, vol. ii. According to this notion, which was usual also among the Hebrews, Jehovah, (2 *Sam.* vii. 14.) speaking of the Great King, the Messiah, who is one day to arise in David's family, says, *I will be his father, and he shall be my son.* And in *Psalm* lxxxix. 27. *Also I will make him my first-born, higher than the kings of the earth. Psalm* lxxxii. 6, It is said of the kings of other nations, *Ye are gods and all of you are children of the Most High.* ROSENMÜLLER.

No. 738. — ii. 9. *A rod of iron.*] The rod in remote antiquity was a wooden staff, not much shorter than the height of a man, with golden studs or nails, or sometimes ornamented at the top with a round knob, such as are seen in the hands of the Persian kings on the monuments of Persepolis. JUSTIN (xliii. 3.) says, "that at the time of the rape of the Sabine virgins, the kings, as insignia of their dignity, bore, instead of the diadem, long staves, which the Greeks called sceptres. Hence it may be conceived how, in HOMER, kings made use of the sceptre to strike with. *Iliad* ii. 198. 265.

The sceptre as well as throne is often used as a symbol of government. Hence in *Psalm* xlv. 6. *a right sceptre* is the emblem of a just government. And in the above passage it is said of the king celebrated in this Psalm, that he would break his enemies with *a rod of iron*, by which his dominion is represented as terrible and destructive over those who oppose him. The sense is, that he will conquer them with irresistible power. A similar picture is given of the Messiah in *Numbers* xxiv. 17. *There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners* (according to *Luther*, the "princes") *of Moab.* ROSENMÜLLER.

No. 739. — iii. 4. *Selah.*] The commentators are pretty well agreed that the word, which always occurs at the end of a passage, refers to the singing of the Psalms, or to the instrumental accompaniment of them; but they differ greatly respecting its meaning. The great musical critic MATHESON, in a work expressly dedicated to this word, (*Selah Explained, Hamburg*, 1745.) reckons no less than twelve different opinions respecting its meaning. Having examined and rejected eleven of them, he proceeds, (page 18.) "and so I am hitherto the first in the twelfth class, who consider Selah to be clearly a sign of a prelude, interlude, or finale with instruments; in short, for what is called a ritornello. This explanation of ours agrees with the Greek interpretation of the word Selah, with the *Diapsalma*, which by no means signifies a *Da Capo*, but such a piece of instrumental music as may be *throughout* (διὰ) interpreted, sometimes at the beginning,

sometimes in the middle, or sometimes at the end of a piece of vocal music, and, if required, may be repeatedly introduced." This explanation is led to by the detailed and learned observations which the Chancellor Von MOSHEIM has given upon *Diapsalma*, in a note to the forty-seventh of CALMET's *Biblical Researches*. HERDER (in his *Spirit of Hebrew Poetry*, part ii. p. 376.) thinks that Selah signifies neither *da capo*, nor *pause*, nor *intermezzo*, but a change of the measure, which might be expressed by transition into another time or mode. "We know," he continues, "from all travellers, that the Orientals love a very monotonous, and as the Europeans think, dull music, but that at certain passages they suddenly change the time, and go into another melody. This was probably done where *Selah* stands in the Psalms. The tenor and character of the song was changed, and as the melody was not so accurately marked for the vocal and instrumental performances, this *Nota Bene* was placed in the song-book at the principal passages. Songs full of passion have it the most frequently, especially where the character of the song is most changed; uniform didactic and monotonous psalms have it not at all. Where it stands at the end of a song, it perhaps indicates the connecting or combining of several psalms. Thus in 1 *Chron.* xvi. parts of four several psalms are joined together. *Psalms* xxxii. and xxxiii. were probably sung together." FORKEL, however, (in his *General History of Music*, vol. i. p. 154. § 67.) prefers the above quoted opinion of Matheson, that Selah indicates a ritornello, and that in most places the melodies sung were repeated either by instruments or by different choruses. K. G. ANTON inferred from the accents affixed to the word Selah, that it indicated a repetition at the end of a strophe, or a perfect close. See his attempt to decypher the melody or harmony of the ancient Hebrew songs, in the *New Repository for Biblical and Oriental Literature*, vol. ii. p. 139. ROSENMÜLLER.

No. 740. — iii. 7. *Thou hast broken the teeth of the ungodly.*] In the same manner in the battle of Ohod, Mahomet was wounded in the face by a stone thrown from a

sling, and his four front teeth struck out. ABULFEDAS's *Annals*, part i. p. 94.

No. 741. — v. 7. *In thy fear will I worship toward thy holy temple.*] It is very natural that people when praying, should turn the face towards the quarter where the place dedicated to the Divinity is situated, and which is considered as his abode. Hence the Jews prayed with their faces turned towards the temple (1 *Kings* viii. 38. 44. 48.); and those residing out of Jerusalem, turned it towards that point of the heavens in which Jerusalem lay. *Dan.* vi. 10. Thus the Mahometans when praying, always turn their faces towards Mecca. "Kibble," says BJÖRNSTAHL, (*Travels*, vol. iv. p. 213.) "signifies in Arabic the point towards which all true Musselmen turn their faces when praying; whether in the open air or in their temples, where it is always marked by a niche, in which not only the iman stands, but also some finely written copies of the Koran are lying. This point is always towards Mecca; for there stands the Kiabè, or quadrangular house, said to have been first built by Abraham and Ishmael, and which is the great sanctuary of the Mahometans, for the sake of which such great pilgrimages are annually undertaken to Mecca, and thence to Medina, where Mahomet is buried." ROSENMÜLLER.

No. 742. — v. 12. *With favour wilt thou compass him as with a shield.*] A shield is a defensive piece of armour, and is used to ward off the blows that are aimed at the person who wears it. In this passage of the Psalmist it is spoken of in a different sense. It is to be used by a divine power for the preservation of the people of God: and, connected with their safety, they are to be honoured and exalted: and both their preservation and exaltation are to be so complete, that they are said to be compassed about with the favour of God as with a shield, in the same manner as a person completely covered with, or elevated upon a large broad shield. This interpretation of the words is paralleled by a practice, which, subsequent to the age of the Psalmist, obtained among the Romans, of which the following instances may be selected. "Brinno was placed

on a shield, according to the custom of the nation, and being carried in triumph on the shoulders of the men, was declared commander in chief." TACITUS *Hist.* l. iv. c. 15. Julian was exalted on a shield in the presence and amidst the unanimous acclamations of the troops. GIBBON'S *Roman Empire*, vol. iv. p. 10. GREGORY DE TOURS informs us, that kings among the Franks were chosen in the same manner. Plaudentes tam parmis quam vocibus Clodovechum Clypeo evectum super se regem constituunt. Lib. ii. s. 40.

The shields of the ancients, as a scholiast observes upon the *Iliad* ii. 389. were so large as almost to cover a whole man, and hollowed, so that they in a manner inclosed the body in front. Hence HOMER speaks of the surrounding shield. *Iliad* v. 453. TYRTÆUS, in the second of his *Hymns* (v. 23. 24.) still extant, says, "The warrior stands in the contest firm upon both feet; the hollow of the spacious shield covering below his sides and thighs, and his breast and shoulders above."

No. 743. — vi. Title. *To the chief musician on Neginoth, upon Sheminith.*] This superscription is in LUTHER "*upon eight strings.*" I can hardly think that a musical instrument of eight strings is meant here, as the Hebrew word (*Scheminith*) does not appear among the musical instruments mention in the Old Testament. The meaning of the Hebrew word is, *Octave;* and in 1 *Chron.* xv. 21, where the singers of the temple are enumerated, it stands after a word which properly signifies *Virgins*, (*Alamoth,*) and may, therefore, signify a treble part which was sung by women. "Might not this," says FORKAL, (*General Hist. of Music*, vol. i. p. 142.) "have signified among the Hebrews nearly the same that 'virgin air' signified among the German poets, called master-singers in the middle ages? Perhaps the opposite expression, *Scheminith*, by which we understand the bass, or man's voice, may be in like manner compared with the 'grundweifz' of the master-singers." Master-singers were a kind of professional bards or poets, who flourished in Germany from 1347 to 1519, and formed a corporate body. ROSENMÜLLER.

No. 744. — vi. 5. *In the grave, who shall give thee*

thanks?] By the Hebrew word (*Sheol,*) here translated grave, and which *Luther* generally translates *Hell,* is meant the abode of departed souls, which, according to the opinion of the ancients, wander about there without consciousness, like shadows. The Greeks called this land of shades Aïs, Aïdes, Hades, (*i. e.* the place where one does not see, land of darkness); the Latins, Orcus, (ὄρκος, pit.) In conformity to these notions, it is also said in *Psalm* lxxxviii. 12. *Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* And in *Isaiah* xxxviii. 18. *For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.* The ancient Greeks also imagined the inhabitants of the land of the dead to be insensible shadows. HOMER, *Odyss.* xi. 475. ROSENMÜLLER.

No. 745. — vii. 12. *He hath bent his bow, and made it ready.*] The Hebrew signifies literally, "that he hath trodden on his bow," that is, to bend it. ARRIAN, in his *Account of India*, chap. xvi. p. 331. ed. *Gronov.* says, "Such of their warriors as combat on foot, carry a bow which is as long as a man. When they want to bend it, they set it upon the ground, and tread on it with the left foot, while they draw on the string." ROSENMÜLLER.

No. 746. — vii. 13. *He ordaineth his arrows against the persecutors.*] This sentence may be rendered more accurately, "he makes his arrows burning." The image is deduced from such fiery arrows as are described by *Ammianus Marcellinus*, xxiii. 4. They consisted of a hollowed reed, to the lower part of which, under the point or barb, was fastened a round receptacle, made of iron, for combustible materials, so that such an arrow had the form of a distaff. The reed, as the above author says, was filled with burning naphtha; and when the arrow was shot from a slack bow, (for if discharged from a tight bow the fire went out,) it struck the enemies' ranks and remained infixed, the flame consuming whatever it met with; water poured on it increased its violence; there was no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with tar

and pitch, and set fire to, are described by *Livy*, xxi. 8. as having been made use of by the inhabitants of the city of Saguntum, when besieged by the Romans. An allusion to such arrows is also made in *Ephesians* vi. 16. ROSENMÜLLER.

No. 747.—ix. Title. *To the chief musician upon Muthlabben.*] This superscription is translated by *Luther*, "to be sung by the beautiful youth." The Hebrew words which *Luther* has thus rendered, are, probably, the first words of a divine song generally known in the time of David, to the tune of which this psalm was to be sung. "It is more than probable," says FORKAL, (*Hist. of Music*, vol. i. p. 140.) "that the ancient Hebrews had not a peculiar tune for each poem. We find this want of sufficient melodies in all ancient nations, among whom music had attained only a moderate degree of cultivation. The case was the same through the middle ages: not only spiritual but worldly songs were sung after the few generally known melodies. This custom is still found in all countries where there is no other music than the national songs; for example, in New Zealand, (see *Forster's Voyage*,) in Siberia, Tartary, among the Courland and Livonian vassals, in all the East, &c. Everywhere the national melodies are fixed once for all, and unchangeable, and all new poems must be contrived to suit them. HORACE even had one of his Odes, (*Ode* ii. *to Augustus Cæsar*,) sung to a tune known at that time, which was probably of Grecian origin, and was afterwards sung to the hymn of St John: ut queant laxis resonare fibris, etc. And do not we proceed in the same manner with our church hymns even in our days? Have we not at least a dozen hymns in our books which are superscribed to the tune of "Wer nur den lieben gott läszt walten?" This custom is evidently derived from the remotest antiquity, and is so suitable to the nature of the thing, that there would be more reason to wonder if it were not so, than to be surprised that it is so."

"The ancient fathers of the church, as well as several modern commentators and expounders of the Psalms, have attempted to translate and explain many of their super-

scriptions: thus, for instance, the superscription of the 56th Psalm: 'Jonat Elem Rechokim,' is said to signify, 'of the mute dove among strangers,' of which there is not a word in the whole Psalm. This translation, therefore, has no meaning, unless we take it for granted, that before the composition of the Psalms there was, among the Hebrews, a song with such a beginning, to the tune of which it was to be sung."

"Another reason why I believe that these superscriptions, if not all, yet most of them, merely served to denote a certain melody, is, that also in the middle ages similar superscriptions were used chiefly by the master-singers, for the same purpose. Thus, for example, in the poems of some master-singers, collected by *Wagenseil*, we find the following superscriptions: 'In the quick plough tune,' 'in the high cheerful praise tune,' &c. and several others. It is true, we do not now know, after the lapse of several centuries, what songs and melodies were meant by these superscriptions; but as they are recomposed in a language which, though altered, yet still exists among us, we are enabled perfectly to understand what their true meaning may have been. In general, popular manners and customs are of so durable and unchangeable a nature, are propagated from nation to nation with so little change for thousands of years, or arise with as inconsiderable differences among every nation, on similar occasions and in a similar manner, that I am very much inclined to believe that not only the Hebrew custom of the superscriptions to the hymns and songs, but also many other peculiarities belonging to them, existed through the greatest part of the middle ages, and even subsist in our modern times. Whoever would make himself acquainted with the laws and arrangements of the ancient 'master-song,' and discover in it, even in secondary particulars, a striking similarity with the temple hymn of the Hebrews, will find the best information in WAGENSEIL'S work: *Vonder Meistersänger haldseeligen Kunst, Anfang, Fortribung, Nutzbarkeiten und Lehrsätzen.* Instead of the superscriptions to the Psalms, 'a golden jewel of David.' *Psalm* xvi. or 'the roe which

is hunted early,' *Psalm* xxii. we find in the master tunes, as they are called, such expressions as 'the golden tone of Barthel Regenbogen,' &c."

The same opinion that the superscriptions of the Psalms may be compared with the tunes of the master-singers, had been already entertained by I. C. FABER, in his notes to the German translation of *Harmer's Observations on the East*, vol. ii. p. 174. If we consider the matter, it is possible that some titles of the Psalms were indicative of melodies known at that time. David probably arranged his poems so as to suit them, as Hans Sachs and other master-singers did, according to the tunes prevailing in their times. I, in fact, find between these and those superscriptions so great a similarity, that it is remarkable that nobody, as far as I know, ever attempted a comparison between them. I here annex a short list of such ancient master tunes:

1. The short tune ... ... with 13 rhymes.
2. The silver melody ... —— 20
3. The rosetune melody ... —— 20
4. The golden tune ... —— 22
5. The morning melody ... —— 27
6. The high mountain melody —— 40

To this it may be added, that, in the Liturgies of the present Syrian Christians, at the commencement of the church hymns, the first words of the more ancient songs are placed to the tune of which the hymns are to be sung. See STEPH. BORGIA, *De Cruce Vaticana*, *Romæ*, 1779. 4. Append. p. xliii. ROSENMÜLLER.

No. 748.—ix. 13. *Thou that liftest me up from the gates of death.*] That is, "thou that deliverest me from the most imminent danger of death, and as it were, bringest me back from the entrance of the region of death, into the land of the living." The Hebrew poets supposed the lower world, or region of death, to have gates. Thus it is said in *Job* xxxviii. 17. *Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?* King Hezekiah, in his hymn of thanksgiving for his recovery, (*Isaiah* xxxviii. 10.) sings: *I shall go to the gates of the grave*, &c. The same

image is found among the Greek and Roman poets. HOMER, *Iliad* viii. 15. *Odyssey* xi. 277. ÆSCHINES, in his third conversation (*on Death*, § 19.) says, "that the courts of the abode of Pluto were shut with iron doors and bolts." See also VIRGIL *Æneid*, vi. 552. OVID *Met.* iv. 439. SILIUS ITALICUS (*Second Punic War*, xiii. 533.) assigns to the lower world ten gates, which he describes at length. ROSENMÜLLER.

No. 749. — ix. 14. *That I may shew forth all thy praise in the gates of the daughter of Zion.*] That is, in Jerusalem, meaning in the temple itself. The *gates of the daughter of Zion* are opposed to the "*gates of death*," mentioned in the preceding verse. Zion is the general name of the mountain, on whose irregular eminences the city of Jerusalem was built. But in a more limited sense, the name of Zion was given to the highest of those eminences, on which, besides a part of the city, the palace of David and several public buildings were built. This Mount Zion was joined on the south side by means of a bridge, with the mountain or hill of Moriah, which was entirely occupied by the extensive buildings of the temple. In the Old Testament, we are often to understand by Zion and Jerusalem, the national sanctuary, the temple particularly, where, as in the above passage, the adoration of God, and the thanksgivings to be publicly offered him, are spoken of. Zion or Jerusalem is called *daughter*, because the Hebrews used to figure cities, communities, and states, under the images of women, and the inhabitants as children. Thus, the *daughter of Tyre*, (*Psalm* xlv. 12.) the *daughter of Babylon*, (*Isaiah* xlvii. 1.) for the city of Tyre and the city of Babylon. Even now, the head of the government of Tunis in Barbary is called Dey, or Day, that is, as D'ARVIEUX observes, mother's brother; because the republic is considered as the mother, the citizens as her children, and the Turkish sultan as the consort of the republic. ROSENMÜLLER.

No. 750. — ix. 15. *In the net which they hid is their own foot taken.*] This image is taken from the catching of wild beasts, by means of strong ropes or nets. LICHTENSTEIN, in speaking of the hunting of the Koofsa,

(Kaffers;) *Travels in Southern Africa*, vol. i. p. 444. says, "They catch much game by means of nets; in the woody districts, they often make low hedges, miles in length, between which they leave openings; in these openings, through which the game tries to escape, they conceal snares, which are placed so ingeniously that the animals are caught in them by the leg, and cannot extricate themselves." Also lions and elephants are caught in this manner; the latter, when they have been brought by means of fire, or by tame elephants, to a narrow place where they cannot turn back, are caught by throwing ropes round their legs.

Ropes and nooses are meant by the figurative expression, *Snares of death*, 2 *Sam.* xxii. 6. which the people of the ancient world used, both in the chase and in war. The word is sometimes rendered *net*, as in this passage. ARRIAN, in his *Treatise on Hunting*, relates, (chap. xxiv. p. 68. of the *Paris* edit. 1644.) that Cyrus met with wild asses in the plains of Arabia, which were so swift, that none of his horsemen were able to catch them. Yet the young Lybians, even boys of eight years of age, or not much older, had pursued them, mounted on their horses, without saddle or bridle, till they threw a noose over them, and thus took them. He gives instructions to pursue stags with trained horses and dogs, till they can be either shot with arrows, or taken alive by throwing a noose over them. These are the strong snares which POLLUX means, when he speaks of the wild asses, (b. v. c. 12. segm. lxxxiv. p. 522.); and they are also the same as those in which Habis, the natural son of an ancient Spanish king, was taken. He was exposed when a child, and suckled by a hind: having grown up among the stags, he had attained their swiftness, so that he fled with them over the mountains, and traversed forests, till he was at length caught in a noose. JUSTIN, b. xliv. c. 4. In the same manner *Ulloa* saw the Guasos (one of the aboriginal Peruvian nations) catch with their nooses (the Spanish lazo) the most active and cautious man as easily as the wild bull. Some English pirates once approaching their shore, and thinking to drive off the Guasos with their fire-arms, the latter threw

their nooses towards the vessels, and so pulled on shore those who had not fallen down at first sight; one who was caught escaped with his life, notwithstanding he had been thus violently drawn from the boat to the shore, the noose having caught him over the shoulder on the one side, and the arm on the other; but it was sometime before he was able to recover his strength. In the same manner the Sagarthian horsemen in the Persian army used their nooses in war. HERODOTUS, b. vii. c. 85. These people, who, according to *Stephanus*, lived on the Caspian Sea, had no other arms than a noose and a dagger, to kill with the one, the enemy whom they had caught with the other. The same is related by PAUSANIAS, of the Sauromati. (b. i. chap. 21.) ROSENMÜLLER.

No. 751. — xiv. 1. *The fool hath said in his heart.*] In great calamity it was in the early ages a Pagan practice, not only to call in question the existence of their deities, but likewise to prosecute them with the most dreadful curses and imprecations. WARBURTON. Some have been of opinion, that by the word *fool*, libertines and profane persons in general are denoted, whose minds were depraved by the viciousness of their hearts. Thus the Platonists styled all wicked men fools, though they seemed to themselves to be very wise.

No. 752. — xvi. 4. *Drink offerings of blood.*] This refers to the custom of many heathen people, to drink the wine of the sacrifice mixed with blood, particularly when they bound themselves by dreadful oaths, and to the performance of fearful deeds. This drink was called by the Romans *vinum assiratum*, because *assir*, according to Festus, signifies blood in the ancient Latin language. In this manner, as SALLUST relates, (*Catil.* chap. xxii.) Catiline took the oaths with his accomplices. "It was said at the time that Catiline, after making a speech, calling on the accomplices of his crime to take an oath, presented them with human blood mixed with wine, in cups; and when every one had drunk of it, after pronouncing an imprecation, as is customary in solemn sacrifices, explained his plan." In a similar manner, SILIUS ITALICUS (*Punic War*, ii. 360.) makes the Carthaginian Hannibal swear, an in-

stance which is particularly suitable to illustrate the above passage, because the Carthaginians were of Phœnician or Canaanite origin. When the prophet Zachariah describes the conversion of the Philistines, he makes Jehovah say, (x. 7.) *And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, shall be for our God.* The drinking of blood at sacrifices was prohibited to the Israelites upon pain of death. *Lev.* iii. 17. vii. 26. xvii. 10. 12. ROSENMÜLLER.

No. 753.—xviii. 2. *The horn of my salvation.*] That is, my strong, mighty deliverer. The image is taken from the bull, whose strength and defensive weapon lies in his horns. Hence a horn is the symbol of strength. Thus *Jeremiah* xlviii. 25. says, *The horn of Moab is cut off;* that is, his power is weakened. *Micah* iv. 13. says, *Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy foot brass; and thou shalt beat in pieces many people. Psalm* cxxxii. 17. *There will I make the horn of David to bud: I have ordained a lamp for mine anointed,* translated by *Luther*, "will make him strong and mighty." The Greeks and Romans made use of the same image. The former said of a bold and valiant man, "he has horns," (DIOGENIANUS, *Prov.* vii. 39.) HORACE says of wine, (*Ode* iii. 18. 21.) that it revived the hope of the afflicted, and gave the poor "horns," that is, courage and strength. See also OVID *Art Aman.* i. 238. and *Exod.* xxvii. 1, 2. ROSENMÜLLER.

No. 754.—xxi. 12. *Therefore shalt thou make them turn their back.*] Literally, according to the usual sense of the Hebrew word, "for thou shalt make them a shoulder." POOLE, in his *Synopsis*, quotes Geierus, Ainsworth, and Junius, as taking it for a heap of earth, which was to serve as a butt to shoot at. Junius observes a like use of the word *dorsum* in VIRGIL, *Æn.* i. 114. In Persia, *posht* signifies the back, and is sometimes used for the shoulders; and *poshta* means a hillock or heap of earth. Ακρωμια (from ακρος, summus, and ωμος, humerus,) is in STEPHENS's Greek *Thesaurus* said to be used metaphorically for the summit of a mountain; as is also Ακρωλενιον from ακρος and ωλενη,

cubitus or *brachium*. Both these metaphors occur in PLINY (*Nat. Hist.* ii. 44.) Montium verò flexus crebrique vertices et conflexa cubito, aut confracta in humeros juga, &c. which passage is referred to by BARTHIUS in a note on *Statius*, who expresses himself in the same manner:

——— Viridesque humeros et opaca theatri
Culmina ceu latæ tremefecit mole ruinæ. *Thebaid* vi. 714.

Thus likewise a place full of hillocks is called *locus humerosus*. COLUMELLA, l. iii. c. 20. A heap of earth or sand is actually used as a butt in the East. This appears from the following description of the butts used by the Turks, when they exercise themselves in archery, which is given by BUSBEQUIUS in his *Third Letter* relating to his concerns with that people. Scopi aggerem a solo quatuor plus minus pedes excitant, e terra sabulosa tabulis circumsepta. Perhaps the same kind of butt was used by the ancient Greeks. See a Greek proverb in ERASMUS's *Collection*, *Chil.* i. *Cent.* 6. *Prov.* xxxvi. MERRICK.

No. 755. — xxii. Title. *Aijeleth Shahar.*] Many nice observations have been made on the titles of the *Psalms*, but attended with the greatest uncertainty. Later Eastern customs, respecting the titles of books and poems may, perhaps, give a little more certainty, but great precision must not be expected.

D'Herbelot tells us, that a Persian metaphysical and mystic poem was called "The Rose Bush." A collection of moral essays, "The Garden of Anemonies." Another Eastern book, "The Lion of the Forest." That Scherfeddin al Baussiri, called a poem of his, written in praise of his Arabian prophet, who, he affirmed, had cured him of a paralytic disorder in his sleep, "The Habit of a Derveesh;" and because he is celebrated there for having given sight to a blind person, this poem is also intitled by its author "The Bright Star." Other titles are as strange; as *Gulistan*, the region of roses. *Boostân*, the garden. *Derj el Durrar*, the casket of pearls. *Ajaeeb al Makhlookhat*, the wonders of creation. *Bahar Danish*, the spring of knowledge. *Nigaristan*, the gallery of pictures, &c.

No. 756. — xxii. 9. *But thou art he that took me out*

of the womb.] It was anciently the custom, when a child was born, to lay it upon the ground, and then he who lifted it up from thence declared himself to be its father, and took the care of its maintenance. *Gen.* xxx. 3. l. 23. When the poets would exaggerate the happiness of a man, to whom all things succeeded according to his desire, they said that he was taken up by some god or goddess.

No. 757. — xxii. 16. *For dogs have compassed me.*] "The dog," says POIRET, (*Travels in Barbary*, vol. i. p. 253.) "loses in Barbary, as in the East in general, a part of those social qualities which make him the friend of man. He is no longer that domestic, mild, insinuating animal, faithfully attached to his master, and ever ready to defend him, even at the expense of his life. Among the Arabs he is cruel, bloodthirsty, always hungry, and never satisfied. His look is savage, his physiognomy ignoble, and his appearance disagreeable. The Moors grant him, indeed, a corner of their tent; but this is all. They never caress him, never throw him any thing to eat. To this treatment, in my opinion, must the indifference of the dogs towards their master be ascribed. Very often they have not even any master. They choose a tent as a place of refuge; they are suffered to remain there, and no further notice is taken of them. Refuse, carrion, filth, every thing is good enough for them, if they can but appease their hunger. They are lean, emaciated, and have scarcely any belly. Among themselves they seldom bite each other; but they unite against the stranger who approaches the Arab tents, furiously attack him, and would tear him to pieces if he did not seek safety in flight from this starved troop. If any person were unable to defend himself, or had the misfortune to fall, he would be in danger of being devoured, for these dogs are very greedy after human flesh." D'ARVIEUX (*Manners of the Bedouin Arabs*, p. 86.) also observes, that the Bedouin Arabs keep a great number of dogs, which run about in and out of the camp, begin to bark at the least noise they hear, and answer each other. "These dogs," says he, "are not accustomed to see people walking about late at night, and I believe that they would tear any one in pieces who should venture to ap-

proach the camp." "In Morocco," says Höst, (*Travels*, p. 294.) "there are dogs in abundance, and as the greater part of the Moors have scarcely enough to live on for themselves, much less to feed dogs, they suffer them to lie about the streets so starved that they can hardly hang together, and almost devoured by fleas and vermin. But these dogs, which do not move during the day-time, though they are frequently trodden on, are so insupportable in the night, not only on account of their barking, bellowing, and cries, but also because they are so savage and sleep so little, that nobody is able to go through the streets without a watchman."

"During all the long tour through this dreary and melancholy city, (Alexandria, in Egypt,) Europe and its liveliness was pictured to me only by the bustle and by the activity of the sparrows. I here no longer recognized the dog, that friend of man, the attached and faithful companion, the lively and honest courtier; he is here a gloomy egotist, unknown to the host under whose roof he dwells, cut off from human intercourse, without being less of a slave; he does not know him whose house he protects, and devours his corpse without repugnance. The following circumstance will fully paint his character. In the evening of the day on which I arrived at Alexandria, I went to our ship to supply myself with clean linen. It was eleven o'clock at night when I came again on shore, and I was half a league from my quarters. I was obliged to go through a city taken only that morning by storm, and in which I did not know a street. No reward could induce my man to quit his boat and accompany me. I undertook the journey alone, and went over the burying-ground, in spite of the manes, as I was best acquainted with this road. At the first habitations of the living, I was attacked by whole troops of furious dogs, who made their attacks from the doors, from the streets, and the roofs; and the barking resounded from house to house, from one family to another. I soon, however, observed that the war declared against me was not grounded on any coalition; for as soon as I had quitted the territory of the attackers, they were driven away by the others, who received me on their

frontiers. The darkness was only lightened by the stars, and by the constant glimmer of the nights in this climate. Not to lose this advantage, to avoid the barking of the dogs, and to take a road which I knew could not lead me astray, I left the streets, and resolved to go along the beach; but walls and timber-yards, which extended to the sea, blocked up the way. After having waded through the water to escape from the dogs, and climbed over walls where the sea was too deep, exhausted by anxiety and fatigue, and quite wet, I reached one of our sentinels about midnight, in the conviction that the dog is the most dreadful among the Egyptian plagues." DENON's *Travels in Lower and Upper Egypt*, p. 32. ROSENMÜLLER.

No. 758. — xxxi. 18. *Let the lying lips be put to silence.*] The Hebrew word literally signifies, to be compressed or squeezed close together, so as not to utter a word. Thus VIRGIL:

——— Pressoque obmutuit ore. *Æn.* vi. v. 155.

She ceas'd with mouth compress'd.

And HORACE:

Compressis — labris. Lib. i. *Sat.* iv. v. 138.

No. 759. — xxxiv. 20. *He keepeth all his bones: not one of them is broken.*] The Jews have some remarkable fancies concerning their dead. So well are they persuaded of the resurrection, that the name which they give to a burial place is, the house of the living. The body, according to their notion, has a certain indestructible part called *luz*, which is the seed from whence it is to be reproduced. It is described as a bone, in shape like an almond, and having its place at the end of the vertebræ. This bone, according to the rabbis, can neither be broken by any force of man, nor consumed by fire, nor dissolved by water: and they tell us that the fact was proved before the Emperor Adrian; upon whom they imprecate their usual malediction, May his bones be broken. In his presence Rabbi Joshua Ben Chauma produced a luz; it was ground between two millstones, but came out as whole as

it had been put in. They burnt it with fire, and it was found incombustible. They cast it in water, and it could not be softened. Lastly, they hammered it on an anvil, and both the anvil and hammer were broken, without affecting the luz. The rabbinical writers, with their wonted perversion of Scripture, support this silly notion by a verse from the Psalms, *He keepeth all his bones; not one of them is broken.* A dew is to descend upon the earth, preparatory to the resurrection, and quicken into life and growth these seeds of the dead.

Another curious opinion is, that wherever their bodies may be buried, it is only in their own promised land that the resurrection can take place; and, therefore, they who are interred in any other part of the world must make their way to Palestine under ground; and this will be an operation of dreadful toil and pain, although clefts and caverns will be opened for them by the Almighty. Whether it arose from this superstition, or from that love for the land of their fathers, which in the Jews is connected with the strongest feelings of faith and hope, certain it is, that many have directed their remains to be sent there. "We were fraughted with wool," says an old traveller, "from Constantinople to Sidon, in which sacks, as most certainly was told to me, were many Jews' bones put into little chests, but unknown to any of the ship. The Jews, our merchants, told me of them at my return from Jerusalem to Saphet, but earnestly intreated me not to tell it, for fear of preventing them another time." Sometimes a wealthy Jew has been known to import earth from Jerusalem wherewith to line his grave. *Quarterly Review*, vol. xxi. p. 364.

No. 760. — xxxv. 13. *My prayer returned into mine own bosom.*] When the Orientals pray seriously, in a state of grief, they hide their faces in their bosom; to this custom the Psalmist here alludes. The sister of St. Benedict is said by Gregory to have prayed in this manner for a storm to detain her brother.

No. 761. — xli. 3. *Thou wilt make all his bed in his sickness.*] The representation which HOMER (*Il.* xxiv. v. 1. 3. 11.) gives of the grief of Achilles for Patroclus, and the

soothing slumber which he seasonably obtained upon his *sad couch*, may be considered as an illustration of this passage.

No. 762. — xlii. 7. *Water-spouts.*] "Those which I had the opportunity of seeing, seemed to be so many cylinders of water falling down from the clouds, though, by the reflection, it may be of these descending columns, or from the actual dropping of the water contained in them, they would sometimes appear, especially at a distance, to be sucked up from the sea." SHAW'S *Travels*, p. 333. But notwithstanding this description, there is good reason to think that in some of those meteors called water-spouts, a great tube or pipe is formed of the matter of the whirling clouds, which somehow or other draws up, or appears even when seen near, to draw up the sea-water. See JONES'S *Physiological Disquisitions*, p. 595.

"On the 26th February, in lat. 22° 26′, long. 60° 19′, we were called on deck to observe the rather uncommon phenomenon of several water-spouts, that were slowly moving before us. Previous to the time when they presented themselves, the weather had been calm and cloudy, with frequent squalls from different, and even opposite quarters. From the circumstances attending their origin, continuance, and termination, I am inclined to consider them as derivable from electric causes, similar to those of the whirlwinds on shore, so commonly observed during the periods of lull or calm, which intervene between the land and sea breezes in India, and perhaps not stronger in effect. The columnar, or ribbon-like appearance, I suppose to be produced by thick mist or aqueous vapour, which could not by its fall occasion any damage to a vessel, save that which such a body itself might occasion by deranging the current of the electric fluid. The formation of the spout appears to commence thus: a convexity, or small spot of projection downwards, is observed in the cloud, of the same apparent density with its thickest part; and on a spot in the sea, nearly under it, a bubbling motion is seen, accompanied with mist. The spot below is darkest in the centre, and at the water's edge, and does not appear in any case to rise more than ten or twelve feet above the

level of the sea, where it diminishes in density, and appears as mist. If the horizon beyond the cloud be clear and in light, the spout itself appears dark, but not more so than the impending squall cloud; but should the horizon beyond it be dark, the column assumes the colour of smoke, and shews itself comparatively lighter than the distance. At the moment of its approximation to the agitated water below, the spout is nearly straight, but it soon becomes bent like a bow, in the direction of the wind, yielding to its action; yet its general colour or density does not appear deeper or greater than that of the thickest part of the cloud to which it adheres. This phenomenon terminates by the separation of the pillar, which divides as if broken off, the upper part re-ascending up into the cloud, and the lower part diffusing itself wider and wider, and gradually subsiding. It is also observable, that the spout does not remain stationary, but proceeds as if uniting the extent of the cloud to which it is attached, with the surface of the sea, sometimes to a considerable distance. After the disappearance of the spout, there is very frequently a fall of rain from the cloud." JOHNSON'S *Journey from India to England, in* 1817, p. 6. *Edinburgh Philosophical Journal*, vol. v. p. 275.

No. 763. — xlv. 2. *Thou art fairer than the children of men.*] That the great King, the Messiah, celebrated in this Psalm, was also famed on account of his *fairness*, must not surprize us, when we recollect that it was a very natural idea, and prevailing in all antiquity, and which is even now found among less civilized nations, that a king must be distinguished from other men by his majestic appearance and beauty. This preference, therefore, gave Saul, in the eyes of the people, a claim to the royal dignity. He was, it is said in 1 *Sam.* ix. 2. *a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.* It is farther said, in 1 *Sam.* x. 23, 24, *When he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all*

the people? And all the people shouted and said, God save the king. In *Homer*, Priam sees Agamemnon, a tall, handsome man, and asks Helen who he is. *Iliad* iii. 166. Almost all the Homeric princes are represented as fine and majestic men. See *Odyssey* xviii. 218. *Theocritus* xxv. 40. ROSENMÜLLER.

No. 764. — xlv. 6. *Thy throne, O God, is for ever and ever.*] The poet, in the above words, addresses the king by the title of god, because, according to the opinion of the ancients, kings were the representatives of the gods, and had their dignity from them, for which reason they were also called the *sons of the gods*. Hence it is said of princes, in *Psalm* lxxxii. 6. *Ye are gods; and all of you are children of the Most High*. According to the testimony of several ancient writers, *god* was the common title of the king among the Assyrians and Persians. Even in the third and fourth century after the birth of Christ, the Persian kings, of the dynasty of the Sassanides, bore the title of *god*, as is proved by inscriptions on ancient monuments. See SILVESTRE DE SACY'S *Mémoires sur diverses Antiquités de la Perse*, p. 35. A trace of the same notion is still found among the Betjuanes, a half savage nation in Southern Africa. "The title of the king is Murima, (lord) a word which is evidently allied to Murinna, a name by which they distinguish the Deity." LICHTENSTEIN'S *Travels in Southern Africa*, vol. ii. p. 538. ROSENMÜLLER.

No. 765. — xlv. 8. *All thy garments smell of myrrh, and aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.*] Among the nations of the East, in ancient times, perfume was considered as the finishing of the dress of persons of condition when they appeared in public. Modern manners give us no conception of the costliness of the materials employed in the composition of their odours, their care and nicety in the preparation of them, and the quantity in which they were used. The high-priest of the Jews was not sprinkled with a few scanty drops of the perfume of the sanctuary, but his person was so bedewed with it, that it literally ran down from his beard to the skirts of his garment. The *Psalmist* describes the fragrance of Messiah's garments to be such, as if the aro-

matic woods had been the very substance out of which the robes were made: *Thy garments are all myrrh, aloes, and cassia.* The sequel of this verse is somewhat obscure in the original, by reason of the ambiguity of one little word, which different interpreters have taken differently. The passage may be thus literally rendered:

> Thy garments are all myrrh, aloes, and cassia;
> Excelling the palaces of ivory;
> Excelling those which delight thee.

Ivory was highly valued and admired among the Jews and other Eastern nations of antiquity. The purity of its white and delicate smoothness of the surface, and the durability of the substance, being not liable to tarnish or rust like metals; or, like wood, to rot or to be worm-eaten. Hence it was a favourite ornament in the furniture of the houses and palaces of great men; and all such ornamental furniture was plentifully perfumed. The *Psalmist*, therefore, says, that the fragrance of the king's garments far exceeded any thing that met the nostrils of the visitors in the stateliest and best-furnished palaces. But this is not all: he says, besides, that these perfumes of the royal garments *excel those which delight thee.* To understand this, you must recollect that there were two very exquisite perfumes used in the symbolical service of the temple, both made of the richest spices, mixed in certain proportions, and by a process directed by the law. The one was used to anoint every article of the furniture of the sanctuary, and the robes and persons of the priests. The composition of it was not to be imitated; nor was it to be applied to the person of any but a consecrated priest, upon pain of death. Some, indeed, of the kings of David's line were anointed with it; but, when this was done, it was by the special direction of a prophet, and it was to intimate, the relation of that royal house to the eternal priesthood, to be instituted in due season in that family. The other was a compound of other ingredients, which made the incense that was burnt upon the golden altar, as a grateful odour to the Lord. This, too, was most holy: and to attempt to make the like for a private use was a capital offence. Now, the perfumed garments of the Psalmist's king denote the very same thing

which was typified under the law by the perfumed garments of the high-priest: the Psalmist's king being, indeed, the real person of whom the high-priest, in every particular of his office, his services, and his dress, was the type. The perfumed garments were typical, first, of the graces and virtues of the Redeemer himself in his human character: secondly, of whatever is refreshing, encouraging, consoling, and cheering, in the external ministration of the word: and, thirdly, of the internal comforts of the Holy Spirit. But the incense fumed upon the golden altar was typical of a far inferior, though of a precious and holy thing — namely, of whatever is pleasing to God in the faith, the devotions, and the good works of the saints. Now, the Psalmist says, that the fragrance breathing from the garments of the king, far excels not only the sweetest odours of any earthly monarch's palace, but that it surpasses those spiritual odours of sanctity in which the king himself delights. The consolations which the faithful, under all their sufferings receive from him, in the example of his holy life, the ministration of the word and sacraments, and the succours of the Spirit, are far beyond the proportion of any thing they have to offer in return to him in their praises, their prayers, and their good lives, notwithstanding in these their services he condescends to take delight. This is the doctrine of this highly mystic text, that the value of all our best works of faith and obedience, even in our own eyes, must sink into nothing when they are contrasted with the exuberant mercy of God, extended to us through Christ. Bishop HORSELEY'S *Sermons*, vol. i. p. 124.

No. 766. — xlv. 8. *The ivory palaces.*] *Out of the ivory palaces whereby they have made thee glad*, translated by *Luther*, "When thou comest from the ivory palaces in thy beauteous magnificence." The more accurate translation of the Hebrew words, is the following: "which make thee glad (namely with presents) out of the ivory palaces of the Minæans." The Minæans were a people of Southern, or Happy Arabia, who partly inhabited the coast of the Red Sea, (STRABO, b. xvi. c. 4. § 2.) traded in frankincense and other valuable aromatics, (PLINY'S *Nat. Hist.* b. xii. c. 14. 16.) were celebrated on account of their

riches, and had very costly habitations. DIODORUS SICULUS, (b. iii. c. 47.) observes of the inhabitants of Arabia Felix in general, that they displayed extraordinary splendour in their buildings, and makes mention of their being ornamented with ivory, gold, and precious stones. MENELAUS (*Odyssey*, iv. 72. 73.) had a palace adorned in this manner. The Romans, also, used to inlay and cover the ceilings and walls of their saloons, not only with gold, silver, and beautifully speckled wood, but also with ivory. See HORACE, *Ode* ii. 18. 2. VIRGIL'S *Æncid*, x. 135. LUCAN, x. 119. ROSENMÜLLER.

No. 767. — xlix. 14. *Death shall feed on them.*] These words contain the same imagery or description of death, that we find in the old scholiast, on STATIUS, who says, that Cerberus, according to the fable, feeds on dead bodies. The same idea may be discovered in SOPHOCLES, and other Greek poets. The Septuagint reads, *Death shall feed them as a shepherd.* The same thought may be traced in the Roman classics. See STATIUS, *Theb.* iv. 528. VIRGIL, *Æn.* vi. v. 545. HORACE, *Od.* lib. i. 35. 16.

No. 768. — li. 5. *In sin did my mother conceive me.*] It was not unusual with good men, when confessing their own sins before God, to make mention of the sins of their parents, for their greater mortification and humiliation. 2 *Chron.* xxix. 6. 2 *Kings* xxii. 13. *Neh.* ix. 6. Thus also HORACE, lib. iii. *Od.* vi.

> Ætas parentum, pejor avis, tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorem.
>
> *More vicious than their father's age,*
> *Our sires begot their present race,*
> *Of actions impious, bold and base,*
> *And yet, with crimes to us unknown,*
> *Our sons shall mark the coming age their own.* FRANCIS.

No. 769. — li. 7. *Hyssop.*] Hyssop was made use of to sprinkle in religious purification. Thus God commanded the Jews, when they left Egypt, (*Exod.* xii. 22.) to take a bunch of hyssop, to dip it in the blood of the Paschal Lamb, and to strike with it the lintel of their doors. Sometimes a little scarlet wool was added. Thus

according to *Levit.* xiv. 4. 6. a bunch was made of hyssop twigs, of cedar and scarlet wool, for the cleansing of lepers, then dipped in the water, into which the blood of a bird had been suffered to flow, and the leper sprinkled with it.

Hyssop, a name, derived from the Hebrew Esobh, and like many other names of plants, passed from the Eastern into the Greek, and from this into most European languages, signifies the plant called in German, Wohlgemuth, (*i. e.* pleasant) probably on account of its aromatic smell, and also marjoram, but called by botanists *origanum creticum.* RAUWOLFF found this plant on the Mount of Olives, and between Ramah and Joppa. ROSENMÜLLER.

No. 770. — lviii. 9. *Before your pots can feel the thorns.*] The Arabs heat stone pitchers by kindling fires in them, and then daub the outside with dough, which is thus baked. "They kindle a fire in a large stone pitcher, and when it is hot, they mix the meal in water, as we do to make paste, and daub it with the hollow of their hands upon the outside of the pitcher, and this soft pappy dough spreads and is baked in an instant; the heat of the pitcher having dried up all its moisture, the bread comes off in small thin slices, like one of our wafers." D'ARVIEUX, *Voyage fait par Ordre du Roy Louis* XIV. c. xiv. p. 233. *Par.* 1717. *Eng.* edit. *London*, 1723. c. xiv. p. 201. "They brought boiled chickens, eggs, boiled rice, and bread; this last article being made into thin cakes, is either dried in the sun, or baked upon hot stones. They prepare it fresh for every meal." CLARKE's *Travels*, vol. ii. p. 402.

No. 771. — lix. 6. *They return at evening; they make a noise like a dog, and go round about the city.*] This most probably refers to the howling of the dog, which is the noise most disgusting made by that animal. The howling of dogs was considered as an ominous circumstance among the ancients, and is frequently enumerated by them among prodigies. Thus VIRGIL, *Georg.* i. v. 470. says, that this prodigy appeared at the death of Julius Cæsar,

> Obscœnique canes, importunæque volucres
> Signa dabant.

Ovid. *Metam.* b. xv. v. 796. has also mentioned it.

> Inque foro, circumque domos, et templa Deorum
> Nocturnos ululasse canes!

Appian has also mentioned it in his 4th *Book*, κυνες τε γαρ ωρυοντο ομαλως, οια λυκοι. Virgil makes the dogs howl at the approach of Hecate.

> Ecce autem primi sub lumina solis et ortus,
> Sub pedibus mugire solum, et juga cœpta moveri,
> Sylvarumque visæque canes ululare per umbram
> Adventante dea. *Æn.* vi. v. 225.

Mr. Park (*Travels in Africa*, p. 88.) says, "Some of these animals, (wolves and hyænas,) paid us a visit on the evening of the 27th. Their approach was discovered by the dogs of the village; and, on this occasion it is remarkable, that the dogs did not bark, but howl in the most dismal manner." Hence it was very natural for a people so superstitious as the Greeks and Romans were, to regard such an occurrence with horror, and to consider it as an ominous circumstance, for it seems that it really does indicate extreme alarm in the dog. In Stehelin's *Rabbinical Literature*, or, *The Traditions of the Jews*, contained in their Talmuds, and other mystical writings, vol. i. p. 222. we are told, the two following passages give a very curious rabbinical account of the different behaviour of dogs in a town, sometimes grumbling and howling, at other times gamesome and full of play. In rabbi Bechai's *Exposition of the Five Books of Moses*, in the Parascha Bo, fol. lxxxiv. col. 2. there is the following passage: "Our rabbins of blessed memory have said, when the dogs howl, then cometh the angel of death into the city; but when the dogs are at play, then cometh Elias into the city." And in rabbi Menechem Von Re Ranat's exposition on the same Books, in the Parascha Bo, there is a passage running thus: "Our rabbins of blessed memory have said, when the angel of death enters into a city, the dogs do howl; and I have seen it written by one of the disciples of rabbi Jehuda, the just, that upon a time a dog did howl, and clapt his tail between his legs, and went aside, for fear of the angel of death; and somebody coming and kicking the

dog to the place from which he had fled, the dog presently died." Whether the Jews have taken the notion of the cause of the howling of dogs, from other nations, or other nations have taken it from them, is a matter beyond the extent of our discoveries; but it is very true, and, perhaps, very remarkable, that a notion of this nature prevails among the multitude in almost every nation upon earth. PLUTARCH, in his *Tract on Superstition*, says, that "Aristodemus, the king of the Messenians, was, in the war, which he maintained against the Lacedemonians, so alarmed at the dismal denunciations of the prophets, when the dogs howled like wolves, and a wild herb had grown near the hearth of his house, that he laid violent hands upon himself in a paroxysm of despair."

No. 772.—lx. 4. *Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.*] The modern Eastern people consider the giving a banner as a sure pledge of protection. Thus, ALBERT AQUENSIS informs us, that when Jerusalem was taken, in 1099, about three hundred Saracens got upon the roof of a very lofty building, and earnestly begged for quarter; but they could not be induced by any promises of safety to come down, till they had received the banner of Tancred, one of the chiefs of the Croisade army, as a pledge of life. It did not, indeed, avail them, as that historian observes, for their behaviour occasioned such indignation, that they were all destroyed. For a banner, it is probable that they anciently used only a spear, properly ornamented, to distinguish it from a common one. ALBERT says, that a very long spear, covered all over with silver, (to which another writer of those croisade wars, adds a ball of gold at the top,) was the standard of the Egyptian princes at that time, and was carried before their armies.

No. 773.—lxiii. 10. *They shall be a portion for foxes.*] The jackal is here probably referred to. In India, the disgusting sight of jackals, devouring human bodies, may be seen every day. So ravenous are these animals, that they frequently steal infants as they lie by the breast of the mother; and sick persons, who lie friendless in the street, or by the side of the Ganges, are sometimes devoured

alive by these animals in the night. Persons in a state of intoxication have thus been devoured as they lay in the streets of Calcutta. WARD's *View of the Hindoos*, vol. ii. p. 326. Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 215. THEVENOT, *Voyages*, tom. iii. p. 206.

No. 774. — lxiii. 11. *Every one that sweareth by him shall glory.*] The heathens used to swear by their deities, and their chief was called Jupiter Horcius, because he presided over oaths. EURIPIDES, *Medea*, v. 170. ALEX. *ab Alex. Genial Dier.* lib. v. c. 10.

No. 775. — lxviii. 9. *Rain.*] Sometimes rain is found to fall in that part of the desert, where Israel wandered so many years. PITTS, in his return to Egypt from Mecca, which he visited on a religious account, found rain in this desert. "We travelled through a certain valley, which is called by the name of Attash el Wait, *i. e.* the River of the Fire, the vale being so excessively hot, that the very water in their goat-skins has sometimes been dried up with the gloomy, scorching heat. But we had the happiness to pass through it when it rained, so that the fervent heat was much allayed thereby; which the hagges looked on as a great blessing, and did not a little praise God for it." p. 159.

No. 776. — lxviii. 13. *Though ye have lien among the pots.*] The Hebrew word may refer to those fire-ranges or rows of stones on which the caldrons or pots were placed for boiling, probably something like, but more durable in their structure, than those which NIEBUHR (*Voyage*, tom. i. p. 188.) says, are used by the wandering Arabs. "Their fire-place is soon constructed; they only set their pots upon several separate stones, or over a hole digged in the earth." Lying among these, denotes the most abject slavery; for this seems to have been the place of rest allotted to the vilest slaves. So old Laertes, grieving for the loss of his son, is described in HOMER, (*Odyss.* xi. v. 189.) as in the winter, sleeping where the slaves did, in the ashes near the fire. Comp. *Odyssey*, vii. v. 153. 160.

No. 777. — lxviii. 13. *Her feathers with yellow gold.*] The Ibis of Egypt is a species of goose with golden feathers,

proper to the Nile. It pines away and dies, if carried elsewhere; there is another species which is white, but has the head, neck, and ends of the wings and tail tinged as the former, with yellow gold. See *Univ. Hist.* vol. i. p. 399. The wild turkey of America is a stately beautiful bird, of a very dark dusky brown colour, the tips of the feathers of his neck, breast, back and shoulders, edged with a copper colour, which, in a certain exposure, looks like burnished gold.

This is nearly thrice the size and weight of that of Asia and Europe, and has not any where upon it a single black feather.

The wild American turkey-cocks begin crowing at early dawn, and continue till sun-rise, from March to the last of April: the watch-word of these social sentinels being caught and repeated from one to another, for hundreds of miles around; insomuch, that the whole country is for an hour or more in a universal shout. A little after sun-rise, their crowing gradually ceases, they quit their high lodging-places, and alight on the earth, where, dancing round about the coy female, they proudly expand their silver-bordered train. BARTRAM's *Trav.* p. 14. 81.

No. 778. — lxviii. 15. *An high hill as the hill of Bashan.*] The Hebrew word is plural, and means a mountain of eminences, or backs. This may, perhaps, be a title peculiarly applicable to Bashan. The mountain with teeth, might be a name given it, from the appearance of the face of it, studded over with small hills. Monserrat in Spain, is an instance of a mountain deriving its name from its shape; as it is Mons Serratus, or a mountain whose craggy cliffs, have at a distance, the resemblance of the teeth of a saw. See the view of it in THICKNESS' *Travels.* The Sierra Morena, in Spain, is named from its shape and colour.

No. 779. — lxxii. 5. *They shall fear thee as long as the sun and moon endure, throughout all generations.*] "At the time appointed for the commencement of the new year, which, amongst the Singalese, is always in April, the king sat on his throne in state, surrounded by his chiefs, and the event was announced to the people by the discharge of

jingalls. At the hour appointed for the second ceremony, young women of certain families, with lighted tapers in their hands, and a silver dish containing undressed rice, and turmeric water, stood at a little distance from the king, and when he directed his face to the south-east, with imbal leaves under his feet, and nuga leaves in his hand, and applied the medicinal juice to his head and body, they thrice exclaimed, Increase of age to our sovereign of five thousand years! increase of age as long as the sun and moon last! increase of age as long as heaven and earth exist! By the chiefs and people of consequence, this part of the ceremony was performed in a manner as nearly similar as possible." DAVY's *Account of Ceylon*, p. 169.

No. 780. — lxxv. 8. *For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out and drink them.*] The punishments which Jehovah inflicts upon the wicked, are compared to a cup-full of fermenting wine, mixed with intoxicating herbs, of which all those to whom it is given must drink the dregs or sediment. The same image is found not only frequently in other places in the Old Testament, such as *Isaiah* li. 22. *Jeremiah* li. 7. *Lamentations* iv. 21. *Ezekiel* xxiii. 31; but also very often in the Arabian poets. Thus *Taabbata Scharran*, in a passage of an Arabic Anthology, by Alb. Schultens: "To those of the tribe of Hodail, we gave the cup of death, whose dregs were confusion, shame, and reproach." Another poet says: "A cup such as they gave us, we gave to them." When Caliph Almansor had his valiant, though dreaded general Abre-Moslem murdered, he repeated the following verse, in which he addressed the corpse: "A cup, such as he gave, gave I him, bitterer to the taste than wormwood." Vide ELMAKIN's *Hist. Saracen.* p. 101.

The image that the Deity distributes to mortals from a double vessel, good and evil, is also found among the Greek poets. HOMER, *Iliad*, xxiv. 527. ROSENMÜLLER.

No. 781. — lxxviii. 63. *Their maidens were not given to marriage.*] This is described as one of the effects of

God's anger upon Israel. In Hindoo families, sometimes, the marriage of daughters is delayed; this is, however, always considered as a great calamity and disgrace. If a person sees girls more than twelve years of age unmarried in a family, he says, How is it, that that Brahmin can sit at home, and eat his food with comfort, when his daughters, at such an age, remain unmarried? WARD's *View of the Hindoos*, vol. ii. p. 327.

No. 782. — lxxx. 10. *The boughs thereof were like the goodly cedars.*] Dr. LOWTH proposes the following construction of this verse:

Her shadow covered the mountains,
And her boughs (covered) the cedars of God.

So that the image is that of a flourishing vine, climbing up even the highest cedars, spreading itself along the branches, and covering the very top of them. This may well be allowed in the description of an allegorical vine, which is represented as stretching out her branches to the sea, and her boughs to the river, especially when compared with what KAEMPFER says of some foreign vines. Maximum proventum vites tribuunt, quæ nulla jutæ cultura palmites per summa spargunt fastigia arborum. Amœnitat. Exot. Fascic. 2. Relat. 9. § 2. p. 390. The author of the *History of the Piratical States of Barbary*, (published in 1750,) informs us, that some of the vines near Algiers climb to the tops of very lofty trees, and extending themselves to others, form natural bowers, p. 163. And BEVERLEY, in his *History of Virginia*, p. 116, affirms, that he has seen great trees covered with single vines, and those vines almost hid with the grapes. The vines covering the cedars might be intended to suggest an idea, not only of its extent, but of its sovereignty. A Greek poet has, from this very circumstance, represented the vine as the mistress of the trees. Loquens cum vite (Nonnus Dionysiac, l. xii. 278.) ait illam esse dominam arborum, nam scandit per illas, tanquam per humeros famularum. DE LA CERDA on VIRGIL, *Georg.* i. v. 2.

"The vines are not cultivated in this part of Asia in the same manner as in the wine countries, where each plant is every year pruned down to the bare stalk; they are here trained up to some tall tree, frequently a plum or an apricot; the tendrils reach the loftiest as well as the lowest branches, and the tree thus seems to be loaded with a double crop of fruit. Nothing can present a more delightful appearance than the intimately blended greens and the two species of fruit, luxuriantly mingled." BEAUFORT's *Karamania*, p. 49.

[The Israelitish nation is described under the emblem of a vine transplanted by God from Egypt to Palestine, where it was tended by him and flourished beautifully, and spread its branches over the whole country. When it is said in the above words, that this vine "has covered the cedars of God with its boughs," (for so *Luther* has translated it,) that is the highest and strongest cedars, which inspire awe by their appearance, the image is taken from the circumstance, that in the southern countries vines usually climb up the trees. "Nothing is more pleasing," says GMELIN, (*Travels through Russia, and the North of Persia*, vol. iii. p. 431.) "than to behold the growth of the vine in the (Persian) province of Ghilan. This climbing shrub thrives only in woody districts, whether level or in small eminences. It is generally found in the greatest abundance on the declivities of the mountains. There it twines over the tallest trees, farther than the eye can reach, and its branches, which are as thick as an arm, are so spread and entangled together, that in those places where it is most luxuriant, it is difficult to penetrate." The same is stated by REINEGGS, of the vines of Iberia. "The vine," says he, (*General Description of Caucasus*, vol. ii. p. 47.) "is here neither cut, pruned, nor tended; left to itself, it is generally interwoven with the branches of venerable oaks, beeches, or alders." That the vine climbs about the elm is said by PLINY, *Nat. Hist.* b. xiv. chap. i. § 3. See VIRGIL's *Georgics*, ii. 361. ROSENMÜLLER.]

No. 783. — lxxx. 13. *The boar out of the wood doth*

waste it.] HOMER, (*Il.* ix. v. 535.) has a similar description of a boar.

Ωρσεν' επι χλωνην συν αγριον, αγριοδοντα,
Ος κακα πολλ' ερδεσκεν, εδων Οινηος αλωην.
Πολλα δ' ογε προθελυμνα χαμαι βαλε δενδρεα μακρα
Αυτησιν ριζησι, και αυτοις ανθεσι μηλων.

On Œneus' fields a savage boar she brought,
Which to their owner ills unnumber'd wrought.
Torn from the root, the lofty trees he spreads,
With all their blooming honours on their heads.

See also OVID. *Met.* lib. viii., v. 294.

The wild hogs and buffaloes make sad havoc in the fields and orchards of the Hindoos. To keep them out, men are placed day and night on elevated covered stages in the fields. WARD's *View of the Hindoos*, vol. ii. p. 327.

No. 784. — lxxxi. 2. *The timbrel, the pleasant harp, with the psaltery.*] By timbrels are meant the hand instruments, still used in the East, and called diff, the same name which stands here in the Hebrew text. By the Hebrew word kinnor, here translated harp, we are probably to understand a stringed instrument, a kind of guitar, similar to those called by the Arabs tambura. JOSEPHUS (*Antiquities*, vii. 12. § 3.) says, that this instrument had ten strings, and was played with a plectrum; in more ancient times, however, it appears to have been played with the fingers, as we may infer from 1 *Sam.* xvi. 23. xviii. 16. xix. 9. It is almost always mentioned in the Old Testament on occasions of cheerful entertainments and rejoicings. See PFEIFFER on the *Music of the Hebrews*, p. 29. The name of the third instrument, Nabel, mentioned in the text, and here translated psaltery, has also been preserved in the Greek and Latin languages, Nabla, Nablium. As the Hebrew word signifies a leathern bottle, it has been conjectured that the sounding board was of that shape. But St. Jerome and Isidore say that the instrument resembled a Greek delta inverted, ∇. This leads us to conjecture that Nabel was that kind of lyre so frequently found on ancient monuments and in statues of Apollo. A similar stringed instrument is still usual in the

East. NIEBUHR has given a description and drawing of one in his travels, vol. i. p. 179. He saw it in the hand of the Barbari, who come from Dongola to Cairo, and call it in their language kussir, whereas the Arabs call it, like other foreign stringed instruments, tambra. "The belly of it is like a wooden dish, with a small hole below, and having a skin stretched over it, which is higher in the middle than on the sides. Two sticks, which are united at the top by a third, go obliquely through the skin. Five catgut strings lie over it, supported by a bridge. There are no pegs to this instrument, but each string is tuned by having some linen wound with it round the transverse stick. It is played in two different ways, namely, either pinched with the fingers, or by passing a piece of leather, which hangs at the side, over the strings; and my Barbari danced as he played." According to the observation of one Rabbi Simeon, quoted by Rabbi Salomo Jarchi, in his commentary on the above passage in the Psalms, Kinnor differed from Nabel only in the number of strings and pegs. ROSENMÜLLER.

The timbrel is a kind of musical instrument, was carried in the hand, and played on by beating with the fingers. It was used both on civil and religious occasions, and is often mentioned as beaten by women. *Judges* xi. 34. 1 *Sam.* xviii. 6. *Psalm* lxviii. 26. *Jer.* xxxi. 4. It was sometimes played on by men. 1 *Sam.* x. 5. It was probably very like, if not the very same kind of instrument, as the modern Syrian diff, which is described by Dr. RUSSELL (*Nat. Hist. of Aleppo*, p. 94.) as a hoop, sometimes with bits of brass fixed in it to make a jingling, over which a piece of parchment is distended. It is beat with the fingers, and is the true tympanum of the ancients. See LUCRETIUS, lib. ii. v. 618. JUVENAL Sat. iii. v. 62. NIEBUHR, *Voyage de l'Arabie*, tom. i. p. 146. SHAW's *Trav.* p. 202.

No. 785.—lxxxiii. 14, 15. *As the fire burneth the wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm.*] The effects of God's anger are compared with lightning, which sets the forests and mountains in a blaze. The same

image is used by Homer of his heroes. Thus he says of Hector, *Iliad*, xv. 605.

Still slaughtering on, the king of men proceeds;
The distanced army wonders at his deeds.
As when the winds with raging flames conspire,
And o'er the forests roll the flood of fire,
In blazing heaps the grove's old honours fall,
And one refulgent ruin levels all.
Before Atrides' rage, so sinks the foe,
Whole squadrons vanish, and proud heads lie low. POPE.

And of Mars, xi. 155.

So Mars, when human crimes for vengeance call,
Shakes his huge javelin, and whole armies fall.
Not with more rage a conflagration rolls,
Wraps the vast mountains, and involves the poles. POPE.

No. 786. — lxxxiv. 1, 2. *How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord.*] "The first part of the Psalm cannot be better illustrated (let there be no misinterpretation of our meaning) than by the example of those who go in pilgrimage to Mecca. As their enthusiasm increases in proportion as they advance through the desert to the holy place; as they are used to be ravished when they behold the shining towers of the Kaaba, so does the journey to Jerusalem proceed with increasing longing spirit and joy through the scorched valleys. They become as it were a well of water, for already at Raca they behold the face of Jehovah. (ver. 6.)" HERDER'S *Spirit of the Hebrew Poetry*, part ii. p. 125. ROSENMÜLLER.

No. 787. — lxxxiv. 3. *The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts.*] The Ibis was so venerated in Egypt, as to be an allowed inmate in sacred structures. Something of the same kind occurs also in Persia. "Within a mosque at Oudjicun, lies interred the son of a king, called Schah-Zadeh-Imam Dgiafer, whom they reckon a saint: the dome is rough cast over; before the mosque there is a court, well planted with many high plane trees, on which we saw a great many storks

that haunt thereabout all the year round." THEVENOT's *Travels*, p. 122.

[By the altars of Jehovah we are to understand the temple. The words probably refer to the custom of several nations of antiquity, that birds which built their nests on the temples, or within the limits of them, were not suffered to be driven away, much less killed, but found a secure and uninterrupted dwelling. Hence, when Aristodikus disturbed the birds' nests of the temple of Kumæ, and took the young from them, a voice, according to a tradition preserved by HERODOTUS, (i. 159.) is said to have spoken these words from the interior of the temple: "Most villainous of men, how darest thou do such a thing? to drive away such as seek refuge in my temple?" The Athenians were so enraged at Atarbes, who had killed a sparrow which built on the temple of Æsculapius, that they killed him. See ÆLIAN's *Miscellaneous History*, b. v. chap. 17. Among the Arabs, who are more closely related to the Hebrews, birds which have built their nests on the temple of Mecca were inviolable from the earliest times. In the very ancient poem of a Dschorhamidish prince, published by A. SCHULTEN, (*Monumm. vetust. Histor. Arab.* p. 1.) in which he laments that his tribe had been deprived of the protection of the sanctuary of Mecca, it is said, (verse 10.)

We lament the house, whose dove
Was never suffered to be hurt,
She remained there secure; in it also
The sparrow built its nest.

Another ancient Arabian poet, NABEGA, the Dhobianit, (in *Silv. de Sacy's Chrestom. Ar.* vol. i. p. 328. See also vol. iii. p. 76.) swears "by the sanctuary which affords shelter to the birds which seek it there." NIEBUHR, in his *Travels*, vol. ii. p. 270. says: "I will observe, that among the Mahometans, not only is the Kaba a refuge for the pigeons, but also on the mosques over the graves of Ali and Hossein, on the Dsjamea, or chief mosque at Helle, and in other cities, they are equally undisturbed." ROSENMÜLLER.]

No. 788. — lxxxix. 25. *I will set his hand also in the sea, and his right hand in the rivers.*] The meaning is: he shall reign from the Mediterranean sea to the Euphrates. This is figuratively expressed thus: his right hand shall extend to the sea, or his left to the Euphrates. A similar expression was used, according to CURTIUS, (vii. chap. 8.) by the Scythian ambassadors to Alexander. "If," said they, "the gods had given thee a body as great as thy mind, the whole world would not be able to contain thee; thou wouldst reach with one hand to the East and with the other to the West." ROSENMÜLLER.

No. 789. — xci. 5. *The arrow that flieth by day.*] The arrow in this passage means the pestilence. The Arabs thus denote it. "I desired to remove to a less contagious air. I received from Solyman, the emperor, this message: that the emperor wondered what I meant, in desiring to remove my habitation. Is not the pestilence God's arrow, which will always hit his mark. If God would visit me here with, how could I avoid it. 'Is not the plague,' said he, 'in my own palace; and yet I do not think of removing.'" BUSBEQUIUS.

We find the same opinion expressed in SMITH's *Remarks on the Turks*, p. 109. "What," say they, "is not the plague the dart of Almighty God, and can we escape the blow he levels at us. Is not his hand steady to hit the persons he aims at? Can we run out of his sight, and beyond his power?" So HERBERT, (p. 99.) speaking of Curroon, says, "that year his empire was so wounded with God's arrows of plague, pestilence, and famine, as this thousand years before was never so terrible." *Ezek.* v. 16.

No. 790. — xci. 6. *Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.*] The pestilence is represented under the image of an evil spirit or spectre walking at noon. On account of the silence which in hot countries prevails when every thing is asleep, the apparition of gods and spirits is feared in the hours of noon as well as at midnight. In Pallene, according to PHILOSTRATUS, (*Her.* i. 4.) the shepherds avoid at noon the place where the spirits of the giants dwelt. They particularly dreaded Empusa, with a brazen, and an ass's

foot, who, as well as our popular devil, suddenly appeared as an ox, an ass, a beautiful woman, an adder, a gadfly, and a spectre with a fiery countenance. A superstition from which the Jews were not exempt, since, according to *Psalm* xci. 6. the just need not fear *the spirit of noon*, as the Greek translates it. J. H. Voss. on VIRGIL's *Georgics*, iv. v. 401. ROSENMÜLLER.

No. 791. — xci. 13. *Thou shalt tread upon the lion.*] This expression denotes the subjection of the lion and the fiercest beasts to the power of man. His superiority is indisputable. Eastern monarchs have on particular occasions displayed their grandeur by exhibiting lions in a tame condition. When a Greek ambassador was introduced to the Caliph Moctader, "Among the other spectacles of rare and stupendous luxury, an hundred lions were brought out, with a keeper to each lion." ABULFEDA, p. 237. D'HERBELOT, p. 590. This embassy was received at Bagdad, A.H. 305. A.D. 917. When Mr. BELL of Antermony, (*Travels*, vol. i. p. 99.) accompanied the Russian ambassador to the audience of the unfortunate Shah Hussein, of Persia, two lions were introduced, to denote the power of the king over the fiercest animals.

No. 792. — xcii. 10. *I shall be anointed with fresh oil.*] The virgin-oil (l'ogleo virgineo,) is made as well from green and unripe as from ripe fruit; but with the difference, that no hot water, or very little is used in the pressing: by which the berries are less affected, and less of the acrid or crude elements extracted from them. In this manner less oil is obtained, but it is whiter, more pleasant, and justly preferred to every other sort. The ancients called it green oil, probably on account of its being extracted from green and unripe berries. This explains a passage in SUETONIUS, (*Jul. Cæs.* cap. liii.) which says, "that Julius Cæsar, out of politeness, eat old and spoiled oil instead of green, not to give the person who had invited him any ground to complain of his want of politeness or his inattention. Some commentators on the Bible reasonably suppose that this green oil is spoken of as being the best, when the Psalmist expresses the happiness with which God had blessed him: *I am anointed with green oil.* KRYSSLER's *Travels*, part i.

p. 326. *Luther*, as well as the English Bible, has "fresh oil." ROSENMÜLLER.

No. 793. — xcii. 12. *The righteous shall flourish like the palm-tree.*] The palm was supposed to rise under a weight, and to thrive in proportion to its being depressed. PLUTARCH, *Somposiac.* l. viii. c. 4. The ancients had an opinion that the palm was immortal; at least, if it did die, it recovered again, and obtained a second life by renewal. PLINY, *Nat. Hist.* l. xiii. c. 4. Hence we find it to have been an emblem of immortality among all nations. See *Rev.* vii. 9. It was also made the emblem of royalty. *John* xii. 13.

No. 794. — xcii. 13. *Those that be planted in the house of the Lord, shall flourish in the courts of our God.*] The being planted in the house of God, or in its courts, may allude to an ancient custom, still used in the East, of planting trees in the court-yard of a house.

> Laurus erat tecti medio, in penetralibus altis, &c.
> VIRGIL. *Æn.* vii. v. 59.

Enatam inter juncturas lapidum ante domum suam palmam in compluvium Deorum Penatium transtulit: utque coalesceret, magnopere curavit. SUETON. *in Octavio*, c. 90.

PLAISTED, in his *Journal from Busserah to Aleppo*, p. 105. ed. 2. informs us, that the people of Aleppo plant a cypress-tree in the court-yard of their houses. Dr. FRYER, in his *New Account of the East Indies and Persia*, lett. iii. ch. 5. describes a nabob's apartments as encompassing in the middle a verdant quadrangle of trees and plants. It is also observable that the Jews, though forbidden to plant trees in the temple, planted them in their proseuchae, which were, in some sort, houses of God. PHILO, *in Legat.* p. 695. ed. *Paris*, 1552. ZORNIUS's *Notes on the Fragments of Hecatæus Abderita*, p. 160. PRIDEAUX, *Connect.* part. i. b. 6. p. 388. 8th ed.

No. 795. — cii. 6. *Pelican.*] "This bird seemed to me to be more than double the bigness of the largest swan. I thought it something incredible in *Willoughby's* description, that a man should put his head into the pouch under

the bill, till I saw it performed in this bird by its keeper, and am sure a second man's head might have been put in with it at the same time. The pelican seems to inhabit the greatest part of the old world, it being found in many climates, both far north and south, as well as in the intermediate latitudes; it being pretty common in Russia, abounding in Egypt, and sometimes found at the Cape of Good Hope." EDWARDS's *Natural History of Birds*, part ii. p. 92. SHAW's *Travels*, p. 288. 2d edit. SCHEUCHZER's *Phys. Sacra.* tab. 245. BOCHART, vol. iii. p. 277. "The bag or pouch under its lower chop," Dr. SHAW, (*Travels*, p. 428.) says, "serves not only as a repository for its food, but as a net to catch it. And it may be further observed, that in feeding its young ones, whether this bag is loaded with water or more solid food, the onocrotalus squeezes the contents of it into their mouths, by strongly compressing it it upon its breast with its bill, an action which might well give occasion to the received tradition and report, that the pelican, in feeding her young, pierced her own breast, and nourished them with her blood."

No. 796. — cii. 7. *As a sparrow alone upon the house-top.*] BROOKES (*Nat. Hist.* vol. ii. p. 192.) says of this bird, "It usually sits alone on the tops of old buildings and roofs of churches, singing very sweetly, especially in the morning; and is an oriental bird."

No. 797. — civ. 20. *Thou makest darkness, and it is night.*] "Immediately after landing, we hired horses to conduct us to Fanskog, ten miles and a half, where we arrived at so neat an inn, and were withal so subdued by want of sleep and fatigue, that we rested for a few hours, writing our journals without candles half an hour after midnight, by a light that could not be called twilight; it was rather the glare of noon, being reflected so strongly from the walls and houses, that it was painful to our eyes, and we began already to perceive, what we had never felt before, that darkness is one of those benevolent gifts of Providence, the value of which, as conducive to repose, we only become sensible of, when it ceases altogether to return. There were no shutters to the windows, and the continual blaze which surrounded us, we could gladly

have dispensed with, had it been possible. When we closed our eyes, they seemed to be still open: we even bound on them our handkerchiefs; but a remaining impression of brightness, like a shining light, wearied and oppressed them. To this inconvenience we were afterwards more exposed, and although use rendered us somewhat less affected by it, it was an evil of which we all complained, and we hailed the returning gloom of autumn as a comfort and a blessing." CLARKE's *Travels*, vol. v. p. 213.

No. 798. — cvi. 28. *And ate the sacrifices of the dead.*] This is to be understood of those sacrifices which were offered to, or in honour of, the dead: such, probably, as were afterwards, though in very early times, offered by the Greeks and Trojans. See HOMER, *Odyss.* xi. v. 29. VIRGIL, *Æn.* iii. v. 66. 301. POTTER's *Antiq.* b. iv. cap. 8. SELDEN, *De Diis Syr. Syntag.* i. cap. 5. p. 90. Comp. *Deut.* xxvi. 13, 14.

No. 799. — cvii. 5. *Hungry and thirsty, their soul fainted in them.*] "Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt; he that has a zenzâbia of it is the richest of all: in such a case, there is no distinction; if the master has none, the servant will not give it to him; for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps, the owner of all the caravans! He is dying for a cup of water; no one gives it to him; he offers all he possesses; no one hears him; they are all dying, though by walking a few hours farther, they might be saved. The camels are lying down, and cannot be made to rise; no one has strength to walk; only he that has a glass of that precious liquid lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert, it is worse. At sea, storms are met with; in the desert, there cannot be a greater storm than to find a dry well. At sea, one meets with pirates; we escape, we surrender, or die; in the desert, they rob the traveller of all his property and water. They let him live,

perhaps, but what a life! to die the most barbarous and agonizing death. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in, and I believe that one of the greatest sufferings that a human being can sustain. The eyes grow inflamed, the tongue and lips swell, a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed. All these feelings arise from the want of a little water. In the midst of all this misery, the deceitful mirages appear before the traveller, at no great distance, something like a lake or river of clear fresh water. The deception of this phenomenon is well known, but it does not fail to invite the longing traveller towards that element, and to put him in remembrance of the happiness of being on such a spot. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner: the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance. He can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water." BELZONI's *Researches in Egypt*, p. 342.

No. 800. — cix. 7. *Let his prayer become sin.*] This is supposed to allude to a Jewish custom of using the following form of devotion at death: "Let my death be an expiation for all my offences."

No. 801. — cix. 23. *I am tossed up and down as the locust.*] Dr. SHAW, (*Travels*, p. 187.) speaking of the swarms of locusts which he saw near Algiers in 1724 and 1725, says, "when the wind blew briskly, so that these swarms were crowded by others, we had a lively idea of that comparison of the Psalmist (*Psalm* cix. 23.) of being *tossed up and down as the locust.*"

No. 802. — cx. 1. — *Sit thou at my right hand.*] The right hand, or the right side, was considered already in the most ancient times as the place of honour. Hence, Solomon made his mother sit on the right hand, to give her a mark of his respect: and *Psalm* xlv. 9. *the queen stands at the*

right hand of her consort. Thus PINDAR, (*Carm. Pind. Frag.* by *Schneider*, p. 55.) says, that Minerva sits at the right hand of her father Jupiter, and gives his orders to the gods. In CALLIMACHUS (*Hymn to Apollo*, 28. § 29.), it is said that Apollo will reward the chorus, if it sings any thing worthy of him; this he can do, because he sits at the right hand of his father Jupiter. Among the ancient Arabic kings, who reigned in Hira, before Mahomet, the highest officer of state, next the king, who supplied his place, was called radaf, *i. e.* the follower. According to an Arabian author, (MONUMENTA VETUSTISS. *Hist. Arab.* published by *Eichhorn*, p. 220.) this officer was always at the king's right hand; when the king drank at table, the radaf drank before all the rest; when the king undertook a military expedition, the radaf filled his place, till his return, and received a fourth part of the booty made in war. NIEBUHR relates, that when he had audience of the imam of the prince of Sana, in southern Arabia, the imam sat on his throne, with his sons on his right hand, and his brothers on his left. ROSENMÜLLER.

No. 803. — cx. 3. *From the womb of the morning, thou hast the dew of thy youth.*] The spring of the year is pleasingly described in two of the following lines, given us by CHARDIN, (tome i. p. 173.) from an Oriental writer.

The spring shews itself with a tulip in its hand, which resembles in its form a cup,
To make an effusion of morning drops on the tomb of the king who lies in Negef.
In this same new-year's day, Ali being placed on the seat of the prophet,
He has made the festival of new-year's day a glorious one.

The cup here referred to, is not one for drinking, but a vase designed to give out its contents in drops; such vessels are often used in the East, for sprinkling those they would honour with odoriferous water. They were sometimes made like long necked bottles. NIEBUHR, *Tab.* i.

The dew appears in drops in the morning, and as the day advances they disappear: the Scriptures frequently refer to this circumstance. *Exod.* xvi. 13. *Hos.* vi. 4. They first begin to appear on the approach of warm

weather. It is no wonder then, that the appearance of these pleasing and enlivening drops of the morning is introduced into a description of spring.

The introducing also an allusion to the Eastern manner of softening the horror of the repositories of the dead, is very amusing to the imagination, and a beauty in this description. They used to strew flowers and pleasing herbs, or leaves of trees, on the sepulchres of their friends; but more than that, Dr. SHAW tells us, that the intermediate spaces between their graves are frequently planted with flowers, (p. 219.) as at other times paved with tiles. We meet with the like account in some other writers. Now, in such cases, the same respect for the dead, that leads the people of these countries to visit their graves, and to cover them with flowers, must excite them to water those vegetables that are planted on or near these graves, in a dry time, that they may flourish and yield their perfumes. With reference to such a management, the spring is here represented as covering the burial-place of Ali with enlivening drops of dew, a prince whose memory the Persians hold in the highest veneration.

This, however, is to be considered as a mere poetical embellishment, for the tomb of Ali does not lie open to the dew or the rain, but is under the shelter of a most sumptuous mosque, whose dome, and two towers, are said to be covered with the most precious materials of any roof in the world: copper so richly gilt, as that every eight square inches and a-half are coated by a toman of gold, equal to ten German crowns, which makes it look extremely superb; especially when the sun shines. *Voyages de* NIEBUHR *en Arabie, et en d'autres Pays*, tome ii. p. 210.

No. 804. — CXX. 4. *Coals of juniper.*] Coals of Juniper; more properly like the glowing of coals of broom. The Hebrew word Rothern, here translated juniper, means a shrub of the genista or broom species, the Spartium junceum of Linneus, which grows in the south of France and in Spain, where it has retained its Arabic name Roterna. It is a moderate shrub, with thin branches, and white flowers, that grows in the deserts. FORSKAL found it fre-

quently in the sandy heaths about Suez. (*Suppl. Flor. Egypt. Arab.* 214.) The caravans use it for fuel. When the Psalmist compares the tongue of the slanderer with the glowing of the coals of broom, he doubtless alludes to the severe pain caused by touching those coals which continue to glow for a very long time. St. JEROME (in one of his *Letters to Fabiola, the* LXXVIII. *in Pallarsis* edit. vol. i. p. 482.) says, that the coals of this plant continued to burn a whole year under the ashes. In an ancient Hebrew commentary on the Psalms, (Medrasch Tillim.) it is related that two travellers once dressed their repast in the desert with broom, and returning the following year to the same place found five coals under the ashes, and warmed their feet with them. The wood of a tree frequent in Arabia, called Gadha, likewise has the property that its coals remain glowing a long time. Hence the Arabic proverb, "He had put coals of Gadha in my heart," for he causes me consuming grief. See HARIRI's *Consess.* v. p. 174. *Schulten*'s edit. ROSENMÜLLER.

No. 805. — CXXI. 5. *The Lord is thy shade on thy right hand.*] An umbrella is a very ancient, as well as honourable defence against the pernicious effects of the scorching beams of the sun, in those sultry countries; may we not then suppose, this is the kind of shade the Psalmist refers to?

NIEBUHR, who visited the southern part of Arabia, gives us the following account of a solemn procession of the imam that resides at Sana, who is a great prince in that part of Arabia, and considered as a holy personage, being descended from Mohammed, their great prophet. It is well known, that the sultan at Constantinople goes every Friday to the mosque, if his health will at all admit of it. The imam of Sana observes also this religious practice, with vast pomp. We only saw him in his return, because this was represented to us as the most curious part of the solemnity, on account of the long circuit he then takes, and the great number of his attendants, after their having performed their devotions in other mosques. The imam was preceeded by some hundreds of soldiers. He, and each of the princes of his numerous family, caused a mdalla, or large umbrella, to be carried by his side, and

it is a privilege, which, in this country, is appropriated to princes of the blood, just as the sultan of Constantinople permits none but his vizier to have his kaik, or gondola, covered behind, to keep him from the heat of the sun. They say that in the other provinces of Ymen, the independent lords, such for example as the sheiks of Jafa, and those of Haschid u Bekil; the scherif of Abu Arisch, and many others, cause these mdallas in like manner to be carried for their use, as a mark of their independence. Besides the princes, the imam had in his train at least six hundred lords of the most distinguished rank, as well ecclesiastics as seculars, and those of the military line, many of them mounted on superb horses, and a great multitude of people attended him on foot. On each side of the imam was carried a flag, different from ours, in that each of them was surmounted with a little silver vessel like a censer. It is said, that within, some charms were put, to which they attributed a power of making the imam invincible. Many other standards were unfurled with the same censer-like vessel, but without any regularity. In one word, the whole train was numerous, and in some measure magnificent, but no order seemingly was observed." *Voy.* tom. i. p. 337.

"Bearing an umbrella, as a distinction of dignity, is still a custom in many countries of the East: and that it was so from the earliest times in Persia, may be gathered from the sculptures at Persepolis, where that sort of shade is held over the figure of the chief or king, whether he be seated or walking." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 122. The title of Chattrapati, Lord of the Umbrella, is still maintained as a peculiar mark of honour by one of the highest officers in the Mahratta state.

No. 806. — cxxi. 6. *The sun shall not smite thee by day.*] "In one part of the country, near Benares, upwards of an hundred people have died this season through being sun-smitten. In this we have experienced great mercy: for though the family is so numerous, we never had but three of our scholars smitten, and they recovered in a few days." *Periodical Accounts of the Baptist Missions*, numb. xv. p. 88.

"I know not how to make you understand our mode of

life in a climate so different, and among people of such different habits from your own. The heat induces a langour and depression, you have no idea of. After my public services in the hot seasons, my coat has been perfectly damp from perspiration. You will see then the necessity of being carried in palankeens, as a shade also from the sun, which frequently smites mortally those who are exposed to it. It is a fact, too, that the moonbeams have a pernicious influence. Meat, hung up, exposed to moonlight, will not take salt, but taints and spoils speedily; when the same kind of meat, kept from the moonlight, has taken salt, and keeps good for some time." *Extract of a Letter from India*, in *Christian Observer*, vol. viii. p. 751.

Apollo, the same with the sun, is represented with a bow and arrows. MACROB. *Saturnal.* l. i. c. 17. See *Hab.* iii. 11.

"Salines, and the towns situated on the eastern and north-eastern coasts of the island, (Cyprus,) are subject to such dangerous temperature, that in the months of June and July persons fall victims to the afflicting malady, called by the French, *coup de soleil*, a sun-stroke, if they venture out at noon without the precaution of carrying an umbrella. The inhabitants, especially of the lower order, wrap their heads as if exposed to the rigour of a severe winter: being always covered with a turban, over which, in their journies, they place a thick shawl, many times folded." CLARKE'S *Travels*, vol. ii. p. 310. WALPOLE'S *Memoirs*, vol. ii. p. 246.

"M. Betzer was the only example I ever saw of the frightful consequences of a *coup de soleil*. He was about fifty years old, and was struck some years ago in Greece. The effect was the same as that of a paralytic stroke: it had reduced him almost to a state of idiotcy; the appearance of which it had given to his countenance, his tongue hanging out of his mouth, and all his features being fallen and spiritless." TURNER'S *Tour in the Levant*, vol. i. p. 93.

[3] No. 807. — cxxi. 6. *Nor the moon by night.*] SCHEUCHZER (*Physica Sacra*, p. 976.) observes, that the moon has

no heating virtue in it, and cannot smite with heat, as the sun does: for even its rays concentered, in a burning glass, will not communicate the least degree of sensible heat to bodies exposed to it. Yet it has been asserted, that the moon is not only moist, but that it heats bodies as the sun does. SUIDAS in σελήνη. ISAAC VOSSIUS (*De Motu Marium et Vent.* c. vi.) observes, that there can be no light which, separately considered, does not contain some heat at least. MACROBIUS (*Saturnal.* l. vii. c. 16.) speaks of the lunar heat: and PLUTARCH (*de Facie Lunæ*, tom. ii. p. 933.) ascribes heat and inflammation to it, and asserts it to be fire. It is said, that some men of good credit, in a voyage to Guinea, strongly affirmed, that in the night season they felt a sensible heat come from the beams of the moon. *Second Voyage in* EDEN's *Travels*, p. 350. Burning may be ascribed to the cold frosty air in a moonlight night, as it is to the north wind. See *Gen.* xxxi. 40. MILTON expresses such a sentiment in *Par. Lost*, ii. v. 594.

——— *the parching air,*
Burns frore, and cold performs the effect of fire.

ARRIAN, *Epic.* lib. iv. cap. 8. towards the end, ΑΠΟΚΑΥΣΕΙ σε ὁ χειμων, "The winter will parch you;" and from XENOPHON, *Cyri. Exped.* lib. iv. p. 291. edit. *Hutch.* 8vo. Ανεμος Βορρας εναντιος επνει παντα παντασιν ΑΠΟΚΑΙΩΝ, και πηγνυς τες ανθρωπες, where HUTCHINSON cites from THEOPHRAST. *Hist. Plant.* lib. iv. cap. 17. saying of a cold wind, αποκαιειν τα δενδρα, και ὑτως αυα ποιειν, και ξηρα ὡς ὑδ' ὑφ' ἡλιε και χρονε πολλε γενδιτ' αν. PLINY, *Nat. Hist.* lib. xvii. cap. 24. writes that trees "aduri quoque fervore, aut flatu frigidore." Comp. XENOPH. *Cyri Exped.* lib. vii. p. 531. and DAVISII, not. 4. in CICERON. *Tuscul. Disput.* ii. 16. *Ecclus.* xliii. 20, 21. When the cold north wind bloweth — καταφαγεται it devoureth the mountains, and εκκαυσει burneth the wilderness, and devoureth the grass, ὡς πυρ as fire. This has a considerable resemblance to VIRGIL's

——— Boreæ penetrabile frigus adurat.

Georg. i. l. 93.

[The very severe cold of the nights in the East was ascribed by the ancients to the influence of the moon, which they also supposed to be the origin of the dew. MACROBIUS (*Saturnal.* b. vii. chap. 16.) says, "that the nurses used to cover their sucklings against the moon, that they might not, as damp wood which bends in the heat, get crooked limbs from the superabundance of moisture. It is also well known," continues he, "that he who has slept in the moonlight is heavy when he awakes, and as if deprived of his senses, and as it were oppressed by the weight of the dampness which is spread over his whole body." The same opinion of the injurious effects of the light of the moon upon the human body still prevailed in the East Indies in later times. IWRGEN ANDERSON, in his *Description of the East*, (vol. i. chap. 7. p. 8.) says: "One must here (in Batavia) take great care not to sleep in the beams of the moon uncovered. I have seen many people whose neck has become crooked, so that they look more to the side than forwards. I will not decide whether it is to be ascribed to the moon, as people imagine here."

In some of the southern parts of Europe the same opinions are entertained of the pernicious influence of the moonbeams. An English gentleman walking in the evening in the garden of a Portuguese nobleman at Lisbon, was most seriously admonished by the owner to put on his hat, to protect him from the moonbeams. The fishermen in Sicily are said to cover, during the night, the fish which they expose to dry on the sea-shore, alleging that the beams of the moon cause them to putrefy. ROSENMÜLLER.]

No. 808. — cxxii. 5. *For there are set thrones of judgment, the thrones of the house of David.*] "Old Upsal was the place renowned for the worship of the primeval idols of Sweden, and for the inauguration and residence of her earliest kings. In its neighbourhood there are still shewn the remains of the morasteen, a circular range of stones, where the ceremony of their election to the throne was solemnized, and where the date of it was recorded. This curious monument exists in the plain of Mora, about seven English miles from Upsal. Such circular ranges of

stones may be observed all over Europe. In England, it is usual to consider them as druidical: but the custom observed at the morasteen, as it continued to a very late period, sufficiently explains their meaning and use. There is a relic of this kind at the Altyn Obo, near the side of the ancient Panticapæum, upon the Cimmerian Bosphorus; where, perhaps, the Bosphorian kings, or their predecessors of a more ancient dynasty, were of old elected. The form observed in arranging the stones is nearly the same every where: a circular range, with one stone, larger than the rest, in the middle; and this, according to the description which *Olaus Magnus* has given of it, was found to be the case in the morasteen. 'It consisted,' says he, 'of one large round stone, surrounded by about twelve others, of smaller size, with wedge-shaped stones, raised a little from the earth.' *Magni Hist.* cap. xviii. lib. 1. p. 26. *Amst.* 1669. When *Olaus Magnus* saw the morasteen, it still preserved its pristine appearance. In *Scheffer*'s time it had undergone considerable alteration. Mr. Coxe, (*Travels into Poland*, &c. vol. ii. p. 426.) says, he found ten stones yet remaining. The authors of the *Journal de Deux Francais* saw several upon which the ancient inscriptions were barely visible. They were then ranged around the inside of a chamber, only twelve feet square, within a small building, upon the left hand side of the road leading to Stockholm. *Voyage au Nord de l'Europe*, tom. ii. p. 295. Upon the central stone, the person to be elected king was placed in presence of an immense multitude; and, according to *Messenius*, it had been ordained by one of the Swedish kings, coeval with our Saviour's birth, that the election of every sovereign should, as usual, take place at the morasteen; but the ceremony of inauguration at Upsal, in a temple shining within and without with gold, which he had there constructed for all Sweden. *Messenii Scondia Illustrata*, tom. i. p. 7. *Epitome Chronologiæ Scondianæ*, tom. xv. p. 3. "In the central stone of such monuments, we may perhaps discern the origin of the Grecian βημα, bema, or stone tribunal, and of the set thrones of judgment, mentioned in Scripture and elsewhere, as the places on which kings and judges were elevated; for these were

always of stone." CLARKE's *Travels*, vol. v. p. 175. "It was a custom among the Irish, presently after the death of any of their chief lords or captains, to assemble themselves in a place generally appointed, and known to them, to choose another in his stead; when, for the most part, they do not elect the elest son, but the next of blood that is eldest and worthiest: and on that occasion they used to place him upon a stone, placed commonly upon a hill. In some such stones was formed and engraved a foot, which, they say, was the measure of their first captain's foot; whereon he, standing, received an oath to preserve the customs of the country; and had a wand delivered unto him by a proper officer, with which in his hand, descending from the stone, he turned himself round, thrice backward and thrice forward." KING's *Munimenta Antiqua*, vol. i. p. 148.

No. 809. — cxxvii. 4, 5. *As arrows are in the hand of a mighty man, so are children of the youth: happy is the man that hath his quiver full of them.*] The Orientals are accustomed to call brave and valiant sons the "arrows" and "darts" of their parents, because they are able to defend them. "To sharpen arrows," "to make sharp arrows," is, among them, to get brave and valiant sons. See A. SCHULTEN's *Observ. on the Extracts from the Hamasa*, in his edition of ESPEN's *Arabic Grammar*, p. 486. *Merrick* mentions a similar Chinese mode of expression. "When a son is born in a family, it is customary to hang up bows and arrows before the house, as a sign that the family has acquired a defender." ROSENMÜLLER.

No. 810. — cxxviii. 3. *Thy wife shall be as a fruitful vine by the sides of thine house.*] Dr. *Russell* says, that it is very common to cover the stairs leading to the upper apartments of the harem with vines. They have often a lattice-work of wood raised against the dead walls, for a vine or other shrub to creep upon.

No. 811. — cxxxiii. 2. *It is like the precious ointment upon the head, that went down to the skirts of his garment.*] There seems to be a strong affinity between the Jewish and Hindoo methods of anointing. When oil is applied to the

crown of the head, and reaches all the limbs, it is called ŭbhyŭngŭ. WARD's *View of the Hindoos*, vol. ii. p. 328.

No. 812. — CXXXV. 15, 16. *The idols of the heathen are silver and gold, the work of men's hands: eyes have they, but they see not.*] We may suppose that the divinity does not condescend to reside in any idol during its unfinished state. KNOX, (*Historical Relation of the Island of Ceylon*, part iii. chap. 4.) describing Budduo, whom the people of Ceylon highly venerate, informs us, that "some, being devoutly disposed, will make the image of this god at their own charge; for the making whereof they must bountifully reward the founder. Before the eyes are made it is not accounted a god, but a lump of ordinary metal, and thrown about the shop with no more regard than any thing else; but when the eyes are to be made, the artificer is to have a good gratification, besides the first agreed upon reward: the eyes being formed, it is thenceforward a god. I know not whether among the Hindoos it is believed, as in Ceylon, that the eyes of an image communicate or constitute divinity, nor whether it can be legitimately worshipped by them without some previous ceremony of consecration, as among the ancient Greeks; but many Indian idols have been found, in which the eyes were formed of materials more beautiful, or more precious, than any other part." TAVERNIER describes la grande idole at Jagranate, and another at Bánarous, as having diamonds for eyes. He saw also one at Matura. *Voyages des Indes*, &c. liv. iii. cap. 11. et 12. and HAMILTON's *Account of the East Indies*, vol. i. p. 385. Other writers mention the five golden idols, with eyes of most valuable rubies, which Sultan Mahmud took from one great Hindoo temple. In decorating the eyes of their images, some savage tribes appear to take considerable pains. In several extraordinary idols of wood and of stone, brought from the South Sea islands, the eyes are inlaid with mother of pearl. Many instances of Grecian and Roman statues might be adduced, in which silver or precious stones constituted the eyes. See Dr. CONYERS MIDDLETON, *Miscell. Works*, vol. iv. p. 113. WINKELMANN

Histoire de l'Art de l'Antiquite, tome ii. p. 298. *Leips.* CAYLUS, *Recueil d'Antiquites*, tom. i. p. 30. 37. Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 86.

"At Sedinfur there is a most gigantic statue, close to a temple, the first story of which reaches to the ancle of the image, the second to the knee, and so on to the top, which was on a level with the crown of the head. It had hands innumerable, with an eye in each." *Embassy of* SCHAH ROKH, in MURRAY'S *Historical Account of Travels in Asia*, vol. i. p. 230.

No. 813. — cxxxvii. 1. *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.*] The French call this species of patriotic regret, la maladie du pays. Nothing, indeed, revives so lively a remembrance of former scenes as a species of favourite music, which we were accustomed to hear amid our earliest and dearest connections; on such an occasion, a long train of associated ideas rise in the mind, and melt it into tenderness.

> *There is in souls a sympathy with sounds.*
> ——— *Wherever I have heard*
> *A kindred melody, the scene recurs,*
> *And with it all its pleasures and its pains.*
>
> COWPER'S *Task*, b. vi.

No. 814. — cxxxvii. 5. *Let my right hand forget her cunning.*] The last words mean, may my right hand forget, refuse to perform its service; namely, cease to move, be benumbed. A similar, and, as it appears, proverbial, expression is found in an old Arabian poem, (in DE SACY'S *Christom Az.* tom. i. p. 328.) "No, never have I done any thing that could displease thee; if this is not true may my hand be unable to lift my scourge;" that is, may it be lamed. ROSENMÜLLER.

No. 815. — cxxxix. 18. *They are more in number than the sand.*] They are altogether countless. PINDAR says, (*Olymp. Od.* ii.) that "sand flies numbers," though the Pythian oracle boastingly said, "I know the number of the sand, and the measures of the sea." HEROD. *Clio.* l. i. c. 47. To this LUCAN (*Pharsal.* v. 182.) may have respect, when he says, "Measure is not wanting to the ocean, nor num-

ber to the sand." Hence geometricians affect to know them. Archytas, the mathematician, skilled in geometry and arithmetic, is described and derided by HORACE (*Carm.* l. i. *Od.* xxviii. 1, 2.) as the measurer of the earth and sea, and of the sand without number. *Archimedes* wrote a book called Ψαμμίης, of the number of the sand. Vid. TURNEBI, *Advers.* l. 26. c. 1. in which he proves that it is not infinite, but that even if the whole world was sand, it might be numbered.

No. 816. — cxl. 3. *A serpent.*] According to the LXX and *Vulg.* the asp, a species of serpent remarkable for bending and coiling itself up, or rolling itself round and round in a spiral form. Milton's description of the serpent will illustrate this point.

> *So spake the enemy of mankind, inclos'd*
> *In serpent, inmate bad, and toward Eve*
> *Addrcss'd his way, not with indented wave,*
> *Prone on the ground, as since, but on his rear,*
> *Circular base of rising folds, that tower'd,*
> *Fold above fold, a surging maze, his head*
> *Crested aloft, and carbuncle his eyes:*
> *With burnish'd neck of verdant gold, erect*
> *Amidst his circling spires.* *Paradise Lost*, b. ix. 494.

See also BOCHART, vol. iii. p. 379. *Deuter.* xxxii. 33. *Job* xx. 14. ÆLIAN, lib. ix. cap. 61. The poison of the asp is very acute, and speedy in its effects. *Rom.* iii. 13.

No. 817. — cxliv. 13. *That our sheep may bring forth thousands, and ten thousands in our streets.*] Sheep are remarkable for their great fruitfulness, whence they are said to bring forth thousands, yea, infinite multitudes, and the pastures are said to be clothed with sheep. *Psalm* lxv. 14. BOCHART (vol. ii. 432. 510.) has shewn, that the Eastern sheep not only bring forth two at a time, (*Solomon's Song* iv. 2.) but sometimes three or four, and that twice a-year. Sir THOMAS BROWN also observes, (in *Miscellany Tracts*,) that "we must not judge of the sheep of Palestine by ours. The sheep of that country often bring forth two young ones, and sometimes three or four."

No. 818. — cl. 5. *Cymbals.*] The Hebrew word, which is here translated cymbal, signifies rather metal plates or

basins. In the above passage, a larger and smaller kind are probably meant, both of which are still customary in the East. The latter are small metal plates, castagnettes, such as the Oriental female dancers take two on each hand, over one finger and the thumb. For military music, they have large plates of the same form. See NIEBUHR's *Travels*, vol. i. p. 181. plate 27. And there are those which are here called "high sounding cymbals." See PFEIFFER, on the *Music of the Ancient Hebrews*, p. 53. ROSENMÜLLER.

No. 819. — PROVERBS i. 19.

So are the ways of every one that is greedy of gain.

THE words thus rendered denote one who cuts or clips off every scrap of money he possibly can. In the times of Abraham and Moses, and long after they used to weigh their silver, (*Gen.* xxiii. 16. *Exod.* xxii. 17. *Jer.* xxxii. 9, 10.) and, no doubt, to cut and clip off pieces of it, to make weight in their dealings with each other, as is practised by some nations, particularly the Chinese, to this day. GOGUET's *Origin of Laws*, vol. i. p. 281. edit. *Edinburgh*. *Mod. Univ. Hist.* vol. viii. p. 216. ARIST. *Polit.* lib. i. c. ix. p. 305. PLINY, lib. xxxiii. § 13. p. 610. MARTINI. *Hist. de la Chine*, lib. viii. tom. ii. p. 259. *Lettr. Edif.* tom. xix. p. 432. *Rec. des Voyag. au Nord*, tom. viii. p. 363. *Rec. des Voyag. de la Compagnie des Indes, Holland*, tom. i. p. 364. et 442. and iv. 32. TAVERNIER, tom. iii. p. 221.

No. 820. — iii. 15. *Rubies.*] Several learned men have supposed the original word to signify loadstones or magnets; and that it is a very proper and descriptive name for them, from the remarkable property they possess, of constantly turning, when at liberty, their poles, north and south. It is probable, that some of the ancient Eastern nations were acquainted with the polarity of the loadstone, and its uses in navigation. HYDE's *Relig. Vet. Pers.* p. 495. edit. *Oxon.* 1700. COOKE's *Enquiry*, p. 23. "The first and best sort of these stones come out of the East Indies, from the coast of China and Bengal, and is of an iron or bloody colour. These stones are very massy and weighty, and will lift up their own weight of iron or steel, if the stone itself doth not exceed a stone weight. These are the finest sort, and are commonly sold in the East Indies, where they grow, for their own weight in silver. There is another sort, of a reddish colour, found in Arabia and the

Red Sea, growing broad or flat, like a tile or slate. This sort is not so heavy as that of China, but is said to be near as good, and its virtue to continue long on the compass or needle that is touched with it." COSTARD'S *History of Astronomy*, p. 63.

No. 821. — iii. 28. *Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when it is in the power of thine hand to do it.*] Delay is always dangerous, both to the giver and receiver. It may prevent that seasonable communication of a favour, which makes it doubly valuable; and it most commonly proceeds from an indolence and langour of mind which ought to be corrected; it is not, therefore, an honourable trait in the character of any people, and cannot be noticed, but to their reproach. It is in this manner that Mr. DODWELL (*Tour through Greece*, vol. ii. p. 15.) justly speaks of the Greeks. He says, "The Greeks are remarkable for their procrastination. I never knew one of them make a sudden determination, and put it into immediate execution. Even affairs of the smallest importance, and which require no reflection, are deferred until the morrow; and if any thing whatever is required, however urgent the necessity, the common answer is, δεν εινα, there is none; or αυριον, αυριον, to-morrow, to-morrow. The procrastination of the Theban Polemarch Archias became proverbial in Greece, (PLUTARCH'S *Life of Pelopidas*,) but it is still universally practised."

No. 822. — v. 18, 19. *Let her be as the loving hind and pleasant roe.*] These creatures in the whole form of their bodies, and in their disposition and manners, are remarkably pleasing. The ancients were particularly delighted with them: they kept them in their houses: they fed them at their tables with the greatest care: they washed, and combed, and adorned them with garlands of flowers, and chains of gold or silver. VIRGIL represents Sylvia as performing these offices for her favourite stag.

> Cervus erat forma præstanti et cornibus ingens
> Assuetum imperiis soror omni Sylvia cura
> Mollibus intexens ornabat cornua sertis.
> Pectebatque foram, puroque in fonte lavabat. *Æn.* vii. v. 485.

[The Orientals still compare a beautiful woman to a hind or the Gazelle, (Antilope Dorcas, *Linn.*) which resembles the roe. "Rgazel," for so Höst writes it, according to the pronunciation of the North Africans, for Gazal or Gazel, "is an extremely beautiful animal of the form of a stag, and of the size of a small goat. Its fine eyes, slender legs, and its whole appearance, have caused the Moors to compare their mistresses in amatory songs to Rgazels." *Account of Fez and Morocco*, p. 224. "When the Arabs wish to describe the beauty of a woman, they say, that she has the eyes of a Gazelle. All their songs, in which they celebrate their mistresses, speak of nothing but Gazelle eyes, and they need only compare them to this animal, to describe, in one word, a perfect beauty. The Gazelle is in fact a very pretty animal; it has something innocently timid about it, not unlike the modesty and bashfulness of a young girl." D'Arvieux's *Manners of the Bedouin Arabs*, p. 113. Sparrmann says of the Cape or African Gazelle, which is very nearly related to that of Palestine, "This animal is, perhaps, the most beautiful of all Gazelles, and is particularly distinguished, as the Gazelles in general, for its fiery and beautiful eyes: hence, in some parts of the East, it is properly considered as the greatest praise which can be bestowed on the beauty of a woman, to say, Thy eyes are like the eyes of a Gazelle. *Travels to the Cape of Good Hope*, p. 396. Rosenmüller.]

No. 823. — vi. 6. *The ant.*] The ant is so called from their cropping off the buds from the corn, which they lay up for their winter's provision, in such a manner as to prevent its growth. Pliny (*Nat. Hist.* lib. xi. cap. 30.) asserts this. Semina arrosa condunt, ne rursus in fruges exeant è terra. The Abbé Pluche, speaking of these little animals, says, "Their prevailing passion is to amass a store of corn, or other grain that will keep; and, lest the humidity of the cells should make the corn shoot up, we are told, for a certainty, that they gnaw off the buds which grow at the point of the grain." *Nature Displayed*, vol. i. dial. 8. Bochart, vol. iii. p. 588.

No. 824. — vi. 35. *He will not regard any ransom.*]

Jealousy is very common and powerful among the people of the East; and is frequently carried to an extent, of which we have no example in European countries. "Whoever in Persia has the misfortune to see, or the imprudence to look at, the wife of a man of rank, were it but as she travels on the road, and at ever so great a distance, is sure to be severely beaten by her eunuchs, and, perhaps, put to death: and to meet any of the king's concubines is such a capital crime, that, on a certain occasion, when the favourite queen happened, during the chase, to be overtaken by a storm, and under the necessity of taking refuge in a hamlet, not one of the people would let her majesty in, that they might not have the misfortune of seeing her." MICHAELIS's *Commentaries*, article 260. CHARDIN's *Voyage en Perse*, tom. vi. cap. 13. p. 238.

No. 825.—vii. 16. *I have decked my bed with coverings of tapestry, with carved works.*] What this bed was, and the manner in which it was ornamented, will clearly appear from the following extracts. "The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed, without bedstead or curtains, though the coverlet and pillows exceeded in magnificence the richness of the sofa, which likewise ornamented the apartment. I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner. Fifteen mattresses, of quilted cotton, about three inches thick, placed one upon another, formed the groundwork, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlet of green satin, adorned with gold embroidery in embossed work, was in like manner fastened to the sheets, the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on two cushions of the sofa, brought near to serve for a back, and intended to support our heads. The taking of the pillows entirely away would have been a good resource if we had had any bolster; and the expedient of turning the other side upwards, having only served to shew they were em-

broidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath." DU TOTT, vol. i. p. 95. "On a rich sofa was a false covering of plain green silk, for the same reason as that in the hall; but I lifted it up, while the two eunuchs, who were with us, had their backs turned, and I found that the makass of the minders were of a very rich brocade, with a gold ground, and flowered with silk of several colours, and the cushions of green velvet also, grounded with gold, and flowered like them." DE LA MOTRAYE, p. 172.

No. 826. — vii. 22, 23. *Or as a fool to the correction of the stocks; till a dart strike through his liver.*] These words have been thus translated by Dr. HUNT:

> *Or as a hart boundeth into the toils;*
> *Till a dart strike through his liver.*

The Septuagint here uses the word ελαφος, *hart;* and the Chaldee, Syriac, and Arabic, all concur in this interpretation. This creature of all others was the most proper to be taken notice of on the present occasion. From the accounts we have of the ancient hieroglyphics, the usual representation which the Egyptians made of a man overthrown by flattery and fair speeches, as the young man in this verse is said to be, was the picture of a hart captivated and ensnared by the sound of music, which is one way of taking that animal. See *Hori Apollinaris, Hieroglyphica Egyptiaca*, lib. ii. p. 87. edit. *Nic Caussini, Paris*, 1618.

No. 827. — viii. 34. *Watching daily at my gates, waiting at the posts of my doors.*] Of professed door-keepers we frequently read in the Scriptures. 2 *Kings* xxii. 4. xxiii. 4. xxv. 18. 1 *Chron.* xv. 23, 24. *Esther* vi. 2. *Jer.* lii. 24. Attendance was sometimes given at the gates and doors of palaces, either from respect to the sovereign, or the expectation of some benefit to be obtained. This was an ancient custom, especially in Persia: it was introduced by the first Cyrus, according to the Cyropædia. It existed in the time of HERODOTUS and *Xenophon*, (*Expedition of Cyrus*,

b. i.) and continued as long as the Persian empire lasted. The compliment was paid to the satraps as well as the kings. It is possible the name of the Porte given to the court of the grand seignor was derived from hence, rather than from the great gate, leading to the seraglio, as has been generally thought.

No. 828. — ix. 14. *She sitteth at the door of her house, on a seat in the high places of the city.*] The custom of sitting at their doors, in the most alluring pomp that comes within their reach, is still an Eastern practice. "The whores," says PITTS, speaking of the ladies of pleasure at Grand Cairo, "used to sit at the door, or walk in the streets unveiled. They are commonly very rich in their clothes, some having their shifts and drawers of silk, &c. These courtezans or ladies of pleasure, as well as other women, have broad velvet caps on their heads, beautified with abundance of pearls, and other costly and gaudy ornaments, &c. These madams go along the streets smoking their pipes of four or five feet long; and when they sit at their doors, a man can scarce pass by but they will endeavour to decoy him in." *Account of the Mahometans*, p. 99.

No. 829. — ix. 17. *Stolen waters are sweet, and bread eaten in secret is pleasant.*]

——————— nescis
Quas habeat veneres aliena pecunia?

JUVENAL. xiii. 33.

Nomen furti non solum tribuitur injustæ usurpatione alienarum facultatum, sed etiam, a fortiori, alienarum mulierum. Adeoque solitum est titulum furti attribuere adulterio, unde, quando lasciva hæc fœmina dixit, *aquæ furtivæ dulciores sunt*, &c. Quidem hunc locum interpretatur, Mulier adultera in aquis furtivis, et pane abscondita, prohibita, et illicita concubia dulciora esse asseverat.

Hoc sensu, TIBULLUS, *El.* ii. 36.

Celari vult sua furta Venus.

——— Curam Clymene narrabat inanem
Vulcani, martisque dolos, et dulcia furta.

VIRGIL. *Georg.* iv. 345.

Hoc certe conjux furtum mea nesciet, inquit.
OVIDIUS, *Met.* ii. 425

Illicita amantur, excidit quidquid licet.
SENECA, in *Herc. Œteum*, v. 357.

See also OVID. *Amor.* lib. iii. *El.* iv. 17. 25. 31. and MARTIAL, lib. vi. *Ep.* 47.

No. 830. — xi. 1. *A false balance is abomination to the Lord; but a just weight is his delight.*] Great severity has been frequently exercised in the punishment of those who were detected in the kind of fraud here referred to. "A police-officer observing one morning a female, not a native, carrying a large piece of cheese, enquired where she had purchased it; being ignorant of the vendor's name, she conducted him to his shop, and the magistrate, suspecting the quantity to be deficient in weight, placed it in the scales, and found his suspicion verified: whereupon, he straightway ordered his attendants to cut from the most fleshy part of the delinquent's person what would be equivalent to the just measure: the order was instantly executed, and the sufferer bled to death." JOLLIFFE'S *Letters from Palestine*, p. 337. TURNER'S *Tour in the Levant*, vol. iii. p. 351.

No. 831. — xi. 26. *He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.*] "Mirza Ahady, in conjunction with the prince's mother, was believed to have monopolized all the corn of the country; and he had no sooner reached Shiraz than he raised its price, which, of course, produced a correspondent advance in that of bread. Ventre affamé n'a point d'oreilles, — the people became outrageous in their misery. As is usual, in all public calamities in the East, they commenced by shutting their shops in the bazar. They then resorted to the house of the sheikh-el-islam, the head of the law, requiring him to issue a *fetwah*, which might make it lawful to kill Mirza Ahady, and one or two more, whom they knew to be his coadjutors in oppressing them. They then appeared in a body before the gate of the prince's palace, where they expressed their grievances in a tumultuous way, and demanded that

Mirza Ahady should be delivered up to them. Mahomed Zeky Khan, our former mehmander, was sent out by the prince to appease them, accompanied by Mirza Bauker, the chief baker of the city, who was one of those whose life had been denounced. As soon as the latter appeared, he was overwhelmed with insults and reproaches: but he managed to pacify them, by saying, What crime have I committed? Mirza Ahady is the man to abuse; if he sells corn at extravagant prices, bread must rise in consequence. In the mean time, Mirza Ahady had secreted himself from the fury of the mob; but being countenanced by the prince's mother, and, consequently, by the prince himself, he let the storm rage, and solaced himself by making fresh plans for raising more money. The price of bread was lowered for a few days, until the commotion should cease: and, as it was necessary that some satisfaction should be given to the people, all the bakers of the town were collected together, and publicly bastinadoed on the soles of their feet." MORIER'S *Second Journey through Persia*, p. 103.

"We are told of the fate of one person in whose house an immense quantity of grain was found: a stake was fixed in the centre of his granary, to which he was bound, and left to perish from hunger amidst that abundance which he had refused to share with his fellow-citizens." MALCOLM'S *History of Persia*, vol. ii. p. 13.

No. 832. — xii. 10. *A righteous man regardeth the life of his beast.* *Thevenot* describes a Banian hospital, where he saw a number of sick oxen, camels, and horses, and many invalids of the feathered race. "Animals deemed incurable," he says, "were maintained there for life; those that recovered were sold to Hindoos exclusively."

The people of Athens, when they had finished the temple called Hecatompedon, set at liberty the beasts of burthen that had been chiefly employed in that work, suffering them to pasture at large, free from any further service. It is said that one of these afterwards came of its own accord to work, and putting itself at the head of the labouring cattle, marched before them to the citadel: this pleased the people, and they made a decree that it should be kept

at the public charge as long as it lived. PLUTARCH, vol. ii. p. 310.

"During my stay at Surat, I rode out most evenings with our worthy chief, and, among other uncommon sights to a stranger, I took notice that many trees had jars hanging to several of the boughs; on enquiring, I was told that they were filled with water every evening by men hired on purpose by the Gentoos, in order to supply the birds with drink. This account excited a desire of visiting the banyan hospital, as I had heard much of their benevolence to all kinds of animals that were either sick, lame, or infirm, through age or accident. On my arrival, there were presented to my view many horses, cows, and oxen in one apartment; in another dogs, sheep, goats, and monkeys, with clean straw for them to repose on. Above stairs were depositories for seeds of many sorts, and flat broad dishes for water, for the use of those birds and insects which might chance to come into the apartment through the windows, which were latticed, with apertures large enough to admit small birds to enter. I was told by the attendants that each apartment was cleaned every morning, the beasts fed and littered once a day, the seeds above stairs winnowed, the dishes washed, and clean water put in them daily." PARSONS's *Travels in Asia*, p. 263.

No. 833. — xiv. 13. *Even in laughter the heart is sorrowful.*] Laughter is not always the effect of joy. Mr. PARK (*Travels*, vol. i. p. 273.) supplies us with a curious instance of this fact. When he had approached a kraal of the Bosjesmans, he wished to persuade some of them to descend from the heights, to which they had fled, that he might converse with them. Some children and women ventured to approach the strangers, and were dismissed with some trifling presents, to desire that the men would come to receive a present. The men, however, seemed to have less confidence in the Christians than the women: they hovered a long time round the summit of the hill, doubting what step they should take; and the women had gone and returned at least a dozen times, before they were able to prevail upon a single man to descend; and when at

length one ventured to come down, he approached us in the utmost agitation, half laughing, and half crying, with trembling and trepidation, and conducting himself like a terrified child.

CAMPBELL, in his *Elegy of Love and Madness*, mentions the laugh of agony.

> *Long slumb'ring vengeance wakes to better deeds;*
> *He shrieks, he falls, the perjur'd lover bleeds!*
> *Now the last laugh of agony is o'er,*
> *And, pale in blood, he sleeps to wake no more.* V. 49.

We may, upon this principle, explain a very strange effect of grief, related by Mr. *Gibbon*, in the story of Golimer, king of the Vandals, when he was obliged, after an obstinate resistance, to surrender himself to Belisarius. "The first public interview was in one of the suburbs of Carthage; and, when the royal captive accosted his conqueror, he burst into a fit of laughter." This laugh was the expression of nature, and denoted the severest grief. Hence may also be explained the proverbial expression of a Sardonic laugh, which is applied to those who laugh to their own cost. The proverb is as ancient as *Homer*, who has alluded to it in his Odyssey. The most probable, and the most generally received opinion of its origin, is, that Sardinia was supposed by the ancients to produce a poisonous herb, which contracts the nerves of the person who is allured, by its sweet smell, to eat it, and excites a paroxism of laughter, which is the harbinger of death. It is a curious fact, that as a tear expresses the highest joy which the human mind can receive, so a laugh seems to denote the severest agony of which the mind or the body is susceptible.

No. 834. — xv. 17. *Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith.*] This passage is thus rendered by the Septuagint. Κρεισσων ενισμος μετα λαχανων προς φιελιαν και χαριν, η παραθεσις μοσχων μετα εχθρας, understanding it of the forced accommodation of travellers, which Arabs and conquered people were obliged to submit to. It was not unusual for travellers to eat at the expence of those who were not pleased with entertain-

ing them; and to use a kind of force, which produced hatred. Dr. SHAW (*Travels*, Pref. p. 12.) notices this circumstance. Speaking of Barbary, he says, "In this country, the Arabs and other inhabitants are obliged, either by long custom, by the particular tenure of their lands, or from fear and compulsion, to give the Spahees, and their company, the Moqunah, as they call it; which is such a sufficient quantity of provisions, for ourselves, together with straw and barley for our mules and horses. Besides a bowl of milk, and a basket of figs, raisins, or dates, which, upon our arrival, were presented to us, to stay our appetites, the master of the tent, where we lodged, fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep, half of which was immediately seethed by his wife, and served up with cuscasooe; the rest was made Kab-ab, *i. e.* cut into pieces, and roasted, which we reserved for our breakfast or dinner the next day." In the next page he says, "when we were entertained in a courteous manner, (for the Arabs will sometimes supply us with nothing till it is extorted by force,) the author used to give the master of the tent a knife, a couple of flints, or a small quantity of English gunpowder, &c." To prevent such parties from living at free charges upon them, the Arabs take care to pitch in woods, valleys, or places the least conspicuous, and that in consequence they found it difficult often to discover them.

No. 835. — xvi. 33. *The lot.*] The Germans paid the greatest attention to omens, and that species of divination called *sortes*, lots, which was performed by means of twigs, cut and marked in a particular manner, and laid on a white cloth. The Scythians also formed conjectures about futurity from rods. HERODOTUS iv. 67. They took presages of futurity, not only from the flight and singing of birds, but also, what TACITUS says, was peculiar to that nation, from the neighing and snorting of horses. A number of these animals of a milk-white colour were kept for this purpose in the sacred groves. The neighing of horses seems also to have been much attended to among the Persians. Thus the dispute about the

crown was decided in favour of Darius. HERODOTUS iii. 85. JUSTIN i. 10. Another kind of divination used in dangerous wars, was to oblige a captive of the enemy, procured by whatever means, to fight with a champion of their own country, each in the armour of his country. The victory of the one or of the other was taken for a prognostic of the event of the war. ADAMS's *Summary of Geography*, p. 559. TACITUS *De Mor. Germ.* c. 10. HOMER *Il.* iii. 315. 324. vii. 175. 181. xxiii. 861. *Odys.* x. 206. WETSTEIN on *Matt.* xxvii. 35.

No. 836. — xx. 4. *The sluggard will not plough by reason of the cold.*] Marg. *Winter.* "They begin to plough about the latter end of September, and sow their earliest wheat about the middle of October. The frosts are never severe enough to prevent their ploughing all the winter." RUSSELL's *Nat. Hist. of Aleppo*, p. 16.

No. 837. — xx. 17. *Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel.*] Some nations have punished malefactors by mingling gravel with their bread.

No. 838. — xx. 26. *A wise king scattereth the wicked, and bringeth the wheel over them.*] The oldest Indian kings employed the Ciacra, or wheel of Vishnu, instead of a sceptre; and were therefore called Ciacravartti; that is, persons who direct the wheel. The Thibetians still retain this ancient custom, and carry round a wheel during their public processions, festivals, and other solemnities. *Baruch* vi. 14. BARTOLOMEO, by *Johnston*, p. 341. The turning-wheel is an instrument like a sceptre, which the people of Thibet turn round while the lama prays. PINKERTON, part xxix. p. 591.

No. 839. — xxi. 9. *In a wide house.*] This expression the LXX render εν οικω κοινω. The Vulgate, "in domo communi," in a common house; that is, in a house common or shared out to several families. Dr. SHAW (*Travels*, p. 207.) says, that "the general method of building both in Barbary and the Levant, seems to have continued the same from the earliest ages down to this time, without the least alteration or improvement: large doors, spacious chambers, &c. The court is for the most part surrounded

with a cloister, over which, when the house has one or more stories, there is a gallery erected. From the cloisters or galleries we are conducted into large spacious chambers of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house." See also WARD's *View of the Hindoos*, vol. iii. p. 196.

No. 840. — xxii. 13. *The slothful man saith, There is a lion without; I shall be slain in the streets.*] The sluggard is fond of sleep; and, to excuse his slothfulness, he makes use of the pretence, when he is to go out of his house in the morning dawn, and to follow his business, that he might fall a prey to one of the wild beasts which prowl about during the night. When it becomes dark, the people of the East shut themselves up in their houses, for fear of the wild beasts. Thus ALAVAREZ, in his *Account of Ethiopia*, says, that "in Abyssinia, as soon as night sets in, nobody is to be seen abroad for fear of wild beasts, of which the country is full." ROSENMÜLLER.

No. 841. — xxv. 3. *The heaven for height, the earth for depth, and the heart of kings is unsearchable.*] In the Indo-Chinese Gleaner is the following extract from the Mingsin-paou-keen, said to be taken from the Shoo-king. "The fish dwell in the bottom of the waters, and the eagles in the sides of heaven: the one, though high, may be reached by the arrow; and the other, though deep, may be angled; but the heart of man, at only a cubit's distance, cannot be known: heaven can be spanned, earth can be fathomed, but the heart of man cannot be measured."

No. 842. — xxv. 23. *The north wind driveth away rain.*] The north wind usually blows with violence and noise. So OVID. *Metam.* i. v. 65. "Horrifer Boreas," the boisterous north wind. See also HOMER *Il.* v. ver. 524.

["From November to February (the winter, or rainy season, in the East) the north-east, west and south-west wind blow in Syria. These two latter, to make use of the expression of the Arabs, are "the fathers of rain." VOLNEY's *Travels*, vol. i. p. 34, of the 4th edition. MONCONY

(*Travels*, p. 353.) says, that when he travelled on the 2d of January, 1648, from Tripoli in Syria, between Lebanon and the sea, it rained without ceasing, and that the north wind blew directly in the face of himself and his companions. SHAW, in speaking of the weather in Barbary, says, (p. 120.) that the west, north-east and north winds in summer generally bring fine weather, but in winter, rain. ROSENMÜLLER.]

No. 843. — xxvi. 14. *As the door turneth upon his hinges.*] The doors of the ancients did not turn on hinges, but on pivots thus constructed: the upright of the moveable door next the wall had, at each extremity, a copper case sunk into it, with a projecting point on the inside, to take the better hold of the wood-work. This case was generally of a cylindric form; but there have been found some square ones, from which there sprang on each side iron straps, serving to bind together and strengthen the boards with which the door was constructed hollow. WINCKELMAN'S *Herculaneum*, p. 67. See *Sol. Song* viii. 9.

No. 844. — xxviii. 9. *He that turneth away his ear.*] Among other formalities used by the Romans in actions at law, the offending party might be summoned into court, *viva voce*, by the plaintiff himself meeting the defendant, declaring his intention to him, and commanding him to go before the magistrate and make his defence. If he would not go willingly, he might drag and force him along, unless he gave security for his appearance on some appointed day. If he failed to appear on the day agreed on, then the plaintiff, whenever he met him, might take him along with him by force, calling any bystanders to bear witness, by asking them *visne antestari*. The bystanders upon this turned their right ear towards him, in token of their consent: this was instantly taken hold of by the plaintiff. This was designed to answer the purpose of a subpœna. The ear was touched upon this occasion, says *Pliny*, as being the seat of memory; and therefore the ceremony was a sort of caution to the party to remember his engagement. HORACE *Sat.* b. i. ix. v. 75. is supposed to allude to this.

No. 845. — xxviii. 20. *He that maketh haste to be rich, shall not be innocent.*] Thus MENANDER, p. 106.

Ουδεις επλουτησε ταχεως, δικαιος ων.

Nunquam vir æquus dives evasit citò.

and JUVENAL, *Sat.* xiv. 162.

——————— Nam dives qui fieri vult,
Et cito vult fieri. Sed quæ reverentia legum?
Quis metus aut pudor est unquam properantis avari.

See also, 1 *Tim.* vi. 9.

No. 846. — xxviii. 21. *To have respect to persons is not good: for, for a piece of bread, that man will transgress.*] The expression seems allusive to some prevailing practice of the times; and ERASMUS observes, that it probably originated from the circumstance of holding out a piece of bread to a dog, in order to soothe him. AULUS GELLIUS, (*Noct. Att.* b. i. c. 15.) furnishes us with an example of this phraseology: "The same Cato, in the same oration, reproaching this Cælius, a tribune, not only with his garrulity, but his insignificance, though silent, you may bribe him, says he, with a crust of bread, either to be silent, or to speak." See also *Ezekiel* xiii. 19.

No. 847. — xxx. 25. *The ants are a people not strong, yet they prepare their meat in the summer.*] The superior wisdom of the ant has been recognized by many writers. HORACE praises its sagacity. *Sat.* b. i. §. 1. v. 33.

Parvula nam exemplo est magni formica laboris.
Ore trahit quodcunque potest atque addit acervo.
Quem struit, haud ignara ac non incauta futuri.

VIRGIL celebrates its foresight in providing for the wants and infirmities of old age, while it is young and vigorous.

——————— atque inopi metuens formica senectæ.
Geor. i. v. 186.

CICERO believed that the ant is not only furnished with senses, but also with mind, reason, and memory. "In formica non modo sensus sed etiam mens, ratio memoriæ."

The Arabians say contemptuously of a man who has become weak and infirm, that he is feebler than the ant. See BARBUT's account of ants, in his work on *British Insects*, p. 277.

No. 848. — xxx. 26. *The conies are but a feeble folk.*] Dr. SHAW (*Travels*, p. 348.) is of opinion, that the Daman Israel, or Israel's lamb, is here meant. He says, "it is a harmless creature, of the same size and quality as the rabbit, and with the like incurvating posture, and disposition of the fore-teeth. Its usual residence and refuge is in the holes and clefts of the rocks." See also BRUCE's *Travels*, vol. v. p. 121.

No. 849. — xxx. 33. *Surely the churning of milk bringeth forth butter.*] The following is the description given by THEVENOT of the manner of making butter at Damascus, which he, however, expressly assures us, is the same all over the East. "They tie a stick with both ends to the hind feet of a goat's skin, which serves instead of a leather bag, that is, each end of the stick to one foot, and the same with the fore-feet, that these sticks may serve as handles; they then put the milk into this bag, close it carefully, shake it about, holding by the two sticks, after a time, add some water, and then shake it as before, till butter comes." *Travels*, vol. ii. p. 35. ROSENMÜLLER.

No. 850. — ECCLESIASTES ii. 6.

I made me pools of water.

THE following account of these reservoirs will evince at what an immense expence and labour they were constructed. Solomon's cisterns "are seated in a valley, and are three in number, each occupying a different level, and placed in a right line with each other, so that the waters of the one may descend into the next below it. Their figures quadrangular: the first, or southern one, being about three hundred feet long; the second, four hundred; and the third, five hundred; the breadth of each being about two hundred feet. They are all lined with masonry, and descended to by narrow flights of steps, at one of the corners; the whole depth when empty, not exceeding twenty or thirty feet. They were, at the present moment, all dry; but though they may be considered useful works in so barren and destitute a country as Judea, yet they are hardly to be reckoned among the splendid monuments of a luxurious sovereign's wealth or power, since there are many of the Hindoo tanks in Bombay, the works of private individuals, in a mere commercial settlement, which are much more elegant in their design, and more expensive in their construction, than any of these. Near these reservoirs there are two small fountains, of whose waters we drank, and thought them good. These are said to have originally supplied the cisterns through subterraneous aqueducts; but they are now fallen into decay from neglect, and merely serve as a watering-place for cattle, and a washing-stream for the females of the neighbouring country." BUCKINGHAM'S *Travels in Palestine*, p. 225.

"After a slight repast, we took leave of our hosts, and set out in a southern direction to examine the Piscinæ, said to have been constructed by Solomon. The royal preacher

has been imagined to allude to these amongst other instances of his splendor and magnificence, in the passage where he is arguing for the insufficiency of worldly pursuits to procure happiness. *Eccles.* ii. 6. They are three in number, placed nearly in a direct line above each other, like the locks of a canal. By this arrangement, the surplus of the first flows into the second, which is again discharged into the third: from thence a constant supply of living water is carried along the sides of the hill to Bethlehem and Jerusalem. The figure of these cisterns is rectangular, and they are all nearly of the same width, but of considerable difference in length, the third being almost half as large again as the first. They are still in a certain state of preservation, and with a slight expence might be perfectly restored. The source from whence they are supplied, is about a furlong distant; the spring rises several feet below the surface, the aperture of which is secured by a door, so contrived, that it may be impenetrably closed on any sudden danger of the water being contaminated." JOLLIFFE'S *Letters from Palestine*, p. 94.

No. 851.—v. 6. *Suffer not thy mouth.*] "Let not thy mouth weakly excuse thee to no purpose; and do not say before the messenger, (who may be sent to enquire of thee *what thou hast vowed,*) *it was a mistake.*" As the priests kept a servant to levy their share out of the offerings of the people, (1 *Sam.* ii. 13—16.); and as they were greatly concerned in seeing the vows punctually paid, it is probable that they kept messengers to go and summon those whom they knew to have vowed any thing, for the purpose of enforcing the payment of it. An employment which we find in after times in the synagogues, without knowing when it began, might be the same for the most part with that which is here alluded to. The Jews, who scrupled to touch money on the sabbath-day, used to bind themselves on that day to an officer, sent by the rulers of the synagogue, to give such sum for alms; and that officer received it from them the next day. This conjecture is the more probable, as that officer, who was the chagan or minister of the synagogue, is sometimes styled the messenger of the synagogue. DESVÆUX.

No. 852. — ix. 8. *Let thy garments be always white.*] This comparison loses all its force in Europe, but in India, where white cotton is the dress of all the inhabitants, and where the beauty of garments consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper. A Hindoo catechist addressing a native Christian on the necessity of correctness of conduct, said, See how welcome a person is whose garments are clean and white. Such let our conduct be, and then, though we have lost caste, such will be our reception. WARD's *View of the Hindoos*, vol. ii. p. 329.

No. 853. — x. 18. *By much slothfulness the building decayeth, and through idleness of the hands, the house droppeth through.*] In PLAUTUS's *Mostellaria*, the moral lesson conveyed in this text is expanded and enforced in a most entertaining manner, (act 1. sc. 2.) where Philolacles, a young man, is introduced descanting on himself and the condition to which his irregularities had reduced him, under the comparison of a house originally well built and beautiful, but suffered gradually to decay and grow more and more ruinous by the idleness and negligence of its inhabitants.

No. 854. — x. 19. *Money answereth all things.*] DU HALDE has inserted in his *History of China*, figures of medals, resembling in form swords and backs of tortoises. The Indians, according to *Pausanias*, although their country abounded in gold and copper, did not employ money in commercial intercourse, but exchanged the productions of their territory for the merchandize of Greece. Oxen and other quadrupeds were, in remote ages, the price of valuable commodities. It is believed that dogs constituted the living money of the ancient Chinese, whilst in a half savage state. To dogs probably succeeded shells, like the cowries of Bengal and other Asiatic regions. It is also said that black stones of a particular kind were applied to the purposes of traffic; and the kouei or tortoise. At what time metallic money was first established in China, is difficult to ascertain: according to the most authentic sources of intelligence, the Chou-king, at an epoch nearly corresponding to the year 1000 before Christ,

certain weights of metal, six ounces, were paid as fines by criminals. But another record declares that brass money was introduced at a period a century earlier. This was the round piece of coin, with a square hole in the middle, which obtained general circulation in that empire. Some traditions notice a very ancient form of money, which, from its resemblance to a sword, was called *kin-tao-tsien*; and there are tributary nations which still retain the custom of offering little knives to the Chinese. Paper money was introduced, according to some original annals, about the year of Christ, 1155, on a deficiency of metal. Rubruguis, Marco Polo, and Haiton, the Armenian travellers of the 13th and 14th centuries, found paper money of a square form, and stamped with the royal seal among the nations bordering on China. Plutarch mentions the ponderous iron money of the Spartans, their οβελισκοι, small spits, which induced Sperlingius to believe that the passage in which Plutarch describes the poverty of Epimanondas, who died without leaving even a little iron spit, alluded to the coin so called.

No. 855.—x. 20. *A bird of the air shall carry the voice.*] Grotius mentions on this passage the cranes of Ibycus. Greeks and Romans, as, for instance, Plato, Plutarch, Strabo, Cicero, Pliny, and others, say, that the poet Ibycus of Regium, (Reggio,) when he was murdered by robbers, called upon the cranes, which were fluttering about to give witness of his death. When the murderers were once at the theatre, and saw a flock of cranes, they whispered to each other, "Behold the avengers of Ibycus!" And the cranes became so in fact; for some persons who were near, and understood this whispering, gave information of it to the magistrates, who seized the murderers, and had them executed. Hence the proverb, "The cranes of Ibycus," which is used when secret crimes come to light by a wonderful dispensation of Providence. The same story, only that instead of the poet Ibycus, a Mahometan monk, called Danadil (*i. e.* the wise) is written, instead of the city of Rhegium, Racca, in Mesopotamia, and instead of the theatre, a place of public worship, is found in the *Hümajun-Nameh*, (the imperial book,) which

is a Turkish translation of the Persian edition of the ancient Indian book of fables, *Hitopades*, known under the name of *Calila* and *Dimna*; or, *The Fables of Bidpai*. H. F. Von Dieg, in his *Memorabilia of Asia*, vol. ii. p. 340. has translated it into the German from the above-mentioned Turkish work. It is uncertain whether the tradition is of Eastern origin, or whether the Turkish or Persian editors of the ancient Indian book, (in which it is not contained,) has altered the Greek narrative to suit his purpose. The sense of the above proverb has been properly stated by *Von Dieg*, (p. 346.): "Transgress not, even in secret, against kings and men in power; for though if nobody in earth should hear it, yet God can make even the birds of the air witnesses against thee." Rosenmüller.

No. 856. — xi. 1. *Cast thy bread upon the waters, for thou shalt find it after many days.*] The Arabs have a very similar proverb, "Do good, throw bread into the water, it will one day be repaid thee." The Turks have borrowed it from the Arabs, with a slight alteration, according to which it is as follows: "Do good, throw bread into the water; even if the fish does not know, yet the Creator knows it." The meaning of the Hebrew, as well as of the Arabic and Turkish proverb, is: "Distribute thy bread to all poor people, whether known or unknown to thee; throw thy bread even into the water, regardless whether it swims, and who may derive advantage from it, whether men or fish; for even this charity, bestowed at a venture, God will repay thee sooner or later." Von Dieg's *Memorabilia of Asia*, vol. i. p. 106. Rosenmüller.

No. 857. — xi. 9. *For all these things God will bring thee into judgment.*] Herodotus, (*Euterpe*. cap. 78.) speaking of the Egyptians, says, that "at the entertainment of the rich, just as the company are about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body; it is in size sometimes of one, but never of more than two cubits, and as it is shewn to the guests in rotation, the bearer exclaims, Cast your eyes on this figure; after death you yourself will resemble it; drink then, and be happy."

No. 858.—xii. 2. *While the sun, or the light, or the moon, or the stars be not darkened; nor the clouds return after the rain.*] Old age is frequently compared to the evening of a day, or the winter part of the year. Youth is often compared to spring and the morning.

Sir JOHN CHARDIN, giving a translation of many pieces of Persian poetry, in his second tome, (p. 195.) informs us, that a copy of verses, written in praise of an Atabek prince, whose name was Mahomed, the son of Aboubeker, begins with two lines, which signify,

Happy youthfulness, brilliant morning, generous heart,
Which wears the gravity of age on a youthful countenance.

Here youthfulness and morning are used as equivalent terms in Eastern poetic language. Thus Hafiz represents the spring as the emblem of youth, in the couplet thus translated:

The breath of the morning breeze will scatter musk;
The old world will again enter into the path of youth.
i. e. the winter will shortly give place to spring.

On the contrary, Rocoub Alcousag, according to D'HERBELOT, (*Bibliothèque Orientale*, p. 718.) are words which signify "the cavalcade of the old man without a beard. It is the name of a festival that the ancient Persians celebrated at the end of winter, in which a bald old man, and without a beard, mounted on an ass, and holding a raven in one of his hands, went about striking all he met with a switch." This figure represented winter.

Winter then, according to the taste of the East, as well as of the people of the West, was thought to be properly represented by an old man, far advanced in years. Consequently the converse of this must have appeared natural to them: to represent old age by winter.

On the other hand, those words of Solomon in the second verse, will be found, on examination, to be an exact delineation of an Eastern winter: hardly a cloud, according to Dr. RUSSELL, is to be seen all summer, (*Descrip. of Aleppo*, vol. i. p. 66.); but the winter is fre-

quently dark and gloomy, and often dark clouds return, and pour down a fresh deluge, after a great deal of rain had descended just before. (*Descr. of Aleppo, Appendix.*) Whereas, after the first rains of autumn, there is frequently a considerable interval of fine weather before it rains again.

No. 859. — xii. 4. *He shall rise up at the voice of the bird.*] Domestic fowls, particularly the house cock and hen, are brought still to market at Aleppo. RUSSELL'S *Nat. Hist. of Aleppo*, p. 63. It is to the first crowing of the house-cock in the morning, which is before day-break, that Solomon here probably alludes. This well describes the readiness of the restless old man to quit his uneasy bed, since it was much earlier than the usual time of rising. In the East, it was common to all, the young and the healthy, as well as the aged, to rise with the dawn. "In this country, on account of the heat, it is usual to rise with the dawn. About day-break we received from a Greek with a respectable beard, who acted as consul for the French in that place, a present of fruit, which we had with other things for breakfast." CHANDLER'S *Travels in Asia Minor*, p. 18.

No. 860. — xii. 5. *The almond-tree shall flourish.*] The almond-tree with its snow-white flowers, as HASSELQUIST (*Trav.* p. 28.) describes it near Smyrna, is a very proper emblem of an old man, with his white locks; and the shedding of these is a constant and well known symptom of more advanced years. Thus *Anacreon*,

Λεγουσιν αι γυναικες
Ανακρεων, γερων ει·
Λαβων εσοπτρον αθρει
Κομας μεν ουκετ' ουσας: *Od.* xi.

Oft am I by the women told,
Poor Anacreon! thou grow'st old:
Look how thy hairs are falling all;
Poor Anacreon! how they fall. COWLEY.

No. 861. — xii. 5. *Man goeth to his long home.*] MONTFAUCON has recorded several monumental inscriptions, similar in import to this expression. "We observed,

in the fifth volume of our Antiquity, a tomb, styled there, as here, quietorium, a resting-place; there it is styled clymenis quietorium: quiescere, to rest, is often said of the dead in epitaphs. Thus, we find in an ancient writer, a man speaking of his master, who had been long dead and buried, cujus ossa bene quiescant, may his bones rest in peace. We have an instance of the like kind in an inscription in GRUTER, (p. 696.) and in another (p. 954.) Fecit sibi quietorium, he made himself a resting-place. This resting-place is called frequently, too, an eternal house. In his life-time he built himself an eternal house, says one epitaph. He made himself an eternal house with his patrimony, says another. He thought it better, says another epitaph, to build himself an eternal house, than to desire his heirs to do it. And another, he put an inscription upon his eternal house; and another, he made a perpetual house for his good and amiable companion. They thought it a misfortune, when the bones and ashes of the dead were removed from their place, as imagining the dead suffered something by the removal of their bones. This notion occasioned all those precautions used for the safety of their tombs: and the curses they laid on those who removed them." See also the *Philosophical Transactions*, vol. liii. p. 276.

No. 862. — xii. 6. *Or the pitcher be broken at the fountain.*] These words contain an allusion to the circulation of the blood, and its cessation at death. All the blood returned from the extremities of the human body by the veins, is conveyed through the two trunks of the vena cava, to the right auricle of the heart, thence to its right ventricle, from which it is distributed by the pulmonary artery, and its branches throughout the lungs, whence it is brought by the four pulmonary veins (uniting in the left sinus venosus) to the left auricle of the heart, and thence to its left ventricle, whence it is thrown into the aorta, or great artery, by whose ramifications it is distributed to every part of the body, to be again received by the veins at their inosculations or insertions into the arteries, and through the smaller veins to be reconveyed to the larger venal branches, and so through the vena cava back again

to the right auricle of the heart. HALLER's *Physiolog. Lect.* iv. § 68. 70. vol. i. p. 60. Is not the pitcher's being broken at the fountain, on the approach of death, the collapsion of the arteries, and particularly of the aorta, whereby it becomes incapable any longer of conveying the blood from the left ventricle of the heart, from which, as from a fountain or spring, it used to be distributed to the whole body. A wheel was used by the ancients to draw water out of wells or pits, so by the wheel being broken at the pit, may we not understand, that on the near approach of death, respiration becomes more difficult; the distensive power of the lungs diminishes; and the blood being impeded in its passage through them, concretes, or becomes grumous, till after the last expiration the wheel is broken at the pit, the lungs become incapable of another inspiration, and so can receive no more blood from the right ventricle of the heart, and, consequently, the circulation ceases, and the man dies.

No. 863. — SOLOMON'S SONG i. 2.

Thy love is better than wine.

THE metaphor is common to all Oriental poets. Thus Jayadeva, in his Gitagovinda, says, "O suffer me to quaff the liquid bliss of those lips! restore thy slave with their water of life!" And again, "Thou who sippest nectar from the radiant lips of Pedma, as the flattering Chacora drinks the moonbeams." So also Khakani, a celebrated poet of the eleventh century. "Khakani, thy slave, is intoxicated with the wine of thy beauty." The following epigram, quoted by LONGPIERRE from the *Anthologia*, is a similar comparison:

Κυρη τις μ' εφιλησε ποθεσπερα χειλεσιν υγροις
Νεκταρ ειην το φιλημα· το γαρ στομα νεκταρος επνει.
Νυν μεθυω το φιλημα, πολυν τον ερωτα πεπωκως.

The maid whose moist lips gave me last night a kiss,
For the kiss gave me nectar: 'twas nectar above:
E'en now am I drunk with the riotous bliss,
So largely I quaff'd the rich goblet of love.

With this the following from BION, on the death of Adonis, may be compared.

——————— Μεινον Αδωνι ———
Ως σε περιπτυζω, και χειλεα χειλεσι μιξω.
Εγρεο τυτθον Αδωνι, το δ'αο πυματον με φιλασον.
Τοσσατον με φιλαδον οσω ζωει το φιλαμα.
Αχρις απο ψυχης ες εμον στομα κεις εμον ηπαρ
Πνευμα τεον ρευση, το δε σευ γλυκυ φιλτρον αμελξω,
Εκ δε πιω τον ερωτα. *Idyl.* A. 42.

Stay, O Adonis, lov'd Adonis, stay,
One last farewell, dear shadow! let me pay:
Yet, yet embrace thee, lip to lip conjoin.
Take thy last kisses, and return thee mine;

Kiss till the kiss shall live, till from thy heart,
Thy fluent spirit through my limbs shall dart:
Till once more on thy love, delicious draught!
I banquet deep, and all its sweets be quaffed.

No. 864. — i. 5. *I am black, as the tents of Kedar.*] Kedar is the name of an Arabian Nomade, or Bedouin tribe, which is frequently mentioned in the Old Testament, (*Isaiah* xxi. 17. *Jerem.* xlix. 28.); and also by PLINY (*Nat. Hist.* b. v. chap. 11.) by the name of Cedrei. The Bedouin Arabs dwell in tents, which even now are for the most part black. "The Bedouins," says D'ARVIEUX, "have no other dwelling than their tents, which they call houses. They are entirely made of black goats hair, which is an employment of the women. They spin and weave them: they are strong, of a close texture, and so stretched, that the longest and heaviest rain cannot penetrate." HÖST observes, (*Account of Morocco and Fez*, p. 127.) "The Arabs live in tents, which they call Chaima, because they were a protection both from sun and rain. They are manufactured either from coarse wool, or goats hair, or from the fibres of a root, called lift adum, which the women spin or twist, and weave so close that it can keep off the rain. Some are erected by means of three principal poles, which are placed in the ground, besides six short ones at the four corners and the sides; others have only two principal poles, and four at the corners, which are seldom above eight or ten feet high; instead of a door, they lift part of the tent up; they tie it on the outside here and there with cord, and thus the whole building is complete, which is died black with copperas. This colour they must have had already in ancient times, for it is said in the *Song of Solomon* i. 5. *I am black, as the tents of Kedar.*" ROSENMÜLLER.

No. 865. — i. 10. *Thy cheeks are comely with rows of jewels.*] OLEARIUS observes, in his description of the dress of the Persian women, (*Travels*, p. 309.) "around the cheeks and chin they have one or two rows of pearls or jewels, so that the whole face is adorned with pearls or jewels. I am aware that this is a very ancient Eastern custom; for already in *Solomon's Song* it is said, *Thy*

cheeks are comely with rows of jewels, &c. All these Persian court ladies had over their curled locks, instead of pearls, two long and thick cords of woven and beaten gold, hanging down from the crown of the head over the face on both sides; this ornament, because it is worn at court, is quite usual among the Persian women, and does not become them ill, in their black hair." DELLA VALLE's *Travels*, vol. iii. p. 8. RAUWOLFF gives a similar description of the head dress of the Arabian women in the desert of Mesopotamia. "When they wish to adorn themselves, they have their trinkets, such as balls of marble, and yellow agate, glass beads of divers colours, longish pieces of metal strung upon a thread, hanging pendent upon their temples, nearly a span in length." *Travels*, vol. ii. p. 191. ROSENMÜLLER.

No. 866. — i. 14. *A cluster of camphire.*] This is the Al-hennah, or cyprus. It is here mentioned as a perfume, and its clusters are noticed. This beautiful odoriferous plant, (SHAW's *Travels*, p. 113.) if it is not annually cut and kept low, grows ten or twelve feet high, putting out its little flowers in clusters, which yield a most grateful smell like camphor, and may, therefore, be alluded to, *Cant.* i. 14. See a print of the Al-hennah in SCHEUCHZER's *Physica Sacra*, tab. DXCVI. Comp. HARMER's *Outlines*, p. 218, &c. The leaves of this plant, after they are dried and powdered, are disposed of to good advantage in all the markets of this kingdom, of Tunis. For with this all the African ladies, that can purchase it, tinge their lips, hair, hands, and feet; rendering them thereby of a tawny saffron colour; which, with them, is reckoned a great beauty. RUSSELL mentions the same practice of dyeing their feet and hands with hennah, as general among all sects and conditions at Aleppo. *Nat. Hist. of Aleppo*, p. 103. The women in some parts of Yemen, or Arabia Felix, have the same custom. NIEBUHR's *Description de l'Arabie*, p. 57, 58. And HASSELQUIST (*Travels*, p. 246.) assures us, he saw the nails of some mummies tinged with the Al-hennah; which proves the antiquity of the practice. And as this plant does not appear to be a native of Palestine, but of India and Egypt, and seems mentioned, *Cant.* i.

14. as a curiosity growing in the vineyards of Engedi, it is probable that the Jews might be acquainted with its use as a dye or tinge before they had experienced its odoriferous quality, and might from the former circumstance give it the name כֹּפֶר. See more concerning the hennah or Alhennah in HARMER'S *Outlines of a New Commentary on Solomon's Song*, p. 218, &c.

[The ancient Greek Alexandrian translator and St. Jerome have understood by Copher, (which *Luther* has used instead of camphire,) the cyprus, in which the rabbis agree, explaining it by the Henna of the Arabians; for Henna and cyprus are the same. The proof that Copher is really this, and no other tree, rests not only on these testimonies and on the circumstances mentioned in *Solomon's Song* i. 14. iv. 13. but also on the fact that Copher and cyprus are really the same word. This coincidence has likewise been noticed by others. This word has evidently come to the Greeks from the Syrians or Phœnicians, with whom Henna leaves were perhaps an article of commerce. PLINY says expressly in the *Twenty-fourth Book* of his *Natural History*: Ligustrum eadem arbor est quæ in Oriente cyprus. By the name of the Egyptian Ligustri, ALPINUS has described the Henna in the thirteenth chapter of his *Egyptian Plants*; as also HASSELQUIST, (*Travels to Palestine*, p. 502.) where we find a very accurate description under the modern common name of Lawsonia inermis, *Linn.* The tree is low, like the pomegranate tree, about the height of a man, and branchy. It has many evergreen leaves lanceolate, and so narrow towards the branches, that they are attached to them without any separate stalk. The blossoms, which hang in clusters on separate branches, are of an ash colour, and have an agreeable smell. By the Copher or cyprus clusters in *Solomon's Song*, we are therefore not to understand the branches of fruit, but the odoriferous flowers of this tree. But I suppose Engedi to have been added because there was a very fruitful district, and these trees grew there. From J. E. FABER'S *MSS. Remains on the Botany of the Bible.*

How much the Copher or cyprus flowers are esteemed in the East on account of their pleasant smell, appears

from what RAUWOLFF says of this plant (*Travels*, p. 60.) "We also see there (at Tripoli in Syria) trees nearly resembling our privet, called by the Arabs, Alcanna or Henne, and by the Greeks, Schenna, in the common language of the country: they have them from Egypt, where they are pretty numerous, but particularly at Cairo. The Turks and Moors cultivate them with particular care on account of their sweet-scented flowers, in wooden and earthen vessels, that they may preserve them in rooms and cellars, especially in winter, against the cold, which is very prejudicial to them. As they bud late in the month of August, some put soap-suds or lime to the roots, to make them flower earlier, on account of their pleasant smell, which is very much like musk: they are of a pale yellow colour, and the bunches of flowers are nearly a span long." MARITI compares the flowers of the Henna or cyprus with a bunch of grapes (*Travels*, p. 17.); and in another place (p. 540.) he says: "The leaves of the Alhenna do not fall off in winter; the flowers grow at the end of the branches; the buds are smaller than the head of a pin, and open all at the same time, and form a beautiful tuft of flowers, which resembles a bunch of grapes: they are of a white colour, inclining to yellow. The blossoming season commences in August, and lasts from one branch to the other through the whole of autumn. A handsome cluster is one-third of an ell long, and where it is thickest, half an ell round. The Orientals set a great value upon it, and consider such a tuft of flowers as the most agreeable present. The smell has some resemblance to musk. The tree grows in Syria and Palestine." ROSENMÜLLER.]

No. 867. — ii. 1. *The rose.*] In the East this flower is extremely fragrant, and has always been much admired. In what esteem it was held by the ancient Greeks, may be seen in the 5th and 53d *Odes of Anacreon*, and the comparisons in *Ecclus.* 24. 14. 18. L. 8. shew that the Jews were likewise much delighted with it. See also *Wisdom* ii. 8. HARMER, vol. iii. p. 188. *Outlines of a New Commentary on Solomon's Song*, p. 146. 162. 236. JONES's *Poet. Asiat. Comment.* p. 102. 113. 136. 187.

"In no country of the world does the rose grow in such

perfection as in Persia; in no country is it so cultivated and prized by the natives. Their gardens and courts are crowded with its plants, their rooms ornamented with vases, filled with its gathered bunches, and every bath strewn with the full-blown flowers, plucked from the ever replenished stems. Even the humblest individual, who pays a piece of copper money for a few whifs of a kelioun, feels a double enjoyment when he finds it stuck with a bud from his dear native tree." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 337.

"We arrived at a pretty little village, deeply embosomed in trees, gardens, and vineyards, to which the inhabitants have given as pretty a name, Gul-aub, meaning rose-water. This is a favourite appellation with the Persians, when they mean figuratively to describe any thing very pleasant; and hence it frequently occurs." *Ibid*, vol. ii. p. 85.

No. 868. — ii. 11. *The winter is past.*] The disturbed, turbulent, boisterous part or season of the year, such as the months of November, December, January, and February, are in Syria. RUSSELL'S *Nat. Hist. of Aleppo*, p. 148. So, according to NIEBUHR'S *Description de l'Arabie*, p. 4. the Arabs call the rainy season, which at Maskat and the Eastern mountains of Arabia, lasts from about the 21st of November till the 18th of February, by the name of schitte.

No. 869. — ii. 12. *The time of the singing of birds is come.*] Mr. *Harmer* conjectures, that the song here referred to is that of the nightingale. The fable of the amours of the nightingales with the roses is well known in Turkey. Rose trees and vines blossom nearly at the same time; roses appear sooner by a few days, but continue till vines are in flower. This song joins the time of the singing of nightingales and the voice of the turtle together. Lady M. W. MONTAGU, in a letter, dated April 1st. O.S. speaks of turtles as cooing in the cypress trees of her garden from morning till night, (vol. ii. p. 52.) Thus Mr. MICKLE, in his version of the *Lusiad*, b. ix.

The glowing strain the nightingale returns,
And in the bowers of love the turtle mourns.

HAFIZ uses the same image.

The charms of spring once more the fields salute;
Open to the rose, ye nightingales, your suit:
Ye zephyrs, 'mid the meadow youths that rove
Bear to the rose, the basil sweet, our love.

To the same effect JAMI in his *Loves of Joseph and Zuleikha.*

Though countless shrubs of balmiest breath
Their fascinating forms disclose,
The constant nightingale till death
Still covets his beloved rose.

So also THEOCRITUS.

Fresh from the rock the playful fountains beat,
'Mid myrtles, laurels, and the cypress sweet,
Or where the vines luxuriant tendrils run,
And the young clusters ripen to the sun.
Woke by the spring, the blackbird's luscious throat
Pours all the various volume of his note:
To nightingale the nightingale replies,
And all his love in honeyed accents sighs. Epig. iv.

No. 870. — ii. 16. *He feedeth among the lilies.*] The lily, as well on account of its beauty as its odour, has been universally admired in all ages; and the Greeks and Romans were as fond of plucking it with a lavish hand as the Orientals. Thus in an epigragm of DIONYSIUS.

Εἰθε κρινον γενομεην λευκοχροον, οφρα με χερσιν
Ἁραμενη, μαλλον σης χροτιης κορεσης.

O, were the lily's lot, fair damsel, mine,
Pluck'd by thy fingers on thy breast to pine.

Thus also VIRGIL, *Ed.* x. v. 24.

Venit et agresti capitis sylvanus honore,
Florentes ferulas et grandia lilia quassans.

Shaking the rustic honours of his brow,
The lily tall, and fennels branching bough,
Sylvanus came. WARTON.

So again *Georg.* iv. v. 130.

Hic rarum tamen in dumis olus albaque circum
Lilia, verbenasque premens, vescumque papaver,
Regum æquabat opes animis.

He there with scanty herbs the bushes crown'd,
And planted lilies, vervain, poppies round,
Nor envied kings. SOTHEBY.

No. 871. — iii. 10. *The midst thereof being paved with love.*] That is, with needle or loom work wrought by the daughters of Jerusalem, in token of their love and regard to Solomon. The Jewish women were famous for these curious works. *Judges* v. 30. *Proverbs* xxxi. 22. 24. Or, perhaps, the words may import, that the coverlet was wrought with little sentences or mottos expressive of the amiable qualities of the bride, and of Solomon's love to her. HARMER's *Outlines of a New Commentary*, p. 126. 177. Lady M. W. MONTAGU (*Lett.* xxv. vol. i. p. 158.) says, that "the inside of the Turkish coaches is, in our times, painted with baskets and nosegays of flowers, intermixed commonly with little poetical mottos."

No. 872. — iv. 12. *A garden inclosed is my sister.*] These words express the satisfaction of the bridegroom on finding his bride a virgin, as those, ch. v. 1. *I have come into my garden, my sister, my spouse*, denote the consummation of the marriage. Thus the author of the *Outlines of a New Commentary on Solomon's Song*, p. 13. 17. who shews, that in the East they still use, even in their courts of justice, very remote images to express the commerce of the sexes. He does not, however, produce the very same as are here found in *Sol. Song*. But these may be supplied from *A Miscellany of Eastern Learning*, vol. i. p. 12. where Féirouz, a vizir, having divorced his wife Chemsennissa, on suspicion of criminal conversation with the sultan, the brothers of Chemsennissa applying for redress to their judge, "My lord," said they, "we had rented to Féirouz a most delightful garden, a terrestrial paradise; he took possession of it, encompassed with high walls, and planted with the most beautiful trees that bloomed with flowers and fruit. He has broken down the walls, plucked the tender flowers, devoured the finest fruit, and would now restore to us this garden, robbed of every thing that contributed to render it delicious, when we gave him admission to it." Féirouz, in his defence, and the

sultan in his attestation to Chemsennissa's innocence, still carry on the same allegory of the garden, as may be seen in the author. I add another passage from MANDELSLO's *Travels*, p. 32. fol. "About a league and a half from the city of Amadabat, in the East Indies, we were shewn a sepulchre which they call betti chuit, that is to say, thy daughter's shame discovered. There lies interred in it a rich merchant, a Moore, named Hajam Majom, who, falling in love with his own daughter, and desirous to shew some pretence for his incest, went to an ecclesiastical judge, and told him in general terms, that he had in his youth taken the pleasure, "to plant a garden, and to dress and order it with great care, so that it now brought forth excellent fruits;" that his neighbours were extremely desirous thereof, so that he was every day importuned to communicate unto them; but that he could not be persuaded to part therewith, and that it was his design to make use of them himself, if the judge would grant him in writing a licence to do it. The kasi, who was not able to dive into the wicked intentions of this unfortunate man, made answer that there was no difficulty in all this, and so immediately declared as much in writing. Hajom shewed it to his daughter, and finding, nevertheless, that neither his own authority, nor the general permission of the judge, would make her consent to his brutal enjoyments, he ravished her. She complained to her mother, who made so much noise about it, that the king Mahomet Begeran coming to hear thereof, ordered him to lose his head."

No. 873.—iv. 13—15. *Thy plants are an orchard of pomegranates, with pleasant fruits, camphire with spikenard; spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens.*] Water was of peculiar importance to a garden, especially if it was appropriated to the cultivation of aromatic plants. This will clearly appear by the following extract from SWINBURNE's *Travels in Spain*, p. 252. "A large party of sprightly damsels and young men that were walking here, were much indebted to us for making the water-works play, by means of a small

bribe to the keeper. Nothing can be more delicious than these sprinklings in a hot day: all the flowers seemed to acquire new vigour; the odours exhaled from the orange, citron, and lemon trees, grew more poignant, more balsamic, and the company ten times more lively than they were: it was a true April shower. We sauntered near two hours in the groves, till we were quite in ecstasy with sweets. It is a most heavenly residence in spring; and I should think the summer heats might be tempered and rendered supportable enough, by the profusion of water that they enjoy at Seville."

No. 874. — v. 3. *I have washed my feet: how shall I defile them?*] An Hindoo wipes or washes his feet before he retires to rest. If called from his bed, he often makes his excuse, that he shall daub his feet; and as he does not wear shoes in the house, and the floor is of clay, the excuse seems very natural. WARD's *View of the Hindoos*, vol. ii. p. 329.

No. 875. — v. 7. *The watchmen that went about the city found me; the keepers of the walls took away my veil from me.*] They plucked off her veil, in order to discover who she was. It is well known that the eunuchs in the Eastern countries, are at present authorised to treat the females under their charge in this manner. See *Some Account of Persia.*

No. 876. — v. 11. *His locks are bushy, and black as a raven.*] This, among Orientals, is the favourite hue, even to the present day. Thus, HAFIZ.

Thy face is brighter than the cheek of day,
Blacker thy locks than midnight's deepest sway.

So also FERDUSI, when describing the daughter of Afrasiab.

Her trains of deep veil'd Turkish maids entwine,
Of cypress mold, and cheeks that shame the rose,
Locks black as musk, with lips surpassing wine,
And amorous eyes in wanton sleep that dose.

So the Turkish poet, Mohammed BEN ABDALLA EL CATIB.

Of black, e'en blackest hue, and unconfined,
Her shadowy tresses wantoned in the wind.

No. 877. — v. 15. *His legs are as pillars of marble, set upon sockets of fine gold.*] "His thighs are as pillars of marble, fixed upon pedestals of fine gold," alluding to his sandals bound on his feet with golden ribbands; or, perhaps, expressive of the feet themselves, as being of a redder tincture than the legs and thighs. The Asiatics used to dye their feet of a deep red colour. Thus the lover in *Gitagovinda* says, O damsel, shall I dye red with the juice of alactaca, those beautiful feet which will make the full-blown land lotos blush with shame? Sir W. JONES's *Works*, vol. iv. p. 259.

No. 878. — vii. 1. *The joints of thy thighs.*] The word rendered *joints* means the concealed dress or drawers, which are still worn by the Moorish and Turkish women of rank. SHAW'S *Travels*, p. 228. STEWART'S *Journey to Mequinez.* Lady M. W. MONTAGU, in describing her Turkish dress, (*Lett.* vol. ii. p. 12.) says, "the first part of my dress is a pair of drawers very full, that reaches down to my shoes, and conceals the legs more modestly than your petticoats; they are of a thin rose-coloured damask, brocaded with flowers." See also CHANDLER'S *Travels in Asia Minor*, p. 65.

No. 879. — vii. 1. *Jewels, the work of the hands of a cunning workman.*] Probably such thin flexible plates of gold or silver as are artfully cut through and engraven in imitation of lace. Dr. SHAW (*Travels*, p. 229.) mentions such as making part of the head-dress of the Moorish women.

No. 880. — vii. 2. *Thy belly is like a heap of wheat set about with lilies.*] The Jews were accustomed, when their wheat was threshed and winnowed, to lay it in heaps; and, as their threshing-floors were in the open air, they were fenced round with thorns to keep off the cattle. In compliment to the bride, we may suppose, these were converted into lilies. *Lamy* thinks, that Solomon might allude to a custom which the Jews had, of throwing flowers round their corn after it was winnowed. Wheat and barley were considered by the ancient Hebrews, as emblems of fertility; and it was usual for the bystanders to scatter grains of each on a newly married couple, accompanying the action with a wish, that they might increase

and multiply. Speaking of a new-married couple among the Hindoos, Sir T. Roe's chaplain (*Voyage to East Indies*, p. 445.) says, "The priests bring them together, and join their hands, praying that they may live in unity and love together: and then, both those churchmen scatter rice upon the married couple, entreating God to make them fruitful, in sending them many sons and daughters; that they may multiply as much as that seed doth in the ears that bear it."

In the origin of society, seed grain would necessarily be the representing token of all wealth. We find accordingly, that the Tartars, in portioning out their daughters, covered them with millet. For this purpose a dish, of about a foot in diameter, was placed on the head of the bride; over this a veil was thrown, which covered the face, and descended to the shoulders; millet was then poured on the dish, which, falling and spreading around her, formed a cone, with a base corresponding to the height of the bride; nor was her portion complete, till the millet touched the dish, while the veil gave her the power of respiration. The Turks and Armenians, who make their calculations in money, still preserve the dish and the veil, and throw coin on the bride, which they call spilling the millet. Have not the crown and the comfits, used at the marriages of Europeans, the same origin? Baron Du Tott, vol. i. p. 213.

No. 881. — vii. 4. *Thy nose is as the tower of Lebanon, which looketh toward Damascus.*] *Calmet* supposes that the sacred writer here alludes to an elegant tower of white marble, which, in his days, crowned the summit of a lofty precipice, at the foot of which the river Barrady foams, about the distance of two miles from Damascus. When *Maundrell* visited the place, he found a small structure like a Scheick's sepulchre, erected on the highest point of the precipice. From this elevated station, which forms a part of Lebanon, the traveller enjoyed the most perfect view of the city.

No. 882. — vii. 7. *This thy stature is like to a palm-tree.*] The cedar, the cypress, the pine, and the palm-tree, from their general beauty, and more especially their erect and

stately growth, offer a common source of imagery and dignity of person, among Oriental poets. Thus HAFIZ.

Like the reed my heart trembles, in hopes to possess
That soft-waving pine-tree, and close its distress.

And KHAKANI.

Bright is the moon, but brighter still thy face,
The graceful cypress yields to thee in grace.

So likewise HOMER, *Odyss.* 24. 162.

Γουνουμαι σε ανασσα
Δελω δη πολε τοιον Απολλωνος παρα βωμω
Φοινικος νεον ερνος ανερχομενον ενοησα.

Thus seems the palm, with stately honours crown'd,
By Phœbus' altars: thus o'erlooks the ground,
The pride of Delos. POPE.

THEOCRITUS (*Idyl.* xviii. 30.) compares Helen to a cypress-tree in a garden.

No. 883. — vii. 8. *I said, I will go up to the palm-tree; I will take hold of the boughs thereof.*] The image is deduced from the fructification of the palm-trees. It is well known that these trees are male as well as female, and the feminine tree bears either no fruit, or none that is eatable, unless fructified by the masculine. HASSELQUIST, (*Journey to Palestine, &c.* p. 133.) gives us the following account of the way in which it is accomplished. "Early on the 21st of March, I had the pleasure of seeing from my window, one of the most remarkable scenes in nature. The flowers of a female (Phœnix, *Linn.*) had opened during the night. I therefore went to it in the morning dawn, and while the dew was yet falling; I found the gardener, who mounted this palm, which was as high as our loftiest firs: he took with him a bunch from the masculine tree, with which he strewed, and thus impregnated it, and he was assured of its future fruit: upon this, he cut away the under foliage and shoots, between which the flowers had sprouted in the preceding year." A more detailed description is given by the same naturalist, in a letter to

Linnæus, p. 224. KÆMPFER in the *Amœnitt. exott.* p. 707. And also in SHAW's *Travels*. ROSENMÜLLER.

No. 884. — vii. 13. *Which I have laid up for thee.*] Respect may be had here to a custom with lovers, of laying up fruits for the objects of their affection, at least such a practice may be compared with this passage:

> Sunt poma gravantia ramos,
> Sunt auro similes longis in vitibus uvæ,
> Sunt et purpureæ, tibi et has servamus et illas.
>
> OVID. *Met.* l. xiii. Fab. 8.

No. 885. — viii. 6. *Set me as a seal upon thine heart, as a seal upon thine arm.*] This alludes to jewels, having the name or portrait of the beloved person engraved on it, and worn next the heart, or on the arm. *Jer.* xxii. 24. *Hag.* ii. 23. *Ecclus.* xlix. 11. In the pictures of the Eastern princesses and heroines, there is sometimes a large square jewel on the fore-part of the arm, a little below the shoulder.

"When all the persons had assembled in the divan, every one remained sitting or standing in his place without moving, till in about half an hour came two kapudschis, one of whom carried the imperial signet-ring, and presented it to the grand vizier, who arose from his sofa, and received the signet-ring with a kind of bow, kissed it, put it on his hand, took it off again, and put it in the bag in which it had been before, and placed both in a pocket at the left side of his kaftan, as it were upon his heart." STEPH. SCHULTZ, vol. ii. p. 219. ROSENMÜLLER.

No. 886. — viii. 11. *He let out the vineyard unto keepers; every one for the fruit thereof, was to bring a thousand pieces of silver.*] An extract from Mr. SWINBURNE's account of a similar estate among the Spanish Arabs, may explain the nature of these fruiteries, and their profits. "I cannot give you a more distinct idea of this people, than by translating a passage in an Arabic manuscript, in the library of the Escurial, entituled, 'The History of Granada, by Abi Abdallah ben Alkalhibi Abaoneni, written in the year of the Hegira, 778. A. D. 1736.' Mahomet Lago, being then, for the second time, king of

Granada. It begins by a description of the city and its environs, nearly in the following terms: "The city of Granada is surrounded by the most spacious gardens, where the trees are set so thick as to resemble hedges, yet not so as to obstruct the view of the beautiful towers of the Alhambra, which glitter like so many bright stars over the green forests. The plain, stretching far and wide, produces such quantities of grain and vegetables, that no revenues, but those of the first families in the kingdom are equal to their annual produce. Each garden is calculated to bring in a net income of five hundred pieces of gold, out of which it pays thirty minæ to the king. Beyond these gardens lie fields of various culture, at all seasons of the year clad in the richest verdure, and loaded with some valuable vegetable production or other: by this method, a perpetual succession of crops is secured, and a great annual rent is produced, which is said to amount to twenty thousand aurei. Adjoining, you may see the sumptuous farms belonging to the royal demesnes, wonderfully agreeable to the beholder, from the large quantity of plantations of trees, and the variety of plants. The vineyards in the neighbourhood bring fourteen thousand aurei. Immense are the hoards of all species of dried fruits, such as figs, raisins, plums, &c. They have also the secret of preserving grapes sound and juicy from one season to another." *Travels in Spain*, Lett. xxii. p. 164.

No. 887. — ISAIAH i. 3.

The ox knoweth his owner.

IN Lithuania and Muscovy, as soon as the sun is risen, the herdsman daily winds his horn: on the well-known signal, the stalls being instantly opened, the horses, mules, asses, goats, heifers, and bulls, obey the summons without reluctance. As soon as they are assembled in a body, he marches at the head of them, whilst they obsequiously follow their leader into such meadows as he sees most convenient for them. By a second signal they are led to water, and by a third reconducted home again; where each repairs to his own proper stall, without the least disorder or confusion. *Nature Delineated*, vol. iii. p. 25.

No. 888. — i. 25. *I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.*] In ver. 22, the Jewish people are compared to silver: the propriety of the denunciation will appear from the following circumstance, "Silver, of all the metals, suffers most from an admixture of tin, a very small quantity serving to make that metal as brittle as glass; and, what is worse, being very difficultly separated from it again. The very vapour of tin has the same effect as the metal itself, on silver, gold, and copper, rendering them brittle." *New and Complete Dictionary of Arts*, art. *Tin*. The denunciation, by a comparison of the preceding and following context, appears to signify, that God would, by a process of judgment, purify those among the Jews who were capable of purification, as well as destroy the reprobate and incorrigible.

No. 889. — ii. 20. *Moles.*] These animals may well be denominated the diggers or delvers, since they are manifestly formed for this work, and perform it easily and

expeditiously. *Bochart* conjectures, that casting to the moles and to the bats, was, among the Hebrews, a proverbial expression for treating with the utmost slight and contempt. Vol. ii. p. 1032.

No. 890. — iii. 1. *The staff of bread.*] Bread was and is the principal part of the food of men in almost all countries, particularly of the Eastern nations, who, as Dr. SHAW (*Travels*, p. 230.) observes, "are great eaters of bread, it being computed that three persons in four live entirely upon it, or else upon such compositions as are made of barley or wheat flour." So NEIBUHR, (*Voyage en Arabie*, tom. i. p. 188.) tells us, that "the principal nourishment of the Orientals, in general, is fresh baked bread: and, therefore, they take especial care not to want for meal when they travel in the desert."

No. 891. — iii. 22. *The mantles.*] "It might rather," says *Parkhurst*, "have been translated mufflers, for it seems to mean what the Turks call murlins;" of which Lady M. W. MONTAGU, *Lett.* xxix. vol. 2. p. 17. speaks thus: "No woman, of what rank soever, is permitted to go into the streets without two murlins, one that covers her face all but her eyes, and another that hides the whole dress of her head, and hangs half way down her back." See also NIEBUHR, *Voyage*, tom. i. p. 133.

No. 892. — iii. 24. *Well-set hair.*] Explained by *Shrocder*, from an Arabic verb, signifying "to scrape," to be, "opus rasile," an operation of dressing the hair with filings of gold, such as JOSEPHUS (*Ant.* viii. 7. § 3.) says, were used daily by Solomon's horse-guards. *Trebellius Pollio* says, it was practised also by the emperor Lampridius. Crinibus suis auri scobem adspersit. ROSENMÜLLER.

No. 893. — v. 1. *A vineyard in a very fruitful hill.*] The Hebrew is, "on a horn the son of oil;" that is, fatness and fertility. Promontaries and capes are called horns and noses, from their projecting parts, as Cornwall, Totness, Dungeness, Cape Horn. Thus *Gen.* xli. 8. *He called together all the magicians.* The word should be rendered scribes or penmen, from the pen they bore. Those who registered the people, were the heads and principals, and as it were the *noses* of the people. The word Khartan in

Arabic, is nose or proboscis. See the *Rosetta Inscription*, lin. 7. When a prince dies, the Arabians say, The nose of the people is cut off. See this farther explained in *Fragments of Oriental Poetry*, p. 75. 8vo. 1807. And in Sir W. JONES's *Works*, vol. ii. p. 129.

No. 894. — v. 2. *Wild grapes.*] This, perhaps, means some stinking fruit. HASSELQUIST (*Voyage*, p. 289.) says, he is inclined to think that the prophet here means the hoary nightshade, solanum incanum; because it is common in Egypt, Palestine, and the East, and the Arabian name agrees well with it. The Arabs call it, aneb el dib, that is, wolf-grapes. "The prophet," he says, "could not have found a plant more opposite to the vine than this, for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out. It likewise resembles a vine by its shrubby stalk." BROOKES (*Nat. Hist.* vol. vi. p. 119.) observes, that the fruit of the bella donna, or deadly nightshade, is like a grape, of a shining black colour, and full of a vinous juice.

In Maryland a wine is made of the wild grapes, which grow in the woods of that province. KALM's *Trav. in* PINKERTON's *Coll.* part. liii. p. 405.

Near Philadelphia, the wild vines are seen in numerous places, climbing up trees, covering the hedges, and projecting their tendrils on every side, like the most luxuriant hop-plants. Yet, as the juice pressed from these grapes is harsh and disagreeable to the taste, though not unwholesome, they are suffered, in a great measure, to fall ungathered, except by the poor. *Ibid.* p. 417.

No. 895. — v. 11. *Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them.*] "The Persians, when they commit a debauch, arise betimes, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess till night." MORIER's *Second Journey to Persia*, p. 189.

No. 896. — vi. 2. *He covered his feet.*] Sir *J. Chardin* has the following note on this text: "When a person sits down in the East, it is a great mark of respect to conceal his feet, and to look down on the ground. When the so-

vereign shews himself in China and Japan, every one casts his looks on the earth, and no one is permitted to look on the king."

No. 897. — vi. 9. *Hear ye indeed, but understand not; and see ye indeed, but perceive not.*] In Mangu's sublime letter to king Louis, in the travels of Rubriquis, occur these words: "Such as have heard our command, and would not believe it, but would levy an army against us, they shall be as having eyes, and not seeing; when they would grasp any thing, they shall be as without hand; when they would walk, they shall be as without feet."

No. 898. — vi. 13. *An oak:*] In ancient times, nations were often distinguished according to the particular article on which they lived; hence the Arcadians were called acorn-eaters; and it is generally supposed, that substances of the nut species were among the first means of subsistence to which men applied. It is imagined, however, that the acorns, so often mentioned in ancient history and tradition, comprehended several other kinds of shell-fruits, as chesnuts, walnuts, &c. See GOGUET's *Origin of Laws*, vol. i. p. 77. Also Sir JOHN SINCLAIR's *Code of Health*, vol. i. p. 386.

No. 899. — vii. 18. *The fly that is in the uttermost part of the rivers of Egypt.*] "This insect is called Zimb; it has not been described by any naturalist. It is, in size, very little larger than a bee, of a thicker proportion, and his wings, which are broader than those of a bee, placed separate like those of a fly: they are of pure gauze, without colour or spot upon them; the head is large, the upper jaw or lip is sharp, and has at the end of it a strong pointed hair, of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger, nearly equal to that of a strong hog's bristle; its legs are serrated in the inside, and the whole covered with brown hair or down. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains, but to leave the black earth, and hasten down to the sands of Atbara; and there

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they remain, while the rains last, this cruel enemy never daring to pursue them farther. Though his size be immense, as is his strength, and his body covered with a thick skin, defended with strong hair, yet, even the camel is not capable to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands of Atbara; for, when once attacked by this fly, his body, head, and legs, break out into large bosses, which swell, break, and putrify, to the certain destruction of the creature. Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, as the season may require, are obliged to roll themselves in mud and mire, which, when dry, coats them over like armour, and enables them to stand their ground against this winged assassin: yet I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause. All the inhabitants of the sea coast of Melinda, down to Cape Gardefan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile, and Astaboras, are once a-year obliged to change their abode, and seek protection on the sands of Beja; nor is there any alternative, or means of avoiding this, though a hostile band was in their way, capable of spoiling them of half their substance.

"This fly has no sting, though he seems to me to be rather of the bee kind; but his motion is more rapid and sudden than that of the bee, and resembles that of the gadfly in England. There is something particular in the sound or buzzing of this insect; it is a jarring noise, together with a humming, which induces me to believe, it proceeds, at least in part, from a vibration made with the three hairs at his snout." BRUCE's *Travels*, vol. i. p. 5. vol. v. p. 191.

No. 900. — vii. 20. *A razor that is hired.*] In this ex-

pression there may be an implication of contempt as well as suffering, as the office of a barber ambulant, has seldom been esteemed of any dignity. That the allusion is not unknown at present in Asia, appears from a song, whose versification, if none of the best, yet was popular, being bawled about the streets of Aleppo, after the retreat of Nadir Shah, from Mousul in the year 1743:

Tahmas, where is he, where is he!
An iron mace between his shoulders!
May a razor shave his beard!
And a sword cut off his head!
Tahmas, where is he, where is he!

RUSSELL's *Aleppo*, vol. ii. p. 393.

No. 901. — vii. 25. *The mattock.*] HASSELQUIST (*Travels*, p. 160.) observes, that the inhabitants of Nazareth in Galilee, had no spades, but a kind of hoe or ground-axe. And NIEBUHR (*Descript. de l'Arabie*, p. 137.) says, that "instead of a spade, the Arabs of Yemen make use of an iron mattock to cultivate their gardens, and the lands in the mountains, which are too narrow to admit the plough."

No. 902. — viii. 1. *Write in it with a man's pen concerning Mahershalal-hash-baz.*] Among the American Indians, such as have signalized themselves in war or hunting, or are possessed of some eminent qualification, receive a name that serves to perpetuate the fame of their actions, or to make their abilities conspicuous. Thus the great warrior of the Naudowessies was named Ottahtongoomlishcah, that is, the Great Father of Snakes: ottah being in English father, tongoom great, and lishcah a snake. Another chief was called Konahpawjatin, which means a swift runner over the mountains. And when they adopted Captain Carver among them, they named him Shebaygo, which signifies a writer, or a person that is curious in making hieroglyphics, as they saw him often employed in writing. See *Gen.* i. 19. xx. 12. *Trav. in N. America*, p. 248.

No. 903. — xi. 6. *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little*

child shall lead them.] The same emblems of a future returning golden age, under a great king, are also found among the Greek and Roman poets: wild beasts become tame, serpents and poisonous herbs become harmless, and peace and unity, abundance and happiness, prevail in the whole creation. VIRGIL's *Fourth Eclogue*, verse 21. HORACE, *Epod.* xvi. 49. THEOCRITUS, *Id.* xxiv. verse 84. The Arabian and Persian poets paint with the same features the effects of justice impartially administered, and stedfastly maintained by a great and good king. Thus FERDUSI (in JONES's *Poës. Asiat. Commentar.* p. 381.) says, "The sovereign of the world, Mahmud, the great king, of whose waters the wolf and the lamb come to drink together." And an Arabian poet (loc. cit. p. 380.) celebrates the justice of a king, "by whom even the hungry wolf is tamed, though he saw even the young of a gazelle." According to Persian traditions, an angel said to Degdo, the mother of Zoroaster, while she was pregnant with him, "Fear not! the king of heaven watches over the child; the world is in full expectation of him; he is the prophet of God to his people; his law will give joy to the world; through him the lion and the lamb shall drink together." ROSENMÜLLER.

No. 904. — xiii. 14. *It shall be as the chased roe.*] To hunt the antelope is a favourite amusement in the East; but which, from its extraordinary swiftness, is attended with great difficulty. On the first alarm, it flies like an arrow from the bow, and leaves the best mounted hunter, and the fleetest dog, far behind. The sportsman is obliged to call in the aid of the falcon, trained to the work, to seize on the animal, and impede its motions, to give the dogs time to overtake it. Dr. RUSSELL (*Hist. of Aleppo*, vol. ii. p. 153.) thus describes the chase of the antelope: "They permit horsemen, without dogs, if they advance gently, to approach near, and do not seem much to regard a caravan that passes within a little distance; but the moment they take the alarm, they bound away, casting from time to time a look behind: and, if they find themselves pursued, they lay their horns backward, almost close on the shoulders, and flee with incredible swiftness. When

dogs appear, they instantly take alarm; for which reason the sportsmen endeavour to steal upon the antelope unawares, to get as near as possible before slipping the dogs; and then, pushing on full speed, they throw off the falcon, which, being taught to strike or fix upon the cheek of the game, retards its course by repeated attacks, till the greyhounds have time to get up."

No. 905. — xiii. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there.*] The Scriptures, in describing the ruined state into which some celebrated cities were to be reduced, represent them not unfrequently, (*Jer.* xlix. 18.) as to be so desolated, that no shepherds with flocks should haunt them; which supposes they were to be found on the remains of others.

This is a proper representation of complete destruction. For in the East it is common for shepherds to make use of remaining ruins to shelter their flocks from the heat of the middle of the day, and from the dangers of the night. So Dr. CHANDLER, after mentioning the exquisite remains of a temple of Apollo in Asia Minor, which were such as that it was impossible, perhaps, to conceive greater beauty and majesty of ruin, goes on, (*Travels*, p. 151.) "At evening a large flock of goats, returning to the fold, their bells tinkling, spread over the heap, climbing to browse on the shrubs and trees growing between the huge stones." Another passage of the same writer shews that they make use of ruins also to guard their flocks from the noon-tide heat. Speaking of Aiasaluck, generally understood to be the ancient Ephesus, and certainly near the site of that old city, and at least its successor, he says, (p. 130, 131.) "A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by apostles, and fostered by general councils, until it increased

to fulness of stature, barely lingers on in an existence hardly visible."

This description is very gloomy and melancholy; however, the usefulness of these ruins is such, for the habitation of those that tend flocks, that it often prevents a place from being quite desolate, and continues it among inhabited places, though miserably ruinated. Such is the state of Ephesus: it is described by CHANDLER, as making a very gloomy and melancholy appearance, but as not absolutely without people. "Our horses," says he, (p. 115.) "were disposed among the walls and rubbish, with their saddles on; and a mat was spread for us on the ground. We sate here, in the open air, while supper was preparing; when suddenly, fires began to blaze up among the bushes, and we saw the villagers collected about them in savage groups, or passing to and fro with lighted brands for torches. The flames, with the stars and a pale moon, afforded us a dim prospect of ruin and desolation. A shrill owl, called Cucuvaia from its note, with a night-hawk, flitted near us; and a jackall cried mournfully, as if forsaken by his companions on the mountain."

Utter desolation and ruin in the palaces of the great, together with the vanity and transitory nature of worldly grandeur and eminence, were never more forcibly depicted than in the following inimitable couplet of the Persian poet, Sâdy.

The spider holds the vail (acts as chamberlain) in the palace of Cæsar;
The owl relieves guard (or stands centinel) on the watch-towers of Afrasiab.

No. 906. — xiii. 21, 22. *But wild beasts of the desert shall lie there, &c.*] "A hall of immense size was discovered about the beginning of the last century, concealed under the ruins of its own massive roof. The pillars of Verde Antico, that supported its vaults; the statues that ornamented its niches; and the rich marbles that formed its pavement, were found buried in rubbish, and were immediately carried away by the Farnesian family, the proprietors of the soil, to adorn their palaces, and furnish

their galleries. This hall is now cleared of its incumbrances, and presents to the naked eye a vast length of naked wall, and an area covered with weeds. As we stood contemplating its extent and proportions, a fox started from an aperture, once a window at one end, and crossing the open space, scrambled up the ruins at the other, and disappeared in the rubbish. This scene of desolation reminded me of Ossian's beautiful description, 'the thistle shook there its lonely head; the moss whistled to the gale; the fox looked out from the windows; the rank grass waved round his head;' and almost seemed the accomplishment of that awful prediction, *Isaiah* xiii. 21, 22." EUSTACE's *Classical Tour*, vol. i. p. 379.

No. 907. — xiv. 5. *The Lord hath broken the staff of the wicked.*] From ver. 7. it appears that the consequence of this breaking the staff was peace. The following extract will prove that this ceremony of denoting peace is still practised by some people. Not far from New Guinea, several canoes, full of a dark swarthy people, came to Schouten's ship, and, being received on board, broke their staves over the heads of the Dutch, in token of peace. MAVOR's *Voyages*, vol. ii. p. 201.

No. 908. — xiv. 19. *Like an abominable branch.*] Rather like the abominable tree, meaning that on which criminals were executed. This, in the Roman law, is denominated infelix arbor; and *Maimonides* tells us, that the Jews used to bury it with the criminal who suffered on it, as involved equally with him in the malediction of their law. *Deut.* xxi. 23.

No. 909. — xiv. 29. *A fiery flying serpent.*] If we might depend on the testimony of the ancients, a cloud of witnesses could be produced, who speak of flying or winged serpents. See HERODOTUS, lib. ii. cap. 75, 76. lib. iii. cap. 107, 108, 109. ÆLIAN, *Hist. Animal*, lib. ii. cap. 38. JOSEPHUS, *Ant.* lib. ii. cap. 10. § 2. CICERO, *De Nat. Deor.* lib. i. cap. 36. MELA, lib. iii. cap. 9. LUCAN, lib. vi. SOLINUS, cap. 32. AMMIANUS MARCELLINUS, lib. xxii. MICHAELIS was so far influenced by these testimonies, that in the 83d question of his *Recueil*, he re-

commended it to the gentlemen who lately travelled into Arabia, at the expence of the king of Denmark, to enquire after the existence and nature of flying serpents; and accordingly M. NIEBUHR, one of these learned gentlemen, in his *Description de l'Arabie*, 156, speaks thus: "There is at Basra a sort of serpents which they call *heie sursurie*, or *heie thiare*: they commonly keep upon the date-trees; and as it would be laborious for them to come down from a very high tree, in order to ascend another, they twist themselves by the tail to a branch of the former, which, making a spring by the motion they give it, throws them to the branches of the second. Hence it is, that the modern Arabs call them flying-serpents, *heie thiare*." Admiral ANSON (*Voyage by* WALTER, p. 398, 8vo. edit. 1748.) also speaks of the flying-serpents that he met with at the island of Quibo, but which were without wings. Probably the reptile here mentioned was of that species of serpents, which, from their swift, darting motion, the Greeks called acontias, and the Romans, jaculus. See more in BOCHART, vol. iii. p. 411.

No. 910. — xv. 2. *And every beard cut off.*] It was an Eastern custom to shave, cut, or pluck the beard in violent grief. Thus HERODOTUS (lib. ii. cap. 36.) intimates, that all nations, except the Egyptians, did. SUETONIUS (in *Caligula*, cap. v.) relates, that on the news of the death of Germanicus, regulos quosdam barbam posuisse, ad indicium gravissimi luctus; some of the foreign princes cut off their beards, in token of the deepest affliction. See *Ezra* ix. 3. *Jer.* xli. 5. xlviii. 37.

No. 911. — xvi. 8. *The vine of Sibmah: the lords of the heathen have broken down the principal plants thereof.*] COCCEIUS thus renders this passage: "The vine of Sibmah, whose excellent shoots have knocked down the lords of the heathen;" that is, knocked them down with wine, making them dead drunk. Thus EUBULUS, in *Athenæus*, says, that "wine, υποσχελιζει τους πεπωκοτας, trips up those who have drunk it." JUSTIN (lib. i. cap. 8.) calls the drunken Scythians, saucios, wounded.

No. 912. — xvi. 9. *The shouting for thy summer fruits*

and for thy harvest is fallen.] Thus HOMER, describing the vintage, says,

Τοι δε ῥησσόντες ομαρτη
Μολπη τ' ιυγμω τε, ποσι σκαιροντες εποντο.

Il. xviii. v. 571.

Then nimbly bounding come the jovial train,
With songs and shouts replying to his strain.

Anacreon, Ode lii. lin. 8. particularly mentions Επιληνιοισιν υμνοις, the sacred songs at treading the grapes. The remains of these customs we still have among us in the shouting and singing at harvest-home.

No. 913.—xvii. 13. *They shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*] On the day before we reached Casvin, whilst we were encamped at the village of Hassanabad, a violent wind arose from the eastward, called the Baad Raz: it prevailed from the morning to about two o'clock p.m. when it changed about to the westward, and was then called the Baad Shehriar. At the time of the change, whirlwinds were to be seen in different parts of the plain, sweeping along the country in different directions, in a manner that was quite frightful to behold. They carried away in their vortex sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The correctness of the imagery used by the prophet Isaiah when he alludes to this phenomenon is very striking to the Eastern traveller. Ch. xvii. 13. MORIER's *Second Journey through Persia*, p. 202. Whirlwinds "occur all the year round, but especially at the time of the Camseen wind, which begins in April, and lasts fifty days. Hence the name of Camseen, which in Arabic signifies fifty. It generally blows from the south-west, and lasts four, five, or six days, without varying, so very strong, that it raises the sands to a great height, forming a general cloud, so thick that it is impossible to keep the eyes open, if not under cover. It is troublesome even to the Arabs; it forces the sand into the houses through every cranny, and fills every thing with it. The caravans cannot proceed in

the deserts: the boats cannot continue their voyages; and travellers are obliged to eat sand in spite of their teeth. The whole is like a chaos." Often a quantity of sand and small stones gradually ascends to a great height, and forms a column sixty or seventy feet in diameter, and so thick, that were it steady on one spot, it would appear a solid mass. This not only revolves within its own circumference, but runs in a circular direction over a great space of ground, sometimes maintaining itself in motion for half an hour, and where it falls, it accumulates a small hill of sand." BELZONI's *Researches in Egypt*, p. 196.

No. 914. — xviii. 2. *Vessels of bulrushes.*] In Upper Egypt rafts or floats were used, composed of reeds or rushes. *Herodotus*, *Diodorus*, and *Pliny*, mention boats and ships constructed of this material only: so likewise does Mr. *Bruce*. The following extracts will explain the general nature of the rafts or floats commonly used. "This navigation is principally remarkable for the agility of the watermen, and the manner in which they convey the pottery made in the higher Egypt. It will be necessary, before this is explained, to observe, that the earthen pans made to preserve water, ought to be the bigger, the farther those for whose use they are intended dwell from the river; and as the inhabitants of the lower Egypt reside at the greater distance, the potters who dwell in the higher Egypt contrive accordingly the raft by which they convey their wares. The largest jars, fastened by their handles, form the first row of the raft; the middle size are placed next; and the least uppermost. The proprietor contrives for himself a convenient station, and, furnished with a long pole, commits himself to the course of the waters, without fearing to run aground, on a soft clay, which can do no damage. Thus he arrives at the Delta, and soon gets rid of his pile of pottery, by the successive sale of all the materials of which it is composed; and he returns up the river for a fresh raft of the same nature." Baron DU TOTT, vol. ii. p. 73.

"After sailing about two miles, we saw three men fishing, in a very extraordinary manner and situation. They were on a raft of palm branches, supported on a float of

clay jars, made fast together. The form was like an isosceles triangle, or the face of a pyramid: two men, each provided with a casting-net, stood at the two corners, and threw their net into the stream together: the third stood at the apex of the triangle, or third corner, which was foremost, and threw his net the moment the other two drew theirs out of the water; and this they repeated in perfect time, and with surprizing regularity. They said their fishing was merely accidental, and in course of their trade, which was selling these potter earthen jars, which they got near Ashmouneen; and after having carried the raft with them to Cairo, they untie, sell them at the market, and carry the produce home in money, or in necessaries, on their backs. A very poor economical trade, but sufficient, as they said, to afford occupation to two thousand men." BRUCE's *Travels*, vol. i. p. 70.

"In order to pass along the Nile, the inhabitants have recourse to the contrivance of a float, made of large earthen pitchers, tied closely together, and covered with leaves of palm-trees. The man that conducts it, has commonly in his mouth a cord, with which he fishes, as he passes on." NORDEN's *Travels*, vol. i. p. 81. Vol. ii. p. 61.

EGMONT and HEYMAN (*Travels*, vol. ii. p. 81.) saw some small floats, used by the Egyptian fishermen, consisting of bundles of reeds, floated by calabashes.

> Hac sævit rabie imbelle et inutile vulgus,
> Parvula fictilibus solitum dare vela phaselis,
> Et brevibus pictæ remis incumbere testæ.
>
> JUVENAL, *Sat.* xv. ver. 126.

"My palanquin bearers now found no difficulty in fording the stream of the Dahder; the last time I crossed it was with some danger on a raft placed over earthen pots, a contrivance well known in modern Egypt, where they make a float of earthen pots, tied together, covered with a platform of palm leaves, which will bear a considerable weight, and is conducted without difficulty." FORBES's *Oriental Memoirs*, vol. iii. p. 55. RENNELL's *Geography*, &c. p. 264.

HERODOTUS says, that the boats are made in Armenia above Assyria, of willow ribs, and covered over with skins;

circular, without stem or stern; and which, when lined with straw, and with their lading on board, are committed to the stream to descend by it. They are laden for the most part with casks, made of the palm-tree, filled with wine. They are directed by two men standing upright with poles, which the one of them draws to himself, while the other pushes his away from himself. They are of different sizes, the largest being upwards of 5000 talents burden; the small vessels carry one ass on board; the large ones more. When they have reached Babylon, and have been unloaded, then the willow frames and straw are put up to sale, the skins are packed upon the asses, and carried back to Armenia, for the equipment of other boats, the stream being too rapid for their return. For the same reason the boats are made of skins, and not of wood.

"The watermen now began to ply, to carry passengers over the river in their baskets. The baskets are quite circular, plastered over with bitumen on the outside, which keeps them from leaking, and which lasts as long as the basket itself, which is made of a strong wicker work, and serves as a boat. They are paddled over by two men or boys; though some of them are capable of carrying over six or seven passengers, besides those who paddle. These are the only passage-boats they have for crossing the rivers." PARSONS's *Travels to Bagdad*, p. 123.

"These floats are composed of bundles of reeds, dexterously fastened together, over which is laid straw. They are buoyed up by many hundred of goat-skins, filled with air, and fastened underneath. Some of them are so large as to carry one hundred tons of tobacco, that is, four hundred bales of five hundred pounds each and upwards. I have seen such a float arrive at the banks near the custom-house, and in one hour after not the least appearance of it remaining. The bales are rolled on shore, the reeds cut loose and tossed on the banks; then the skins are untied to let out the air, and all is removed so expeditiously, that not the least remains are to be seen in one hour after their arrival. The skins are an article of trade here, and bought up immediately, by the sakars, or those who carry and sell water." *Ibid.* p. 134.

"Of the clay on the banks of the Nile, are made vessels called bardacs, of which the cooling power is so great, that the water is put into them almost tepid from the heat of a burning sun, and in two hours time is nearly as refreshing and cold as if iced. These vessels are made mostly in Upper Egypt, where they are tied together in great numbers, and sent floating down the rivers." TURNER'S *Tour in the Levant*, vol. ii. p. 512.

"We saw on the Nile in Upper Egypt, a float of straw supported by gourds, and governed by two men. And near Deheschene in particular, we saw several floats formed of earthen pots, tied together by twisted oziers; it is the ordinary manner of conveyance, and there needs but two men to govern such a float." NORDEN'S *Travels*, vol. ii. p. 53. 61.

"In Upper Egypt, at Kaffr Essaiad, we saw descending a flotilla of rafts formed of earthenware, which they were conveying to Cairo. Below this island, the Nile forms a large sinuosity; the current undermines the western shore, which is steep in this broad angle, and detaches from it enormous masses of marshy earth." SONNINI'S *Travels*, vol. iii. p. 148.

"The Tigris is not navigable beyond sixty miles above Bagdad, for vessels of more than twenty tons burthen; but even considerably higher up, it does not cease to be serviceable to the purposes of communication and commerce; a kind of float, called a kelek, having been in very ancient use, which carries both passengers and merchandize, (the latter, chiefly corn and copper,) from Mosoul to Bagdad. Its construction is singularly well contrived for its purpose, consisting of a raft in the form of a parallelogram: the trunks of two large trees, crossing each other, are the foundations of its platform, which is composed of bunches of osier-twigs, fastened with admirable ingenuity to the stems below. To this light bottom is attached sheep-skins filled with air, and so arranged, that in case of necessity, they can be replenished at will: on these, the floor of the float is laid, the whole is then wattled, and bound together with well twined wicker-work, and a raised parapet of the same secures the passengers and goods from the water.

It is moved by two large oars on each side, and a third at one end acts as a rudder. When these machines reach the place of destination, and the cargo is disposed of, all their materials, excepting the skins, are sold; but they, being previously exhausted of their air, are laid on the backs of camels, and return by land with their masters to the port whence they had been embarked." Sir R. K. PORTER's *Travels in Persia*, vol. ii. p. 260.

"The kufa, (so named from the Arabic word, which means basket,) used as the common wherry-boat, appears a more extraordinary invention than even the preceding. Its fabric is of close willow-work, well coated with the bituminous substance of the country; which pitch-like crust, by making it water-tight, completely secures it from sinking. Perfectly circular, it resembles a large boat on the surface of the stream, and holds about three or four persons, with room enough, though not in the most agreeable position. It is paddled across with ease, and without losing much way from the force of the current. HERODOTUS notices these different kinds of boats, plying on the rivers of Babylon, mentioning them as composed of willows, and the skins of animals; and adds, that on their arrival at the great city, the owners sold every material of the boat, excepting the skins, and those they packed on the backs of asses, and carried whence they came." *Ibid.*

No. 915. — xviii. 2. *A nation scattered and peeled.*] "At Malaga, the great mart of wine and fruit, the north and east approaches are hemmed in by mountains; these present, from the town, a most barren and unpromising prospect, their tops being immensely high. It is in those iron-looking mountains, and among these peeled (*i. e.* bald) rocks, where there is no appearance of soil or earth, that there grow annually so many thousand tons of exquisite wine, and such astonishing quantities of Muscatel raisins." CARTER's *Journey from Gibraltar to Malaga*, vol. ii. p. 387.

No. 916. — xix. 10. *Purposes.*] The word is by some rendered nets; but it seems rather to mean such toils for taking fish as are represented in the Prænestine table, and which, Dr. SHAW informs us, continue to be used by the Egyptians to this day. "They are made of several

hurdles of reeds, fixed in some convenient part of the river, in various windings and directions, and ending in a small point, into which the fish being driven, are taken out with nets and baskets, as is here represented." *Travels*, p. 424. note.

No. 917. — xxi. 1. *The burden of the desert of the sea.*] Or, rather, of the plain of the sea; for Babylon was seated in a plain, and surrounded by water. The propriety of the expression consists in this, not only that any large collection of waters in the Oriental style is called a sea; but also, that the places about Babylon, as ABYDENUS informs us, (EUSEB. *Præp. Evang.* lib. ix. cap. 41. p. 457. edit. *Vigeri.*) out of Megasthenes, are said from the beginning, to have been overwhelmed with waters, and to have been called the sea. NEWTON *on the Prophecies*, vol. i. p. 281.

No. 918. — xxi. 5. *Arise, ye princes, and anoint the shield.*] That is, equip yourselves for war. The shields were of wood, covered with one or more layers of ox-hides. See *Iliad*, v. 452. xii. 425. They were obliged to be rubbed with oil from time to time, to prevent the leather from becoming dry, and that it might not be cracked by the arrows, or stones from slings striking it. Hence, it is said in 2 *Sam.* i. 21. in the lamentation for Saul and Jonathan: *For there the shield of the mighty is vilely cast away; the shield of Saul, as though he (it) had not been anointed with oil.* The African negroes make shields of the back of the Dant, a wild ox, because no spear can penetrate it. See FORSTER's and SPRENGEL's *Contributions to Geography*, vol. i. p. 10. ROSENMÜLLER.

No. 919. — xxi. 7. *A chariot of camels.*] The camel was sometimes yoked to the chariot, and forced to contend in the race. The emperor Nero sent to the Circensian games, chariots drawn by four camels; and Heliogabalus is reported to have amused himself in his private circus, with chariots drawn by the same number.

No. 920. — xxi. 11. *Watchman, what of the night.*] The attendant, who strikes the bell in India, is called the ghuree-alee; the following is the mode used in obtaining the time. "The apparatus with which the hours are measured and announced, consists of a shallow bell-metal

pan, named from its office, ghuree-al, and suspended so as to be easily struck with a wooden mallet, by the ghuree-alee, who thus strikes the ghurees as they pass, and which he learns from an empty thin brass-cup, (kutoree,) perforated at the bottom, and placed on the surface of the water in a large vessel, where nothing can disturb it, while the water gradually fills the cup, and sinks it in the space of one ghuree, to which this hour-cup, or kutoree, has previously been adjusted astronomically, by an astrolabe, used for such purposes in India."

"The first ghuree of the first puhur is so far sacred to the emperor of Hindustan, that his ghuree-alee alone strikes one for it. The second ghuree is known by two blows on the ghuree-al, and so on: one stroke is added for every ghuree to the highest, which (assuming the equinoctial periods for this statement,) is eight, announced by eight distinct blows for the past ghurees; after which, with a slight intermission, the gujur of eight bells is struck, or rung, as noted in the diagram, by the chine figure 8, and then one hollow sound publishes the first puhur, din, or rat. In one ghuree or 24 minutes, after this, the same reiteration takes place; but here stops at the seventh, or meridional ghuree, and is then followed with its gujur, or chime of 15, of which eight are for the first watch, and seven for the second. Thus the hours, and their divisions, are marked through the whole day. Six or eight people are required to attend the establishment of a ghuree, four through the day, and as many at night; so that none but wealthy men, or grandees, can afford to support one as a necessary appendage of their consequence and rank, which is convenient enough for the other inhabitants, who would have nothing of this sort to consult, as (those being excepted which are attached to their armies,) I imagine there are no other public clocks in India." *Asiatic Researches*, vol. v. p. 88.

Something of this kind was anciently practised in Persia, for JOSEPHUS relates, (*Ant.* lib. xi. c. 6.) that the emperor Artaxerxes enquired the hour of the night of those whose office it was to inform him. It appears too, that the Romans had youths who were employed to announce the

hour. Nero directed this to be done at his table, that the guests might more ardently enjoy what remained of life and good cheer. MARTIAL (lib. viii. *Epig.* 67.) complains

Horas quinque puer nondum tibi nunciat, et tu,
Jam conviva mihi, Cæciliane, venis.

"The boy has not given you notice of the fifth hour, yet you come to be my guest."

JUVENAL, reckoning up the inconveniences of old age, adds,

——— clamore opus est ut sentiat auris,
Quem dicat venisse puer, quot nunciat Horas.
Sat. x. v. 215.

"The boy who comes to tell the hours, must bawl loudly into his ears, to make him hear."

The military watches among the Romans were announced by sound of trumpet.

Et jam quarta canit venturam buccina lucem.
PROPERTIUS, lib. iv. *El.* 4.

Pompey, determining to sail away privately, without alarming Cæsar's camp, orders,

——— ne litora clamor
Nauticus exagitet, nec buccina dividat Horas.
LUCAN, *Pharsal.* lib. ii.

No. 921. — xxii. 8. *And he discovered the covering of Judah.*] SCHULTEN'S (*De Defect. Ling. Heb.* p. 427. § 258, &c.) shews, from the Arabian writers, that the image of tearing or taking away the veil, is borrowed from the unhappy state of the Eastern virgins or matrons, when they are affronted, violated, and treated with insult; and that therefore removing the veil of Judah expresses the utmost misery and ignominy. "Cabihah, the mother of khalife Motaz, complained of Saleh, the Turkish chief, he has torn my veil, to express with decency, he has dishonoured me." D'HERBELOT, *Biblioth. Orient.* p. 643. *Col.* i. article, *Motaz.*

No. 922. — xxii. 8. *And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.*] The editor of the fragments subjoined

to CALMET's *Dictionary of the Bible*, thus renders and explains this passage. He rolled up, turned back, the covering of Judah, as the covering veils, hanging at the door of a house or tent, are rolled up, for more convenient passage, and did look, inspect carefully the arms and weapons of the house of the forest. The ideas contained in this interpretation are aptly expressed in the following extract from FRAZER's *History of Kouli Khan*, p. 173. "Nadir Shah, having taken Delhi, ordered Sirbulland Khan to attend the Towpehi Bashi, the master of the ordnance; and the Nissikchi Bachi, head regulator, commissary of seizures, who had each two hundred horse, to seize all the king's and the omra's ordnance, the treasury, jewels, toishik-khanna, (the arsenal,) and all the other implements and arms that belonged to the emperor, and the deceased omras; and to send to Mahommed Shah, the captive emperor, his son, Sultan Ahmed, and Malika al Zumani, (the queen of the times,) the empress. Nadir Shah took away the ordnance, effects, and treasure." May not such a conduct in a conqueror justify the allusion supposed to be intended in this representation of the prophet; for what is this but rolling back what covered the privacy of the conquered state, and prying into the house of its armoury.

No. 923. — xxv. 4. *A storm against the wall.*] The walls of Babylon were thrown down by torrents of rain from time to time washing them away, like the walls of the houses of Damascus, where, on any violent rain, the whole city becomes a quagmire. MAUNDRELL, p. 125. ed. 1732. Thus, in Persia, the walls of Ispahan are all of clay and straw, or of sun-dried bricks, and, therefore, easily dissolved with the rain. *Thevenot* and Sir *J. Chardin*. Perhaps the greatest inundation against a wall in the known world, was that of Saba, the ancient Sheba. In the mountainous part of the region of Schaher, was the ancient town of Saba, afterwards called Marib. Near this place a torrent broke down the walls of the dyke built by Belkis, queen of Saba, who visited Solomon. The dyke was an immense wall, or rather a mountain raised above the town, to confine the waters of a lake that had three

sluices, and, by means of pipes and canals, supplied the whole country below with water, and made it a perfect paradise. At length the dyke broke, and the whole country became a morass, and the garden a desert. The depth of the water in the reservoir was twenty fathoms, or one hundred and twenty feet, French. See *Le Memoire de l'Academie Royale des Inscriptions*, art. II. And *Ruptura Catarractæ Maribensis de Arabum epocha Vetustissima, by* REISKE, *à Leipzig*, 1748.

No. 924. — xxvii. 5. *Let him take hold of my strength, that he may make peace with me.*] Circular tents were supported by one pole or pillar. Mr. *Bruce* tell us, that on one occasion when he claimed protection from an Arab family, he took hold of the pole which supported the tent. There may possibly be an allusion to such a circumstance in these words.

No. 925. — xxviii. 24. *Doth the plowman plow all day to sow? Doth he open and break the clods of his ground?*] There appears to have been two plowings of the ground in Palestine. The countrymen called the first proscindere, and the second, offringere. VARRO *De Re Rustica*, i. 19. RUSSELL (*Nat. Hist.* p. 16.) remarks concerning the modern manner of cultivation near Aleppo, that "no harrow is used, but the ground is plowed a second time after it is sown, to cover the grain."

No. 926. — xxviii. 25. *The cummin.*] It is thus described by BALLESTER, *Hierolog.* lib. iii. cap. 5. p. 234. "Gith," says he, "is a plant, which is called in Greek, melanthion, vulgarly, in Spanish, nigella. It is commonly met with in gardens, and grows to a cubit height, and sometimes more, according to the richness of the soil: the leaves are small, like those of fennel, the flower blue, which, disappearing, the ovary, capitulum, shews itself on the top, like that of a poppy; furnished with little horns, oblong, divided by membranes into several partitions and cells, in which are inclosed seeds of a very black colour; hence the Greek name Μελανθιον, and Lat. and Spanish, nigella, not unlike those of the leek, but of a very fragrant smell." *Ausonius* observes, the pungency of the git is equal to that of pepper, est inter fruges morsu piper

æquiparans git. And PLINY (*Nat. Hist.* lib. xix. cap. 8.) says, it is of use in bakehouses, pistrinis nasci, and lib. xx. cap. 17. that it affords a very grateful seasoning to bread, "semen gratissimè panes etiam condiet." And for this purpose it was probably applied among the Jews in Isaiah's time; since we find that the inhabitants (RUSSELL'S *Nat. Hist. of Aleppo*, p. 81.) of the neighbouring countries to this day have a variety of rusks and biscuits, most of which are strewed on the top with the seeds of sesamum or fennel-flower." HARMER, vol. iv. p. 100.

No. 927. — xxx. 29. *Ye shall have a song, as in the night, when a holy solemnity is kept.*] The custom of regarding the eves of the sabbath, and the new moon, was very ancient: when it first began is strongly controverted: various reasons are assigned for the origin of the practice. *Grotius* thinks that the eves were thus respected as a sort of fence to the law, which forbad fasting on any part of a festival; and that this was done by way of caution, that there might be no remains of a preceding sorrow on the day of the festival. The eve before any festival was esteemed part of that festival; and as the Jewish festivals were always kept from even to even, so the sabbath began on the Friday evening. *Lev.* xxiii. 32. *Isaiah* xxx. 29. *Cunæus* says, that fasting was not only forbid on the sabbath and its eve, but on the day following the sabbath likewise, that the joy of that solemnity might not be disturbed. *De Rep. Heb.* lib. ii. cap. 10.

No. 928. — xxxi. 5. *As birds flying, so will the Lord of Hosts defend Jerusalem.*] Or, "as birds hovering;" the image being taken from birds hopping backwards and forwards. Thus, HOMER describing a nest of young sparrows destroyed by a serpent, adds, that the dam flew about bewailing her young ones.

Μητηρ δ' αμφιποτατο οδυρομενη φιλα τεκνα. *Il.* ii. v. 315.

No. 929. — xxxii. 2. *The shadow of a great rock in a weary land.*] The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also having in itself a natural coolness, which it reflects

and communicates to every thing about it. Bishop LOWTH. See also Dr. HENDERSON's *Travels in Iceland*, vol. i. p. 206.

No. 930. — xxxviii. 12. *I have cut off like a weaver my life.*] Mr. HARMER (vol. iv. p. 217.) suggests, whether the simile here used may not refer to the weaving of a carpet filled with flowers and other ingenious devices; and that the meaning may be, that just as a weaver, after having wrought many decorations into a piece of carpeting, suddenly cuts it off, while the figures were rising into view fresh and beautiful, and the spectator expecting he would proceed in his work; so, after a variety of pleasing transactions in the course of life, it suddenly and unexpectedly comes to its end. The Eastern people not only employed themselves in rich embroideries, but in making carpets filled with flowers and other pleasing figures. Dr. SHAW gives us an account of the last. (*Travels*, p. 224.) "Carpets, which are much coarser than those from Turkey, are made here in great numbers, and of all sizes. But the chief branch of their manufactories is, the making of hykes, or blankets, as we should call them. The women alone are employed in this work, (as Andromache and Penelope were of old,) who do not use the shuttle, but conduct every thread of the woof with their fingers." Sir JOHN CHARDIN says, the Persians have a kind of needle-work very different; the account he gives of it, in short, is as follows: "Their tailors certainly excel ours in their sewing. They make carpets, cushions, veils for doors, and other pieces of furniture of felt, in Mosaic work, which represents just what they please. This is done so neatly, that a man might suppose the figures were painted, instead of being a kind of inlaid work. Look as close as you will, the joinings cannot be seen." *Voy.* tom. ii. p. 85.

No. 931. — xl. 19. *And casteth silver chains.*] "What pains doth the idolator take to preserve his idols. He casteth silver chains to fasten them, and to prevent thieves from stealing them, or, perhaps, for fear they should escape through their own inconstancy. The heathens had been accustomed when they besieged a city, to evoke the tutelary gods; and the besieged, to prevent the effect of these

evocations, and to secure their gods from going into their enemies' camps, used to fasten their images with chains. QUINTUS CURTIUS, lib. iv. 3. 21. says, "Metu aurea catena devinxere simulacrum, aræque Herculis, cujus numini urbem dicaverant, inseruere vinculum, quasi illo Deo Apollinem retenturi. A citizen of Tyre having publicly declared that he had seen in a dream the image of Apollo quitting the city, the citizens immediately used the precaution of fastening it with a chain of gold." MACROBIUS (*Saturn.* iii. 9.) has preserved a form of the evocations just alluded to. "If you be a god or a goddess, under whose guardianship the people and the city of the Carthaginians is; and you particularly, who have taken upon you the protection of that people and city, I worship you, and humbly beg you would be pleased to forsake the people and city of the Carthaginians, to abandon their places, temples, religious ceremonies, and cities, and come away."

No. 932. — xlii. 3. *A bruised reed shall he not break.*] When a reed was injured or bruised, its value as an instrument of music was of course destroyed: this might be the effect of accident or design. It appears that there were occasions in which musical instruments were purposely broken: in seasons of distress and affliction, it was probably sometimes done. "The caliph did her the honour to weep over her, not being able to refrain from tears; and before he left the room, ordered all the musical instruments to be broken: this was immediately done." *Arabian Nights' Entertainments*, vol. iii. p. 97. *Scott's* edit.

No. 933. — xliv. 8 — 10. *Ye are my witnesses. Is there a God beside me? there is no God, I know not any.*] The Romans, and other ancient nations, were greatly provoked at that defiance of their gods and worship which was expressed by the prophets: they thought it was merely by the help of their gods, and on account of their religion, that they conquered all other nations. Quum volumus ipsi nos amemus, &c. "Let us love and please ourselves as we think meet: yet we neither exceed the Spaniards in number, nor the Gauls in strength, nor the Africans in craft, nor the Grecians in arts: but it is by our piety and religion, and by this wisdom alone, that we refer all to the

government of the immortal gods, that we have overcome all countries and nations." CICERO, *Orat. de Respon. Harusp.* DIONYSIUS HALICARNASSUS, (*Antiq. Rom.* lib. ii.) having given an account of their sacred rites and worship, adds, that he did it, "that those who knew not before the piety or religion of the Romans, might not now think it strange, that they should have such success in all their wars." To be judged and condemned in these things by the contrary witness of the Jews, they could not bear: this made them reflect on God himself. They called him *incertum* and *ignotum*, affirming the rites of his worship to be absurd, and contrary to the common consent of mankind.

No. 934. — xlvi. 1. *Bel.*] This was the name by which the Babylonians called their chief idol. HERODOTUS, (lib. i. cap. 181.) calls the tower of Babel or Babylon, the temple of Jupiter, Belus, or Bel. By the Palmyrene inscriptions, printed at the end of the Abbé BARTHELEMY'S *Reflections, Paris*, 1754, it appears that Bel was worshipped at Palmyra, or Tadmor.

No. 935. — xlvii. 14. *Behold, they shall be as stubble; the fire shall burn them.*] It is very usual in the East to burn the stubble and the grass, in order to destroy the vermin. Thus HANWAY, (*Hist. of English Trade*, vol. i. p. 68.) speaking of the inhabitants of the deserts of Tartary, says, "that they arrived in the desert in the first winter month, and that the inhabitants who live nearest to it, often manure tracts of land by burning the grass, which grows very high." The words of our Saviour also allude to this, when he says, *Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven. Matt.* vi. 30. ROSENMÜLLER.

No. 936. — xlix. 8. *The desolate heritages.*] Frequent mention is made by the Grecian orators of desolate heritages, as they are here called by Isaiah. Now, a family was considered as εξηρημωμενος, or become desolate, when the last occupier of an estate left no son by nature or appointment, who might perform holy rites at his tomb, preserve his race, and, by transmitting his name to a perpetual chain of successors, confer on him a kind of immortality. Sir W. JONES's *Works*, vol. ix. p. 343.

No. 937. — xlix. 9 — 11. *Their pastures shall be in all high places; by the springs of water shall he guide them.*] "A fine yeylak, which comprehends good pasturage, and plenty of water, is held in great estimation by the Eelauts; and they carry their flocks to the highest parts of the mountains, where these blessings may be found in abundance. This, perhaps, will give fresh force to the promises made by the prophet Isaiah to the Gentiles, *Isaiah* xlix. 9 — 11. MORIER'S *Second Journey through Persia*, p. 120.

No. 938. — liii. 1. *The arm of the Lord.*] At Tibet, the lampo is the first person next the king, and called his right arm. PINKERTON'S *Coll.* part xxix. p. 598.

No. 939. — liii. 7. *As a sheep before her shearers is dumb, so he openeth not his mouth.*] This image was designed by the prophet to represent the meek, uncomplaining manner in which Christ stood before his judge, and submitted even to death for the salvation of mankind. *Philo-Judæus*, a philosopher and a Jew, born and bred in Egypt, and well acquainted with their customs, has a passage, by which it appears that the figurative language of Isaiah was founded upon the practice of the Eastern shepherds. "Woolly rams, laden with thick fleeces, in spring season, being ordered by their shepherd, stand without moving, and silently stooping a little, put themselves into his hand, to have their wool shorn; being accustomed, as cities are, to pay their yearly tribute to man, their king by nature." See his *First Chapter concerning the Creation.*

No. 940. — lvi. 4. *Eunuchs.*] Such persons were often advanced to the highest offices in the palaces of Eastern princes, and particularly had the care of the women. The Turkish Grand Signor employs them to attend his harem. HABESCI'S *Present State of the Ottoman Empire*, p. 155.

The eunuchs in some places, as in Tonquin, have women and marry. See DAMPIER'S *Voyages.* SALMON'S *Geog. Grammar*, p. 461. Dow's *History of Hindostan*, (in *Crit. Rev.* for October, 1768, p. 243.) who says, that Cafoor, who had paved his way to the mushab, though an eunuch, married one of the sultanas. And Mr. NIEBUHR (*Description de l'Arabie*, p. 71.) has these express words: "Les eunuques ne haïssent pas le sexe, comme bien des gens le

croient. Celui, qui fit avec nous la route de Suès à Jambo, avoit plusieurs femmes esclaves destinées à ses plaisirs; une d'elles étoit traitée en grande dame. L'on me parla d'un riche eunuque à Basra, qui avoit son harem." "Eunuchs do not hate the sex, as many persons believe. He who made with us the voyage from Sues to Jambo, had several female slaves destined to his pleasures; one of whom was treated like a great lady. They told me of a rich eunuch at Basra, who had his harem." And to come nearer home, "even the eunuchs (among the Turks) are allowed to marry, and several of them have many wives, for polygamy is allowed." HABESCI's *Present State of the Ottoman Empire*, p. 106. The ancient eunuchs were not less lascivious than the modern. See ECCLUS. xx. 4. xxx. 20; and BAYLE's *Dictionary*, article, *Combabus*. EPICTETUS in ARRIAN, lib. ii. cap. 20, remarks, Και οι ΑΠΟΚΟΠΤΟΜΕΝΟΙ τας γε προθυμιας τας των ανδρων αποκοψασθαι ε δυνανται. Comp. JUVENAL, *Sat.* i. line 22, and note, *Delph.*

[In Persia, the king has, as CHARDIN asserts, (*Travels*, book vi. p. 42. *Langle*'s edit.) white eunuchs. "The eunuchs which are found in Persia, all come from India, most of them from the Malabar coast, and are of a grey colour, between black and white; there are very few black from Africa and Ethiopia, and very few white from Circassia and Georgia. The king can only have the latter, and princesses of the blood. I saw none at any other houses. The number of eunuchs in the houses of people of the first consequence amounts to six or eight; those of a lower degree have three or four; rich private persons only a couple: nearly three thousand are supposed to be in the king's service, most of whom are in the palace, and the rest are distributed here and there in his houses."

The Hebrew word, which properly signifies an eunuch, *Luther* has not improperly translated chamberlain, who, at present, in Persia, is always an eunuch. CHARDIN observes the same in another part of his *Travels*, (b. 5. p. 378.) "The white eunuchs accompany the king when he goes out; and the chamberlain is always an old white eunuch; he never leaves the king, and is always the next to him, as well in company as every where else; he waits

upon him at table, and kneels down, and tastes the dishes of the second course, as soon as they are brought into the dining-hall; he dresses and undresses the king. Under him are the servants of the wardrobe; he has the charge of the jewels and ornaments which are daily brought to the king, as well as the money for his daily use. In his girdle he carries a gold casket, set with jewels, in which there are two or three cloths, so fine and small that they would go into the compass of a nut-shell; and also musk, opium, odoriferous water, and strengthening food, with which he supplies the king when he has occasion. The small casket is a mark of the rank of the grand-chamberlain, as the white and black rod and gold keys are in European courts. As these house-officers are only found in numbers in the king's houses, they can be useful or prejudicial to others at their pleasure, and they consult the king on matters of the greatest importance. They are, therefore, feared and flattered in the court and the seraglio." ROSENMÜLLER.]

No. 941. — lvi. 10. *Dogs, they cannot bark, sleeping.*] Marg. *Dreaming.* The LXX. ενυπνιαζομενοι. It is applicable either to the watchmen or the dogs; for the dreaming of dogs may be commonly observed, and was long ago elegantly described by LUCRETIUS, *lib.* iv. v. 989.

> Venantumque canes in molli sæpe quiete
> Lactant crura tamen subito, vocesque repente
> Mittunt, et crebo reducunt naribus auras,
> Ut vestigia si teneant inventa ferarum:
> Expergefacteique sequuntur inania sæpe
> Cervorem simulacra, fugæ quasi dedita cernant;
> Donec discussis redeant erroribus ad se.
>
> *So, too, the hound, amid his soft repose,*
> *Oft starts abrupt, and howls, and snuffs the breeze*
> *With ceaseless nostrils, as though full at hand,*
> *He tracked the antler'd trembler. And at times,*
> *E'en while awake, with vigour he pursues*
> *Vain semblances of deer, as though themselves*
> *Started before him, till the phantoms void*
> *Vanish at length, and truth regains her sway.* GOOD.

No. 942. — lviii. 5. *To spread sackcloth under him.*] A passage in *Josephus* describes the deep concern of the

Jews for the danger of Herod Agrippa, after having been stricken suddenly with a violent disorder in the theatre of Cæsarea. Upon the news of his danger, "immediately the multitude, with their wives and children, sitting upon sackcloth, according to their country rites, prayed for the king; all places were filled with wailing and lamentation: while the king, who lay in an upper room, beholding the people thus below falling prostrate on the ground, could not himself refrain from tears." *Antiq.* lib. xix. cap. 8. § 2. p. 951.

Whether the Jews used carpets in common, in their devotions, as the Mohammedans and the Persians do, cannot easily be determined; but CHARDIN supposes these modern Eastern practices are derived from the Jews, and he tells us, "that the Persians that are devout will have a little carpet to perform their devotions on, appropriated for that purpose, though the rooms in which they pray are all over covered with carpets. The reason alleged by them it seems is, that they may appear before God in a low and mean condition, (whereas it was well known that the carpets of the East are often extremely rich, beautiful, and costly.) They do not, however, use sackcloth in general, but the poorer sort, mats; others of a higher station, felt, and people of quality, fine camblet." *Voy.* tom. ii. p. 392, 393.

As they make a scruple of praying on the bare ground, except in travelling, one would be inclined to think this custom rather arose from a care to avoid dirt, as a thing that was defiling, than to express humiliation; for nothing can be more humbling, defilement not considered, than kneeling on the bare ground: however, at present, they have a different apprehension of things; for they say it is unlawful to pray on the bare earth, or a bare floor, except in journeying, the earth upon which they speak to God being, according to them, holy, it ought to be covered from a principle of doing it honour, and to walk upon it, so covered, barefooted only.

No. 943. — lviii. 11. *Thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*] The method of watering land, whether used as gardens, or

for the purposes of agriculture in general, will appear from the following extracts. "In many places close to the river are fine level spots of ground, sown with wheat and barley, which are watered by machines, which work without any trouble when once fixed, by means of the current in the river. Between our encampments, for these two days past, I have seen seven of these water machines, about a mile or more distant from each other, five on this side and two on the other side of the river, in Mesopotamia, as we were still in Assyria; two of them had each six wheels, the other five had only two each. They are constructed thus: In the most convenient places a wall is built, of hewn stone, and very substantial, on the bank, which is carried across toward the middle of the river, of a length suitable to the number of wheels intended to be fixed; those which have six wheels are from fifty to sixty yards in length; others in proportion. In the walls are apertures, corresponding to the number of wheels, and on this wall a channel of stone is built, through its whole length, on the west side of the wall, the current running to the east about eighteen inches wide, and fourteen deep; passing over every aperture by means of timber placed underneath, which is a means of strengthening the walls on the upper part, the lower part, which is under water, being one solid foundation wall. The walls, with the channels over them, are built higher or lower according to the height of the banks of the river, in general about a foot higher than the bank. On each side of every aperture is fixed a large stone, which receives the two ends of the axle of each wheel, being furnished with a niche, cut in it for that purpose: the axles are inserted, lowered, or raised up, occasionally. The wheels are in diameter according to the height of the bank from the water in the river. Those which I examined this day were twenty-eight feet in diameter, and six in number. On the rim of each wheel are fastened earthen jugs, containing each about two quarts: on that which I examined were placed sixty. The wheel being moved by the current, each jug fills with water as it dips in, and empties itself as it comes up to the top, into the stone channel, from whence it runs to the shore, where

it is received into a channel in the earth, and from thence is distributed into various other channels, cut among the grounds, which are either naturally level, or made so by art: those wheels, while in repair, are in perpetual motion; when the jugs are broke, or the wheels injured, they are easily stopped and repaired, as each wheel has a separate axle: they are stopped when the ground is sufficiently watered." PARSONS's *Travels*, p. 95.

Were it not for the machines to raise water, the fertile parts would not bear any thing but once in the year, as in the hot months, from the middle of May until October, there would not be a green shrub or spot to be seen; whereas, by this contrivance of having a continual supply of water running through their grounds and fields, the whole is productive, and the meadows green all the year round. DIODORUS SICULUS, lib. ii. d. 7. says, that at the pensile garden at Babylon, they had instruments for raising water, by which they procured a plentiful supply from the river.

These large wooden wheels are likewise used on the river Assi, or Orontes. Thus, in a *Journey from Aleppo to Damascus*, p. 31. we find, "in its course it turns eighteen great wooden wheels, called saki; which, being fixed for the purpose in the river, raise the water to the height of two pikes, (a pike is three quarters of a yard,) and throw it into canals, borne upon great arches, whereby it is conveyed into the gardens without the town."

"As it may be easily conceived that the river cannot of itself overflow the lands everywhere in the necessary proportion, the inhabitants have been obliged, with incredible labour, to cut a vast number of canals and trenches from one end of Egypt to the other: so that almost every town and village has its canal, which is opened at the proper time, and the water successively carried to the most distant places. These canals or trenches are not permitted to be opened till the river has risen to a certain height, nor yet all at once; for, in that case, some lands would have too much water, and others too little; but they begin to open them according to a public regulation of measures made for that purpose." THOMPSON's *Travels into Egypt*, vol. ii.

p. 162. The same traveller, in describing the methods of rendering the overflowing of the Nile beneficial, says, "this is done chiefly, by cutting a vast number of canals and trenches, from which the lands are overflowed, and not commonly from the main body of the Nile, where the banks are high; but it is otherwise where they are low, particularly in the Delta. Canals are carried along the higher grounds, that the water may have a fall from them to the lower parts; and from the great canals it is drawn out into small channels, and conveyed all over the country. As they have dikes to keep the water out of the canals till the proper time comes to let it in, so in some of them they have contrivances to keep it in after the Nile is fallen, as well as in certain lakes, from whence they can let it out upon their lands at pleasure. However, as there are some parts of the country which lie too high to be watered by the canals, and several of their gardens and plantations require more refreshment than what they receive from the annual inundation, they make use of various means to raise water from the river, which is lodged in cisterns, or reservoirs, contrived for that purpose. This was anciently done by Archimedes' screw, or the spiral pump, which is not known at present; but they now generally use the sakiah, or Persian wheel, which is turned by oxen, and carries a rope hung with several earthen vessels, which fill as it goes round, and empty themselves at top into the cistern. Where the banks of the river are high, they frequently make a basin in the side of them, near which they fix an upright pole, and another with an axle across the top of that, at one end whereof hangs a great stone, and at the other a leathern bucket; which bucket, being drawn down into the water by two men, is raised up again by the weight of the stone, the men directing it and emptying it into the basins; machines of both these kinds are placed along the banks of the Nile, the former chiefly in the lower, the latter in the upper parts of Egypt: the difficulty of raising water increasing in proportion as we advance up the river. When any of their gardens or plantations want refreshment, the water is conveyed from the cisterns into several little trenches, and from thence conducted all round

the beds in various rills, which the gardener easily stops by raising the mold against them with his foot, and diverts the current another way, according as he sees occasion. By this means they have the finest and most fertile gardens in the world." The machine thus employed is similar to the pacotahs in India. IRWIN (*Travels*, p. 178.) says, that at Ghinnah he saw wells that were worked by pacotahs as in India. "The pacotah is a machine of very simple construction; by the means of a very long bamboo, fixed across a mast, a single man will raise water from the depth of ten or twelve feet, by walking up and down the bamboo; during this leisure movement, the man encourages himself with a song, in which he is accompanied by his fellow, who stays below to distribute the water as it comes up in a bucket." SONNINI (p. 507.) gives an account of the same sort of machines in Upper Egypt, which he met with at a very short distance from Cairo. He says, "Here were no longer the low plains of the Delta, and of the other cultivated parts of Lower Egypt, which are fertilized by an easy mode of irrigation: the river was flowing in its natural bed between two steep shores. In order to moisten their grounds, the inhabitants are obliged to employ machines for drawing water: these are a kind of swinging levers, placed upon a horizontal cross-bar, and to which leathern buckets are fastened. A man, half covered with rags, and diverting himself with singing dismal ditties, spends the whole day in keeping one of the levers in motion, and pouring the water into troughs or trenches, which convey it to the plantations. To raise the water to the level of the ground, it often requires four or five of these machines, among which there are some double ones; that is, having two levers supported by the same cross-bar. The east shore is high and perpendicular; the west shore has an imperceptible declivity; but, owing to the length requisite for the conduits, still greater labour is necessary in order to distribute the water to advantage." The same traveller likewise describes the method of raising the river water near Rosetta. "The cultivators of this part of Egypt do not employ, for the watering of their lands, the same swinging lever as seen above Cairo, where industry has

made a greater progress; they make use of a sort of wheel, with a chain-pump, which, being turned by one ox, raises the waters of the Nile, and distributes them over the neighbouring fields or gardens. But, whether the construction of these hydraulic machines, though exceedingly simple, appeared too expensive to be undertaken by all the farmers, or whether they did not choose to adopt them, I observed, when a temporary irrigation only was necessary, another somewhat singular method was practised for the conveyance of the water to the cultivated grounds. Two men, seated by the river side at a certain distance from one another, each hold the end of a rope, in the middle of which is fixed a couffe, or basket, made of rushes; by a continued veering or hauling motion, which they give to the rope, the basket is filled; and at the extremity of the arch, which they make it describe, it empties the water into the trench made for its reception and conveyance." P. 145.

No. 944. — lix. 5. *And weave the spider's web.*] "All spiders, at the extremity of their belly, have five teats or papillæ, covered with others of less dimensions, the orifices of which they open and shut, as well as contract and dilate, at pleasure; through these orifices they distil that clammy gum, with which their belly is replenished; and whilst the spider is discharging it through one or more apertures, the thread lengthens in proportion to her distance from the place where she first fastened it: with this thread she spins a web." *Nature Displayed*, vol. i. p. 59. 12mo.

No. 945. — lx. 6. *Dromedaries.*] Höst (*Account of Morocco and Fez*, p. 289.) gives the following description of the dromedary. "They can travel in one day as far as a horse or mule can do in eight or ten days. The Moors know this very exactly; for, as many days as they are blind after they are born, so many days' journey can they travel in one day. If, therefore, we suppose that a day's journey is only four Danish miles, (16 English miles,) a dromedary which has been blind ten days after his birth, can run 40 miles in one day: this may seem fabulous to some people, but it is testified by every body in the country. They have particular saddles and expert riders, who, however, fre-

quently die at the end of their journey, by breaking a blood-vessl, though they have their ears and nose filled with cotton during the journey." See also ŒDMANN's *Miscellaneous Collection of Natural History*, No. v. chap. 1. ROSENMÜLLER.

No. 946. — lxi. 10. *He hath covered me with the robe of righteousness.*] The idea of being covered with the robe of righteousness necessarily implies personal demerit or danger, and that this provision is made for the rescue and salvation of the person so favoured. A circumstance in the Roman history is founded on this principle: and as the conduct of the emperor seems to have been well understood and respected, affords some presumption that the practice might occasionally be resorted to. "After losing one of his hands by the stroke of a sword, he embraced the knees of the prince whom he had offended. Julian covered the præfect with his imperial mantle, and protecting him from the zeal of his followers, dismissed him to his own house, with less respect than was, perhaps, due to the virtue of an enemy." GIBBON's *Roman Empire*, vol. iv. p. 20. edit. 12mo.

"My good lady, said he, to Ganem's mother, quit this monument with your daughter: it is no place of safety for you. They went out, and he, to secure them against any insult, took off his own robe, and covered them both with it, bidding them keep close to him." *Arabian Nights Entertainments*, vol. iv. p. 70. *Scott's* edit.

No. 947. — lxiii. 3. *I have trodden the wine-press alone.*] The manner of pressing grapes is as follows: having placed them in a hogshead, a man with naked feet gets in and treads the grapes: in about half an hour's time, the juice is forced out: he then turns the lowest grapes uppermost, and treads them for about a quarter of an hour longer: this is sufficient to squeeze the good juice out of them, for an additional pressure would even crush the unripe grapes, and give the whole a disagreeable flavour. KALM's *Trav. in N. America.* PINKERTON's *Coll.* Part 53. p. 497.

No. 948. — lxiii. 13, 14. *That led them through the deep, as a horse in the wilderness, that they should not stum-*

ble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.] The metaphor here used by the prophet is taken from the conduct of the wild Arabs, in retiring from, and eluding the pursuit of their enemies.

The Arab horse are now remarkable for the surprizing swiftness with which they withdraw themselves out of the reach of mighty princes, who have sometimes attempted to pursue them. The great emir of Mount Carmel had a mare, (for it seems they ride them in preference to stallions, or even castrated horses, as best suiting them, on account of their greater silence, gentleness, and ability to bear fatigue, hunger, and thirst, which qualities they have found from experience they possess above the males of that species; I say this prince had a mare,) whom he would not have parted from for five thousand crowns, having carried him three days and three nights together without eating or drinking, and by this means delivered him out of the hands of those that pursued after him. *Voy. dans la Pal.* ch. xi. p. 163.

Such an account of the horse of the wilderness, takes away all meanness from this part of the representation of the prophet, (v. 13.) and throws the utmost liveliness into the description of the withdrawing of Israel through the Red Sea, from Pharaoh, and escaping out of his hands, when he pursued after them with a great army, and in a terrible rage; yet they were brought off, by a divine interposition resembling the amazing escapes of the wild Arabs of the desert, out of the hands of mighty princes, that have sometimes attempted to overtake them; especially when we add, that other Eastern horses are used to move slow, in great pomp, and are very magnificently harnessed. After this latter manner the Turks are accustomed to ride, (Niebuhr, *Descrip. de l'Arabie*, p. 144.) while speed is what the Arabs of the desert are chiefly concerned about.

If they are not so sure-footed as the mule, which Dr. Shaw affirms, (p. 166.) it will account for the mention of not stumbling in this verse, comparing the escaping of the Israelites from Pharaoh, to the escape of the Arabs of the wilderness, on the account of its suddenness; remarking at

the same time, that no ill accident attended them in this retreat, which sometimes overtakes the swiftest and the surest footed horses.

With respect to the herds going down into the valley, it may be understood two different ways, but each of them a continuation of the same image, of the escape of Arabs from their pursuers.

"They decamp upon an alarm," D'ARVIEUX tells us, (according to *Le la Roque's* account,) "in two hours time, marching all of them off with their cattle, (their herds and their flocks,) and their families, with their baggage loaded on bullocks, mules, or camels, and immediately plunge into the deserts." *Voy. dans la Palestine*, p. 190. As this is done to secrete themselves from their pursuers, however proper and agreeable the hills may be for feeding their cattle, it must be more agreeable for them to withdraw, on such occasions, into some deep sequestered valley, the better to conceal themselves from their enemies that may endeavour to follow them; preferring this to any other place; which is probably what the prophet here refers to.

It is into such places the Arabs of Barbary, at least, retire, when they want to lie concealed, according to Dr. SHAW, who informs us, in the preface to his *Travels*, p. 17, "that about the middle of the afternoon they began to look out for the encampments of the Arabs, who, to prevent such parties as their's from living at free charges upon them, took care to pitch in woods, vallies, or places the least conspicuous; and that, indeed, unless they discovered their flocks, the smoke of their tents, or heard the barking of their dogs, it was sometimes with difficulty, if at all, they were found."

No. 949. — lxv. 7. *Which have burned incense upon the mountains, and blasphemed me upon the hills.*] It was very common to sacrifice on mountains and hills. *Ezek.* xviii. 6. xx. 27, 28. *Hosea* iv. 13. *Isaiah* lvii. 7. *Numbers* xxii. 41. xxiii. 14—28. HERODOTUS (lib. i. c. 131.) informs us, concerning the Persians, "that it is their custom to ascend the highest mountains, and there sacrifice to Jove, by whom they mean the whole circum-

ference of the heaven." So Mithridates, after he had defeated Murena, the Roman general, sacrificed to Jove the warlike, according to the custom of his country, on a high mountain, on which he had raised another hillock of wood. APPIAN *de Bell. Mithrid. pars.* i. p. 362. Julian, the apostate, sacrificed to Jove on Mount Casius, remarkable for its shady groves, and slender but towering summit, whence, at the second cock-crowing might be first seen the rising of the sun. AMMIAN. MARCELLIN. lib. xxii. cap. 14.

No. 950. — lxv. 11. *That prepare a table for that troop, and that furnish the drink-offering unto that number.*] Jerome, on this passage, informs us, that in all their cities, and chiefly in Egypt and Alexandria, there is an old idolatrous custom, that on the last day of the year, and of the month, which is with them the last, they place a table full of various kinds of provisions, and a cup of sweet wine mixed with water, either in acknowledgment of the fertility of the past, or to implore the fruitfulness of the approaching year.

No. 951. — lxvi. 3. *As if he offered swine's blood.*] Besides the mark of uncleanness given to the hog, (*Lev.* xi. 7. *Deut.* xiv. 8.) he is one of the most filthy of animals, even to a proverb. 2 *Pet.* ii. 22. He is also extremely gluttonous, fierce, quarrelsome, noisy, and lustful; on account of this last-mentioned quality, swine were usually sacrificed to Venus by the Greeks and Romans, (Vossius *de Physiolog. Christ.* lib. ix. c. 26.) as they were likewise to Friga, by our Saxon ancestors. MALLET's *Northern Antiq.* vol. i. p. 132. 'Idolaters appear in the time of Isaiah, to have offered the same abominable victims to their false gods.' *Isaiah* lxv. 4. *Psalm* lxxx. 14. *Prov.* xi. 22. 1 *Macc.* i. 47. JOSEPHUS, *Ant.* lib. xii. c. 5. § 4.

No. 952.—JEREMIAH i. 11, 12.

I see a rod of an almond-tree: then said the Lord unto me, Thou hast seen well; for I will hasten my word to perform it.

THIS tree, before all others, first waketh and riseth from its winter repose: it flowers in the month of January, and by March brings its fruit to maturity, in the hot southern countries. The forwardness of this fruit-bearing tree is intimated to us by this vision of Jeremiah. Pliny (*Nat. Hist.* lib. xvi. cap. 25.) thus speaks of it: "Floret prima omnium amygdala mense Januario, Martio vero pomum maturat." So Dr. SHAW, (*Travels*, p. 144.) says, that in Barbary, the almond-tree, the most early bearer, flowers in January, and gives its fruit in the beginning of April. See also RUSSELL'S *Nat. Hist. of Aleppo*, p. 13. HASSELQUIST'S *Travels*, p. 25. and CHANDLER'S *Travels in Asia Minor*, p. 79.

No. 953.—ii. 6. *A land of deserts, and of pits.*] The account that Mr. IRWIN has given of that part of this wilderness, which lies on the western side of the Red Sea, through the northern part of which Israel actually passed, very much corresponds with this description, and may serve to illustrate it. When it is described as a land without water, we are not to suppose it is absolutely without springs, but only that water is very scarce there. *Irwin* accordingly found it so. On the first day after his setting out, having only travelled five miles, they filled thirty water-skins from the river Nile, but which he thought might prove little enough for their wants, before they reached the next watering-place. P. 293. They travelled, according to their computation, fifty-four miles farther, before they found, three days after, a spring, at which they could procure a fresh supply (p. 300.); and this was a new

discovery to their guides, and for which they were indebted to a very particular accident. P. 298. It was not till the following day, that they arrived at the valley where their guides expected to water their camels, and where accordingly they replenished the few skins that were then empty: the spring was seventy-nine miles from the place from whence they set out. P. 305. The next spring of water which they met with was, according to their reckoning, one hundred and seventy-four miles distant from the last, and not met with till the seventh day after, and was, therefore, viewed with extreme pleasure. "At nine o'clock we came suddenly upon a well, which is situated among some broken ground. The sight of a spring of water was inexpressibly agreeable to our eyes, which had so long been strangers to so refreshing an object." P. 321. The next day they found another, which "gushed from a rock, and threw itself with some violence into a basin, which it had hollowed for itself below. We had no occasion for a fresh supply; but could not help lingering a few minutes to admire a sight, so pretty in itself, and so bewitching to our eyes, which had of late been strangers to bubbling founts and limpid streams." P. 324, 325.

We must here mention the smallness of the quantity of water one of these four springs afforded, which *Irwin* met with in the desert, or at least the difficulty of watering their beasts at it. "We lost," says this writer, "the greatest part of the day at this spring. Though our skins were presently filled, the camels were yet to drink. As the camels could not go to the well, a hole was sunk in the earth below the surface of the spring, over which a skin was spread, to retain the water which flowed into it. At this but two camels could drink at a time; and it was six hours before our camels, which amounted to forty-eight in all, were watered. Each camel, therefore, by this calculation, takes a quarter of an hour to quench his enormous thirst; and to water a common caravan of four hundred camels, at such a place as this, would require two days and two nights. A most unforeseen and inconceivable delay to an uninformed traveller!"

If we are to give this part of the prophet's description of that wilderness a popular explanation, and not take it in

the most rigorous sense, we ought, undoubtedly, to put the same kind of construction on the two last clauses of it. *A land that no man passed through, and where no man dwelt:* a land, that is not usually passed, and where hardly any man dwelt.

So *Irwin* describes (p. 276.) the desert of Thebaïs as "unknown even to the inhabitants of the country; and which, except in the instances I have recited, has not been traversed for this century past by any but the outcasts of human kind." Such a wilderness might very well be said not to be passed through, when only two or three companies travelled in it in the compass of a hundred years, and that on the account of extreme danger, at that particular time, attending the common route. He actually calls it, (p. 317.) "a road seldom or never trodden."

As to its being inhabited, *Irwin* travelled, by his estimation, above 300 miles in this desert, from Ghinnah to the towns on the Nile, without meeting with a single town, village, or house. They were even extremely alarmed at seeing the fresh tracks of a camel's feet, which make a strong impression on a soft soil, and which the Arabs with them thought were not more than a day old; and they could not comprehend what business could bring any but Arab freebooters into that waste.

When the prophet describes this wilderness, according to our version, as *the land of the shadow of death*, his meaning has been differently understood by different people. Some have supposed it to mean a place where there were no comforts or conveniences of life; but this seems too general, and to explain it as a particular and distinct member of the description, pointing out some quality different from the other circumstances mentioned by *Jeremiah*, seems to be a more just, as it is undoubtedly a more lively way of interpreting the prophet. Others have accordingly understood this clause as signifying, it was the habitation of venomous serpents, or destroying beasts; some as endangering those that passed through it, as being surrounded by the hostile tribes of Arabs; some as being overshadowed by trees of a deleterious quality.

They might better have introduced the whirlwinds of those southern deserts than the last particular, which winds, taking up the sand in great quantities, darken the air, and prove fatal to the traveller. This last would be giving great beauty and energy to the expression, (the shadow of death,) since these clouds of dust, literally speaking, overshadow those that have the misfortune to be then passing through those deserts, and must at the same time give men the utmost terror of being overwhelmed by them, and not unfrequently do in fact prove deadly.

Another clause, *a land of pits*, is also a part of the prophet's description. *Irwin* affords a good comment on this part of our translation: in one place he says, "The path winded round the side of the mountain, and to our left, a horrid chasm, some hundred fathoms deep, presented itself to our view. It is surprizing no accident befel the loaded camels." Page 296. In another, (p. 310.) "On each side of us were perpendicular steeps some hundred fathoms deep. On every part is such a wild confusion of hanging precipices, disjointed rocks, and hideous chasms, that we might well cry out with the poet, 'Chaos is come again.' Omnipotent Father! to thee we trust for our deliverance from the perils that surround us. *It was through this wilderness thou didst lead thy chosen people.* It was here thou didst manifest thy signal protection, in snatching them from the jaws of destruction which opened upon every side." And in the next page, "At two o'clock we came suddenly upon a dreadful chasm in the road, which appears to have been the effect of an earthquake. It is about three hundred yards long, one hundred yards wide, and as many deep; and what is the curiosity, in the middle of the gulf, a single column of stone raises its head to the surface of the earth. The rudeness of the work, and the astonishing length of the stone, announces it to be a lusus naturæ, though the robbers declared to us, that beneath the column there lies a prodigious sum of money; and added, with a grave face, they have a tradition, that none but a Christian's hand can remove the stone to come at it. We

rounded the gulf, which was called Somah, and leaving it behind us, we entered a valley where we found a very craggy road."

The first clause in this passage, *through a land of deserts*, is the most obscure and difficult to ascertain.

Instead of travelling in the night, as he had proposed, to avoid the burning heat of the sun, he says, (p. 294.) "At seven o'clock we halted for the night. The Arabs tell us, that the roads are too rugged and dangerous to travel over in the dark." Under the next day, "we reached the foot of a prodigious high mountain, which we cannot ascend in the dark." The following day he tells us, p. 295, 296, "by six o'clock we had accoutred our camels, and leading them in our hands, began to ascend the mountain on foot; as we mounted the steep, we frequently blessed ourselves that we were not riding, as the path was so narrow, the least false step must have sent the beast down the bordering precipice." Under another day he remarks, that the greatest part of that day's journey was "over a succession of hills and dales, where the road was so intricate and broken that nothing but a camel could get over it. The appearance of the road is so frightful in many places, that we do not wonder, why our people have hitherto laid by in the night." P. 305. HARMER, vol. iv. p. 108.

"After we had passed the salt desert, we came to the Malek-el-moat-dereh, or the valley of the angel of death. This extraordinary appellation, and the peculiar nature of the whole of this tract of land, broken into deep ravines, without water, of a dreariness without example, will, perhaps, be found forcibly to illustrate *Jer.* ii. 6." MORIER'S *Second Journey through Persia*, p. 168.

No. 954. — ii. 18. *What hast thou to do in the way of Assyria, to drink the waters of the river?*] The Euphrates is always muddy, and the water, consequently, not good to drink, unless it has stood an hour or two in earthen vessels, for the sand and impurities to settle, which at times lie half a finger thick at the bottom of the vessel. Hence it was, not without reason that the Lord said to the Israelites, by the Prophet *Jeremiah*, *What hast thou to do*

in the way of Assyria, to drink the waters of the river? (Euphrates.) For this reason we find in the houses of the city and villages, but particularly those lying on the Great River, many large earthen vessels holding a pailful or two, which they fill from the Euphrates, and do not use till the impurities have settled at the bottom, unless they are very thirsty, and then they drink through their pocket-handkerchiefs." RAUWOLFF's *Travels*, p. 139. ROSENMÜLLER.

No. 955. — iv. 24. *I beheld the mountains, and lo, they trembled, and all the hills moved lightly.*] In *Rev.* vi. 14. we read of a similar phenomenon. *Every mountain and valley was moved out of their places.*

Sedisse in Asia montes. TACITUS, *Ann.* ii.

Defert montes. SENECA, c. iv. et c. xxvi.

Ante funestissimum illud bellum sociale, duo montes inter se concurrerunt strepitu maximo, assultantes recedentesque, &c. Spectante è via Æmilia magna multitudine. PLIN. ii. 73.

Maritima autem maxime quatiuntur, nec montosa tali malo carent. PLIN. ii. 80.

No. 956. — vi. 9. *Turn back thine hand as a grape-gatherer into the baskets.*] *Anacreon* describes the men and girls, at a vintage, as carrying the grapes on their shoulders in baskets.

Τον μελαν οχρωτα Βοτρυν
Ταλαροις φερουσιν Ανδρες,
Μελα παρθενων, επ' ωμων. *Ode* lii. v. 1.

Lo, the vintage now is done,
And purpl'd with the autumnal sun;
The grapes gay youths and virgins bear,
The sweetest products of the year. Dr. BROOME.

And thus also HOMER, *Il.* xviii. v. 567.

Παρθενικαι δε και ηιθεοι, αταλα φρονεοντες,
Πλεκτοις εν ταλαροισι φερον μελιηδεα καρπον.

To this one path-way gently winding leads,
Where march a train with baskets on their heads;
Fair maids and blooming youths, that smiling bear,
The purple product of the autumnal year. POPE.

No. 957. — vi. 28, 29. *They are brass and iron, they are all corrupters: the bellows are burnt, the lead is consumed of the fire, the founder melteth in vain.*] "A quantity of lead being set over the fire in an iron ladle, no sooner begins to run, than its surface appears exceedingly bright, and shines like mercury; but its face soon alters, and you discern a cloud thereon, which gradually increases, till the whole surface appears darkened with a dusky scoria; this dust being blown away with bellows, there straight arises a new supply, and so on, till the whole lead is converted into scoria, which are only the matter of the lead gently calcined. A more violent fire vitrifies them, that is, converts them into a heavy, brittle, pellucid, elastic, sonorous matter called glass, into which other metals are indeed convertible, but lead the easiest, and which is of such a penetrating nature, that it runs through all the common crucibles almost as water through a sieve." It dissipates all metals tested with it on the cupel, except gold and silver, which is a property that had we been unacquainted with, all our treasures of gold and silver had lain in little compass, this being of principal use in obtaining those metals. See BOERHAAVE's *Chemistry*, by *Shaw*, vol. i. p. 84. JONES's *Physiological Disquisitions*, p. 113.

No. 958. — vii. 34. *Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.*] It was the custom in the East, even in modern times, to conduct the bride and bridegroom through the streets, with the loudest demonstrations of joy. *Rauwolff* found this custom also prevalent in Aleppo. "When a Turkish woman is going to be married, and the bridegroom is conducted to her house, their relations and friends, who are invited to the wedding, as they go along through the streets cry with such a loud voice, which they gradually raise as they advance, that they can be heard from one street to the other." *Travels*, p. 88. RUSSELL's *Natural History of Aleppo*, part i. p. 406.

When the prophet paints a period of public distress, he says, among other things, "The voice of the bride and the

bridegroom shall no longer be heard." Thus, in Persia, no marriages are celebrated during Lent, (the month of Ramadan,) and the solemnities of mourning in memory of Hossein; because every thing must then be still and mournful. OLEARIUS's *Travels in Persia*, p. 606. ROSENMÜLLER.

No. 959. — viii. 1, 2. *They shall bring out the bones of the kings of Judah; they shall not be gathered nor be buried.*] We learn from JOSEPHUS, *Ant.* lib. vii. cap. ult. that king Solomon laid up vast treasures in his father's sepulchre, which remained untouched till the pontificate of Hyrcanus, who, on a public emergency, opened one of the cells, and took out at once three thousand talents of silver. Afterwards Herod the Great opened another cell, out of which he also took considerable wealth. Whether the Chaldeans had any notion of this particular deposit, or whether they were tempted by a prevailing custom of burying valuable things together with the bodies of the deceased, does not appear; but it is here foretold, that at the taking of Jerusalem the lawless soldiery should break open the monuments of the great, and scatter the bones abroad, without concerning themselves to cover them again. That this was no uncommon practice, at the sacking of cities, may be learned from HORACE, *Epod.* xvii. 13.

> Quaque carent ventis et solibus ossa Quirini,
> Nefas videre, dissipabit insolens.

No. 960. — viii. 7. *The stork.*] This bird is remarkable for its affection to its young, and for its kindness in attending and feeding its parents when old. Many authorities for this may be found in BOCHART, vol. iii. p. 327. "Storks breed plentifully in Barbary every summer; they make their nests with dry twigs of trees, which they place upon the highest parts of old ruins and houses, in the canals of ancient aqueducts, and frequently (so very familiar they are by being never molested) upon the very tops of their mosques and dwelling-houses; the fir and other trees, likewise, when these are wanting, are a dwelling for the stork." SHAW's *Travels*, p. 411. SCHEUCHZER's *Ex. Sac.* on *Psalm*, civ. 17.

"The two parents feed and guard each brood, one always remaining on it, while the other goes for food. They keep the young ones much longer in the nest than any other bird, and after they have led them out of it by day they bring them back at night, preserving it as their natural and proper home; when they first take out the young they practice them to fly; they lead them to the marshes, and to the hedge sides, pointing them out the frogs, and serpents, and lizards, which are their proper food; and they will seek out toads, which they never eat, and take great pains to make the young distinguish them. In the end of autumn, not being able to bear the winter of Denmark, they gather in a great body about the sea coasts, as we see swallows do, and go off together, the old ones leading the young brood in the centre, and a second body of old behind. They return in spring, and betake themselves, in families, to their several nests. At this time it is not uncommon to see several of the old birds, which are tired and feeble with the long flight, supported at times on the backs of the young: and the peasants speak of it as a certainty, that many of them are, when they return to their homes, laid carefully in the old nests, and fed and cherished by the young ones, which they reared with so much care the spring before. BURCHERODDE, a Danish writer. From *The Inspector*, No. 171.

DOUBDAN (p. 513.) found great numbers of storks, in the month of May, residing in Galilee. He says "The fields were so filled with flocks of storks, that they appeared quite white with them, there being above a thousand in each flock, and when they rose, and hovered in the air, they seemed like clouds: in the evening they rest on trees; there were thousands of them in the meadow which lies at the foot of Nazareth, which was quite covered with them. The inhabitants do them no hurt, on account of their devouring all kinds of venomous animals, serpents, adders, toads, and clearing the country of them."

"After leaving Schoenberg, we observed, upon the tops of several cottages, situate near the road, the large nests of the storks, made of sticks, and looking each like a large faggot. This is considered by the inhabitants as a

tutelary omen: happy is the man on whose dwelling the stork has built her nest. They suffer these nests to remain throughout the year, and will on no account whatsoever allow them to be destroyed, if they can preserve them." CLARKE's *Travels*, vol. v. p. 32.

"Fez has a hospital, which is very richly endowed, and used only for the treatment of lunatics. It is very strange, that a great part of the funds to maintain this establishment, has been bequeathed by the wills of various charitable testators, for the express purpose of assisting and nursing sick cranes and storks, and of burying them when dead." *Travels of* ALI BEY, vol. i. p. 74.

"I was much disturbed all last night, by a stork that lodged on the top of our chimney, and made an incessant noise with his bill, exactly like that which our watchmen make with their rattles. There is one of these birds on the roof of almost every house in Tripolizza. The Turks think that they bring a blessing to the house on which they build their nest; and the lower classes, seeing them so attached to the abodes of man, even believe the transmigration of the human soul into them." TURNER's *Tour in the Levant*, vol. i. p. 258. See also HUGHES's *Travels in Sicily, &c.* vol. ii. p. 230. DODWELL's *Tour through Greece*, vol. ii. p. 41.

No. 961. — viii. 17. *For behold, I will send serpents, cockatrices among you, which will not be charmed, and they shall bite you.*] That the Abyssinians protect themselves against the most venomous serpents, by an herb called assazoë, is stated by the missionary Father TELLEZ, whose words are quoted by *Ludolf* (*Hist. Æthiop.* b. i. chap. 9. and *Commentar.* p. 137.) "This herb is so efficacious against poison, that the most venomous serpents, immediately on touching it, are as if stunned; nay, even the shadow of it is sufficient to cause serpents, of whatever kind, to remain in it, not only benumbed but as if dead. Whoever eats the root of this herb may be for years among the most poisonous serpents without danger of being hurt by them. Our ancestors (the Portuguese missionaries) have often seen Abyssinians, who had chewed this root, catch up the most venomous vipers with their naked hands, like eels,

and put them round their necks. The ancients seem to have been also acquainted with this or similar herbs." VIRGIL *Æn.* vii. 753. PLINY's *Nat. Hist.* vii. 2.

SCHERIF EDRISI, an Arabian geographer, who lived in the twelfth century of the Christian era, and is generally called the Nubian geographer, says, in p. 17 of his *Geography*, printed in Arabic, at Rome, in 1592, "In the land of Cucu, in the middle of Africa, grows a wood called serpent-wood; when it is laid before a hole, in which there is a snake, it quickly comes out: whoever takes a piece of this wood in his hand can touch all kinds of serpents, and do with them whatever he likes, without being hurt. The Eastern Africans assure us, that no serpent will approach a person who has this wood in his hand, or tied round his neck. This wood is twisted like the anthemis pyrethrum, *Linn.* and is of a black colour."

The East Indian jugglers, also, ascribe it to the power of a certain root that they touch venomous serpents, without danger, and are able to do with them whatever they please. This is confirmed by one of the best informed and most judicious observers, Mr. KÆMPFER, a German physician, who practised his profession from the year 1682, for twelve years, in several countries in Asia. In his instructive work, written in Latin, in which he has recorded the greater part of his observations, (*Amœnitates Exoticæ*,) a separate chapter is dedicated to the arts of the East India charmers of serpents, (*Fasc.* iii. *Observ.* ix. p. 565.) the substance of which we will add here.

"Among the arts of the Indian jugglers and mountebanks, the most remarkable is, that they make one of the most venomous serpents, the Naja, called by the Portuguese Cobra de Capello, dance. This serpent, so dangerous to man, infuses, by its bite, a most deadly poison into the wound. Those who are bit by it are immediately seized with fits and oppression, and expire in convulsions, unless speedy assistance is given; at least they hardly escape mortification, in the injured part, and the cure of which is difficult, if antidotes are applied too late. This serpent, which belongs to the class of vipers, is from three to four feet long, and of a middling thickness; its skin is scaly, and

beautifully striped, rough, dark brown, and belly white. When provoked this viper has the peculiar property of puffing up the skin on both sides of the neck, and extending it like a fillet, which, on the reverse side, shews like a pair of spectacles, distinctly marked with a white colour, the circles of which are visible in the skin, which is spread round the head: thus, with its body raised, and extended jaws, displaying two rows of sharp teeth, it darts upon the enemy, with surprising swiftness. That this formidable animal should be brought, by singing, to make, before spectators, movements resembling a dance, is incredible to those who hear it, and an agreeable and astonishing sight to those who witness it. But if we examine this serpent dance more closely, and learn how these animals are taught, we shall find every thing very natural: I will first describe the dance, as it is called.

"A charmer of serpents, who intends to display his art, before he does any thing, takes a piece of a certain root, of which he always carries some in the scarf which he wears round his waist, in his right hand, which he closes firmly; this root, according to his declaration, defends him against all attacks from serpents, so that he can do any thing with them without being endangered: upon this, he throws the serpent upon the ground out of the vessel in which he carries it about, and gently irritates it with a stick, or with the clenched fist in which he holds this root. The provoked animal, resting on the point of its tail, raises up its whole body, and darts upon the fist, which he holds out to him, with extended jaws, from which the hissing tongue is protruded, and with flaming eyes. The charmer now begins his song, at the same time moving his fist backwards and forwards, up and down according to the time. The serpent, with its eye constantly directed towards the fist, imitates its movements with its head and whole body, so that without quitting its place, and resting on its tail, it extends its head two spans long, and moves to and fro, together with the body in beautiful undulations, which is called dancing: this, however, does not last longer than half a quarter of an hour; for exhausted by the erect position, and movements

to the time, the serpent throws itself upon the ground and escapes: to avoid this, the charmer breaks off his song a little before, when the serpent lays itself quietly upon the ground, and suffers itself to be brought back to its receptacle.

"The question now is, how it is effected, that the serpent follows the motion of the hand which is held before it? whether by the secret power of the root held in it? or by the song of the charmer? These people, indeed, affirm that this effect is produced by both. The root, say they, causes the serpent to do no harm, and the song makes it dance. They, therefore, bring this root to the spectators to purchase, and do not much like to let any one approach a dancing serpent without having previously secured himself with it; but that others may not be able to discover what root it is, they cut them only very small pieces, which in taste and external appearance resemble the sarsaparilla, but are only a little stronger. But we must not believe that the root makes the serpent harmless, and that the song makes it dance. I threw two pieces of the root, which I had purchased for a trifle from a charmer, to a serpent which was quietly lying on the ground after the dance was finished; but it did not cause it to move, nor did it shew any sign of aversion. But no person of sense in our days, probably, can believe that serpents are so charmed by the song, that they dance; and David, in the well-known passage in the Psalms, does not appear to say this. In short, according to my conviction, it is only fear, by which this species of serpents, which is more docile than any other, is taught to follow the motions of its master's hand, which is held before it, and so makes movements with its body resembling a dance. I myself saw how an Hindoo of the Bramin tribe, who lived in a suburb of Nagapatam, instructed such a serpent to dance in a few days, by means of a stick and a basin, which he held before it: they are rendered harmless by employing the poison-bags at the root of the canine teeth of the upper jaw, which is done by provoking them, and making them bite a cloth, or some other soft and warm body, and repeating this for some days successively."

Something similar is related by *Denon*, of the Egyptian psylli; but these observations do not suffice to explain several of the facts stated by *Forbes*, *Hasselquist*, and *Bruce*, from which it certainly appears, that there are certain vegetable substances which afford security against the bite of a serpent.

See a long and particular account of the manner of charming serpents, in HASSELQUIST'S *Voyage*, &c. p. 63, and in BRUCE'S *Travels*, vol. v. p. 210. ROSENMÜLLER.

No. 962. — viii. 22. *Is there no balm in Gilead?*] The tree, or rather shrub, producing this precious balsam, is a native of Arabia Felix, not of Judea. In different parts of the former country there are many of them growing at this day. It is probable that Judea was indebted for it to the queen of Sheba, who presented it to Solomon, and that it was thence propagated in the gardens near Jericho, on the banks of the Jordan. JOSEPHUS, *Ant.* lib. xiv. cap. 4. § 1. DE BELL. lib. i. cap. 6. § 6. and lib. iv. cap. 8. § 3. NIEBUHR'S *Descript. de l'Arabie*, p. 127. and *Voyage de l'Arabie*, tom. i. p. 280. SCHEUCHZER'S *Physica Sacra*, on *Gen.* xxxvii. 25. and *Jer.* viii. 22. BRUCE'S *Travels*, vol. v. p. 16.

No. 963. — ix. 17, 18. *Call for the mourning women, that they may come.*] The ancient Irish funeral solemnities bear a very near resemblance to those of the East, and those referred to in this passage. The body of the deceased, dressed in grave-clothes, and ornamented with flowers, was placed on an elevated spot: the relations and caoiniers ranged themselves in two divisions, one at the head and the other at the feet of the corpse. The bards, or croteries, had before prepared the funeral caoinan; the chief bard, or head chorus, began by singing the first stanza, in a low doleful tune, which was softly accompanied by the harp: at the conclusion, the foot-semi-chorus, began the lamentation of ullaloo, from the final note of the preceding stanza, in which they were answered by the head semi-chorus; then both united in one general chorus. The chorus of the first stanza being ended, the chief bard of the foot semi-chorus sang the second stanza,

the strain of which was taken from the concluding note of the preceding chorus; which ended, the head semi-chorus, began the gol, or lamentation, in which they were answered by that of the foot, and then, as before, both united in the general full chorus. Thus, alternately, were the song and chorus performed during the night. The genealogy, rank, possessions, virtues, and vices of the deceased, were represented: and a number of interrogations were addressed to the dead person, as, why did he die; if married, whether his wife was faithful to him; his sons dutiful, or good warriors; if a woman, whether her daughters were fair or chaste; if a young man, whether he had been crossed in love. See POIRET's *Travels through Barbary*.

The following funeral song, or caoinan, is set to music: it contains an address to the corpse, then the first semi-chorus, next the second chorus, and then the full chorus of sighs and groans. It is addressed to the dead body of the son of Connal.

"*O son of Connal, why didst thou die? Royal, noble, learned youth! valiant, active, warlike, eloquent! why didst thou die? Alas, awail a-day!*

"*Alas, alas, he who sprung from nobles of the race of Heber, warlike chief! O son of Connal, noble youth! why didst thou die? Alas, O, alas!*

"*Alas, O alas, he who was in possession of flowery meads, verdant hills, lowing herds, rivers and grazing flocks, rich, gallant, lord of the golden vale! why did he die? Alas, awail a-day!*

"*Alas, alas, why didst thou die, O son of Connal, before the spoils of victory, by thy warlike arm, were brought to the hall of the nobles, and thy shield with the ancient? Alas, alas!*"

See *Irish Philosophical Transactions*, vol. iv. p. 41.

Among the Abyssinians the same ceremony prevails. "A number of hired female mourners continually keep up a kind of fearful howl, calling at times upon the deceased by name, and crying out, 'Why did you leave us? had you not houses and lands; had you not a wife that loved you?'" &c. SALT's *Travels in Abyssinia*, p. 422. "On each side of the bier are two or three old women, lamenting aloud, detailing the dignities and virtues of the deceased, and interrogating him, as to his reasons for quitting the world. Why did you die? you had money, you had

friends, you had a fair wife, and many children: why did you die?" HOBHOUSE's *Journey through Albania*, p. 522. CLARKE's *Travels*, vol. iii. p. 73. vol. iv. p. 9.

"At this moment, the friends and relations of the deceased raise horrid cries. They remind the deceased of his friends, parents, cattle, house, and household: and ask for what reason he left them." Baron BOHN's *Travels through the Bannat of Temeswar*, lett. iii. p. 19. DODWELL's *Tour through Grecce*, vol. i. p. 464. HUGHES's *Travels in Sicily*, &c. vol. ii. p. 84.

[The custom of hiring women to weep at funerals, who were called by the Romans præficæ, has been preserved in the East to this day. J. H. MAYER, one of the latest travellers who visited Egypt and Syria in 1812 and 1813, makes the following observations. "I here found the mourning women, who are several times spoken of in the bible, and of whom I could not form a proper notion. This ancient custom has been retained here to this day. I have often seen the ceremony, but most clearly and nearest here, in Medini, an Egyptian village. Fifteen or twenty women, dressed in dark, with a black or dark-blue handkerchief round their heads, assemble before the house of the deceased; one of them beats a tambourine, the others move in a circle, keeping time to the instrument, singing at the same time the praise of the deceased; in the space of a minute they clasp their hands, twenty or thirty times together before their face, and then let them drop to the knee. The constant violent motion changes the ceremony into a dance; every moment a piercing cry, almost like a whistle, is heard from one of the attendants. The mourning continues seven days, during which the nearest female relation, accompanied by mourning women, visit the grave of the deceased, and as they march along, alternately utter this shrill and piercing cry." *Adventures of a Swiss on his Journey to Jerusalem and Lebanon*, part ii. p. 87. ROSENMÜLLER.]

No. 964.—xii. 9. *Mine heritage is unto me as a speckled bird; the birds round about are against her.*] BOCHART (vol. ii. p. 830.) thus translates the passage. "Is then my

heritage (people) to me (as) a speckled hyæna (or variegated wild beast); is there a wild beast all round upon her?" that is, the land of Canaan. The verse, according to this translation, agrees with the context, both preceding and following. The hyæna and its peculiar enmity to dogs is mentioned, *Ecclus.* xiii. 18. See ARNALD, *in loco*. But this apparent enmity probably arises from its excessive fondness for the flesh of these animals. BUSBEQUIUS, *De Legat. Turc. Epist.* i. p. 83. BUFFON, *Hist. Nat.* tom. viii. p. 325. 12mo. BRUCE'S *Travels*, vol. v. p. 107. 119.

No. 965.—xiv. 3. *They came to the pits, and found no water; they returned with their vessels empty.*] Artificial vaulted reservoirs of waters, or rather aqueducts, seem to be here referred to. Hezekiah constructed such to bring the water of the fountain of Gihon to the city of David. 2 *Chron.* xxxii. 30. See MAUNDRELL'S *Travels*, April 9. SHAW'S *Plan of Jerusalem*, *Trav.* p. 277. TACITUS (*Hist.* lib. v. cap. 12.) describing the city of Jerusalem, particularly mentions, "Fons perennis aquæ, cavati sub terra montes, et piscinæ cisternæque servandis imbribus." A never failing fountain of water, the mountains scooped, or bored through, under ground, and pools and cisterns for preserving the rain.

In Bengal it is the universal practice for the women to go to pools and rivers to fetch water. Companies of four, six, ten, or more, may be seen in every town going to fetch water, with the pitchers resting on their sides. WARD'S *View of the Hindoos*, vol. iii. p. 316. In the island of Gozo, which is eighteen miles from Malta, Mr. Lowe says, that the women, as they go to the wells for water, carry their empty pitchers horizontally on their heads, with the mouth looking backwards. *Missionary Register*, for 1816, p. 297.

No. 966.—xvi. 16. *I will send you many fishers.*] In the East there are various kinds of sharp instruments made for the purposes of fishing, to strike fish with. An iron spear was used, probably having several points. The following extract from BUSBEQUIUS will illustrate this subject. "I chose an island, called Principo, for my dwelling, about four hours sail from Constantinople. The sea is full of divers sorts of fishes, which I took sometimes with

net, sometimes with hook and line. Several Grecian fishers with their boats attended me; and where we had hopes of the greatest sport, thither we sailed and cast our nets. Sometimes we played above board, and when we saw a crab or a lobster at the bottom, where the sea was very clear, we ran him through with a fish spear, and so hauled him up into a vessel; but our best and most profitable sport was with a drag-net; where we thought most fish were, there we cast it in a round; it took up a great compass, with the long ropes tied to the ends of it, which were to draw it to land; to those ropes the seamen tied green boughs very thick, so that the fish might be frightened, and not seek to escape; thus we brought great shoals of trembling fishes near the shore; and yet in this danger they were naturally instigated how to save themselves; some would leap over the net, others would cover themselves in the sand, that they might not be taken; others strove to bite the meshes of the net, though made of coarse flax or hemp, of which kind were the synodontes, fish armed with strong teeth; and if one made way for himself, all would follow him, and so the whole draught would escape, and not a fish be left for the fisher: to remedy this inconvenience, for I was aware of it, I stood with a pole in my hands, beating the water, that I might keep the fish from biting the net, at which my attendants could but choose for to laugh, yet for all this many of them escaped, so sagacious are fishes when they are in extreme danger. Sometimes I took delight with an iron spear, made on purpose, to bring up shrimps or crabs, which are there so thick, as if that sea were stocked with them." P. 231.

No. 967. — xvii. 11. *The partridge.*] *Bochart* supposes the bird here spoken of to be of the snipe or woodcock kind, but others have interpreted it of the bartavella, or Greek partridge. "To the red partridges, and principally to the bartavella, must be referred all that the ancients have related of the partridge. Aristotle must needs know the Greek partridge better than any other, since this is the only kind in Greece, in the isles of the Mediterranean, and according to all appearance, in that

part of Asia conquered by Alexander. *Belon* informs us, that the bartavella keeps ordinarily among rocks, but has the instinct to descend into the plain to make its nest, in order that the young may find, at their birth, a ready subsistence: it lays from eight to sixteen eggs; it is capable of connection with the common hen, and will sit upon and hatch the eggs of strangers for want of its own." BUFFON, vol. iv. p. 197. 12mo.

No. 968. — xviii. 14. *The snow of Lebanon.*] TACITUS, *Hist.* lib. v. cap. 6. Præcipuum montium Libanum erigit, mirum dictu, tantos inter ardores opacum fidumque nivibus. Of the mountains of Judea, Libanus is the chief; and, what is surprising, notwithstanding the extreme heat of the climate, is shaded with trees, and perpetually covered with snow. Whether this of Tacitus be strictly true may be doubted. The authors of the *Universal History* inform us, in a note on vol. ii. p. 263. that "Rauwolff, who visited the cedars of Libanus, about Midsummer, complains of the rigour of the cold and snows here. *Radzeville*, who was here in June, about five years after him, talks of the snow that never melts away from the mountains. Other travellers speak to the same purpose; among whom our MAUNDRELL (*Journey, May* 9) represents the cedars as growing amongst the snow; but he was there in the month of May. From all this he might have formed a judgment that the cedars stand always in the midst of the snow: but we are assured of the contrary by another traveller, (LA ROQUE, *Voyage de Syrie*, tom. i. p. 89.) according to whom the snows here begin to melt in April, and are no more to be seen after July; nor is, says he, any at all left but in such clifts of the mountains as the sun cannot come at; that the snow begins not to fall again till December; and that he himself, when he was there, saw no snow at all; and it is probable he speaks nothing but the truth."

No. 969. — xxii. 13. *Chambers.*] Upper chambers. The principal rooms anciently in Judea were those above, as they are to this day at Aleppo; the ground floor being chiefly made use of for their horses and servants. RUSSELL'S *Nat. Hist. of Aleppo*, p. 4. BUSBEQUIUS, (*Epist.* iii.

p. 150.) speaking of the house he had hired at Constantinople, says, "Pars superior sola habitatur; pars inferior equorum stabulationi destinata est." The upper part is alone inhabited; the lower is allotted for the horses' stabling." See TURNER'S *Tour in the Levant*, vol. ii. p. 314. And "At Prevesa the houses are all of wood, for the most part with only a ground floor, and where there is one story, the communication to it is by a ladder or wooden steps on the outside, sheltered, however, by the overhanging eaves of the roof. In this case the horses and cattle occupy the lower chamber, or it is converted into a warehouse, and the family live on the floor above, in which there are seldom more than two rooms." HOBHOUSE'S *Journey in Albania*, p. 16. "In Greece, the wealthiest among them, the papas, have houses with two rooms raised on a second floor, the lower part being divided into a stable, cowhouse, and cellar." DODWELL'S *Tour through Greece*, vol. i. p. 169.

No. 970 — xxii. 14. *It is cieled with cedar, and painted with vermilion.*] Speaking of the modern houses at Aleppo, Dr. RUSSELL (p. 2.) says, "their ceilings are of wood, neatly painted, and sometimes gilded, as are also the window-shutters, the pannels of some of their rooms, and the cupboard doors, of which they have a great number; these taken together, have a very agreeable effect." So MAUNDRELL, (*Journey, April* 28.) referring to the houses at Damascus, says, "the cielings and traves are after the Turkish manner, richly painted and gilded."

No. 971. — xxix. 22. *The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire.*] This inhuman punishment was inflicted by Antiochus on seven brethren, 2 *Macc.* vii. 1 — 20. It was used also in the persecution of the Christians by Dioclesian. EUSEB. *Hist. Eccles.* lib. viii. cap. 6. p. 297. LACTANT. *de Mort. Persec.* cap. xiv. et xxi. CONSTANTINUS, M. *Oratio, ad* SANCTOR. *Coetum*, cap. xxv. p. 691. It is probable that they were destroyed by being thrown into a fiery furnace, such as was intended for Shadrach, Meshach, and Abed-nego. *Dan.* iii. 20.

No. 972. — xxix. 26. *In the stocks.*] Navis sugentis,

the ship of their sucker: this the Greeks called σκαφτεθηναι, to inclose in a ship. In this torture they put the man inclosed between two boards straitly. In the mean time, to preserve his life, till he confessed, they gave him, by a cane, some liquor. Mel temperatum lacte. Test. *Plutarch.* They anointed his face, setting it to the sun, that the flies might torment him. WEEMES's *Works*, vol. i. p. 193.

No. 973. — xxx. 6. *And all faces are turned into paleness.*] That is, became pale through fear.

——— Ora pallor albos inficit,
Mentesque perculsæ stupent. HORAT. l. v. *Epod.* vii.

——— *With stupid wonder gaze,*
While the pale cheek their inward guilt betrays.

Pallor simul occupat ora.
VIRGIL, *Æn.* l. iv. v. 499.

——— *So much of death her thoughts*
Had entertain'd, as dy'd her cheeks with pale.
MILTON, *Par. Lost*, b. x. v. 1008.

No. 974. — xxxi. 4, 5. *Thou shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria.*] Speaking of the Greek dances, and particularly of that called the crane, Dr. CHANDLER says, "The peasants perform it yearly in the streets of the Greek convent, at the conclusion of the vintage; joining hands, and preceding their mules and their asses, which are laden with grapes in panniers, in a very curved and intricate manner; the leader waving a handkerchief, which has been imagined to denote the clue given by Ariadne." SHAW (*Travels*, p. 234.) speaks of those excursions of joy to which the prophet is supposed to allude. "There are several Turkish or Moorish youths, and no small part, likewise, of the unmarried soldiers, who attend their concubines with wine and music, into the fields; or else make themselves merry at the tavern: a practice, indeed, expressly prohibited by their religion, but what the necessity of the times, and the uncontrollable passions of the transgressors, oblige these governments to dispense with."

No. 975. — xxxi. 21. *Set thee up way-marks, make thee high heaps.*] "It was on the 24th of March that I departed from Alexandria for Rosetta: it was a good day's journey thither, over a level country, but a perfect desert, so that the wind plays with the sand, and there is no trace of a road. We travel first six leagues along the sea-coast, but when we leave this, it is about six leagues more to Rosetta, and from there to the town, there are high stone or bark pillars, in a line, according to which travellers direct their journey." HOSTE'S *Travels*, p. 25. ROSENMÜLLER.

No. 976. — xxxii. 8. *Buy my field, I pray thee, that is in Anathoth, which is the country of Benjamin: for the right of inheritance is thine, and the redemption is thine, buy it for thyself.*] The similarity of circumstances respecting Anathoth, at this time actually in possession of the Chaldean army, to the case of the Roman senate, as described by Florus, selling the ground upon which Hannibal had encamped before the walls of Rome, is very remarkable. "Parva res dictu, sed ad magnanimitatem populi Romani satis efficax, quod, illis ipsis quibus obsidebatur diebus, ager, quem Annibal castris insederat, venalis Romæ fuit, hastæque subjectus invenit emptorem." Lib. ii. cap. 26. It is but a small circumstance to mention, but proper enough to prove the magnanimity of the Roman people, that during the very days on which they were besieged, the land, which Hannibal had possessed himself of for his camp, was to be sold at Rome; and, being exposed to sale, found a purchaser. LIVY, l. xxvi. 11. mentions this incident in much stronger language. Nihil ob id diminuto pretio. See a particular passage in JUVENAL, *Sat.* vi. v. 286.

No. 977. — xxxii. 24. *Behold the mounts, they are come unto the city to take it.*] Mounts, or engines of shot. Marg. The χωμα, or mount, was raised so high, as to equal, if not exceed, the top of the besieged walls. The sides were walled in with bricks or stones, or secured with strong rafters to hinder it from falling: the fore-part only, being by degrees to be advanced near the walls, remained bare. The pile itself consisted of all sorts of materials, as earth, timber, boughs, stones, &c.; into the middle were

cast only wickers and twigs of trees, to fasten together the other parts. The whole fabric of the mount is thus described by LUCAN, lib. iii.

——Tunc omnia latè,
Procumbent nemora, et spoliantur robore silvæ
Ut, cum terra levis mediam vigultaque molem
Suspendant, structa laterum compage ligatam
Aretet humum, pressis necedet turribus agger.

See POTTER'S *Ant. Gr.* vol. ii. b. 3. ch. 10. This account of the Grecian χωμα may serve to shew in what sense the mounts approached the city; how a mount might even stand in the ditch. 2 *Sam.* xx. 15; of what use trees were in constructing them. *Jer.* vi. 6. And how they might be said to throw down the houses. *Jer.* xxxiii. 4.

No. 978. —xxxiv. 18, 19, 20. *I will give the men that have transgressed my covenant, &c.*] An ancient form of these execrations is extant in LIVY, b. i. "The Roman people do not, among the first, break these conditions: but if they should, avowedly and through treachery break them, do thou, O Jupiter, on that day, thus strike the Roman people, as I do now strike this hog; and be the stroke the heavier, as thy power is the greater." See 1 *Sam.* ii. 7.

No. 979. —xxxvi. 18. *Ink.*] The ink of the ancients was not as fluid as ours. Demosthenes reproaches Eschines with labouring in the grinding of ink, as painters do in the grinding of their colours. The substance also, found in an ink-stand at Herculaneum, looks like a thick oil or paint, with which the manuscripts there have been written in a *relievo* visible in the letters, when you hold a leaf to the light, in a horizontal direction. Such vitriolic ink as has been used on the old parchment manuscripts, would have corroded the delicate leaves of the papyrus, as it has done the skins of the most ancient manuscripts of Virgil and Terence, in the Vatican library: the letters are sunk into the parchment, and some have eaten quite through it, in consequence of the corrosive acid of the vitriolic ink, with which they were written. WINCKELMAN'S *Herculaneum*, p. 107.

No. 980. —xxxvii. 21. *That they should give him daily*

a piece of bread out of the baker's street.] "The bazaars at Ispahan are very extensive, and it is possible to walk under cover in them for two or three miles together. The trades are here collected in separate bodies, which make it very convenient to purchasers; and, indeed, we may from analogy suppose the same to have been the case from the most ancient times, when we consider the command of Zedekiah to feed Jeremiah from the baker's street." MORIER's *Second Journey through Persia*, p. 136.

No. 981.—xxxviii. 21, 22. *Behold, all the women that are left in the king of Judah's house, shall be brought forth to the king of Babylon's princes; and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.*] When *Della Valle* was at Lar, in Persia, he not only saw two of the bells of a Christian church at Ormuz brought thither in triumph, but the Arab king of Ormuz himself conducted thither, a few days before, in the same triumphant manner. "This poor unfortunate king (he tells us) entered Lar, with his people, in the morning, music playing, and girls and women of pleasure singing and dancing before him, according to the custom of Persia, and the people flocking together with a prodigious concourse, and conducting him in a pompous and magnificent manner, particularly with colours displayed, like what the Messenians formerly did to Philopœmen, the general of the Achæans, their prisoner of war, according to the report of *Justin*. The king of Ormus appeared at this time with a very melancholy countenance, dressed in a rich Persian habit of gold and silk, with an upper garment on his back, of much the same form with the old-fashioned Italian cloaks worn in bad weather, which are very little in use among the Persians, with silk stockings according to our European mode: he went singly on horseback, according to the custom of the great, followed by the principal people of his household, without any mark of his being a prisoner, excepting that he had, on each side a file of Persian musqueteers to guard him."

Now these bitter speeches much better suit the lips of women belonging to the conquering nation, singing before

a captive prince, than of his own wives or concubines. If we are to understand them in the sense in which they are commonly understood, those ladies must have had no feeling thus to insult their king, their husband, in the depth of distress: and who had shewn such a dread of being insulted by those vulgar Jews who had fallen away to the Chaldeans. Ver. 19. *I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hands, and they mock me.* It may be imagined, that it was a just rebuke upon him that had been so afraid of the reproaches of some of the rabble of his own nation, as on that account to refuse obedience to the direction of a prophet of God, that he should be insulted by the women of his own harem; but it is not natural to suppose they should have an opportunity of this kind, after the king had left them in the palace, and they came into the power of the princes of the king of Babylon, their prey, and to do honour to their harems; and if they had such an opportunity, it is not very likely they should be so unfeeling. But it is perfectly natural to suppose, that the women that sung before Zedekiah, when carrying from town to town, till he was brought to Riblah, where the king of Babylon then resided, might make use of such taunts. That they are women, that sing and dance before captive princes, appears from this account of the Arab king of Ormuz; and the Hebrew word here made use of, shews that those who used these insulting words were females.

No. 982.—xli. 5. *There came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord.*] A most criminal species of idolatry was, joining the worship of God and idols together, a practice which the principle borrowed from the heathens, of an intercommunity of gods, sanctioned, and the apparent policy of conciliating the guardian gods of Canaan, encouraged; but which still preserved the acknowledgment and worship of Jehovah. WARBURTON's *Divine Legation*, b. ii. s. 6. b. v. s. 2. LAW's *Theory of Religion*,

p. 85. MEDE's *Apostacy of the latter Times*, part i. ch. 2. vol. 2. *Works*, p. 772. and ch. ix. p. 795. Thus Æneas, on his landing in Italy,

> ——— Geniumque loci primamque Deorum
> Tellurem, Nymphasque, et adhuc ignota precatur
> Flumina. VIRGIL, *Æn.* vii. 135.

See also MACROBII, *Saturnalia*, lib. iii. cap. 9. *de Evocandis Dîis tutelaribus.*

No. 983. — xliii. 12. *He shall array himself with the land of Egypt, as a shepherd putteth on his garment.*] As the Arabs can withdraw out of the reach of very potent enemies, so can they, if provoked, occasion them very great distress, it not being possible to be always guarded against them. Some time ago, the public papers gave an account of their destroying many thousands of the Mecca pilgrims, upon some disgust the Turkish government had given them, and filling the whole country with lamentation. This was about the year 1758, NIEBUHR's *Voy.* p. 331. Nor does the victoriousness of the most successful princes intimidate them in many cases. Thus CURTIUS (lib. iv. c. 2.) tells us, they set upon the troops of Alexander himself, the mighty conqueror of Asia, when they found them unguarded in Lebanon, and slew some, and took others. It is to these insults of theirs, probably, that *Jeremiah* refers, when, after foretelling the success of Nebuchadnezzar in Egypt, he says, that *he should go forth thence in peace. Jer.* xliii. 12.

The deserts that lie between Egypt and Syria are at this day terribly infested by the wild Arabs. "In travelling along the sea-coast of Syria, and from Suez to Mount Sinai," says Dr. SHAW, (*Pref.* p. 9, 10.) "we were in little or no danger of being robbed or insulted; in the Holy Land, and upon the isthmus betwixt Egypt and the Red Sea, our conductors cannot be too numerous." He then goes on to inform us, that when he went from Ramah to Jerusalem, though the pilgrims themselves were more than six thousand, and were escorted by four bands of Turkish infantry, exclusive of three or four hundred spahees, (cavalry,) yet were they most barbarously insulted

and beaten by the Arabs. The same desert, between Gaza and Egypt, appears to have been a scene of injuries also in the time of St. Jerome; (vide *Hier. in Vita Hilar.* v. i. p. 242.) and to have been under the power of the Arabs much more anciently still; for *La Roque* observes, that Cambyses, a little after Nebuchadnezzar's time, was enabled to pass through these deserts by means of those supplies of water an Arab prince conveyed to him. A conquering prince's passing out of a country which he had perfectly subdued, in peace, would not in common have been the subject of a prediction; but in this case, as it was the passing through deserts where the Arabs at that time were, as they still are, so much masters, who were not afraid upon occasion to insult the most victorious princes, the mentioning this circumstance was not unworthy of the spirit of prophecy.

This may lead us, perhaps, to the true sense of the preceding words, *And he shall array himself with the land of Egypt, as a shepherd putteth on his garment.* It signifies, that just as a person appearing to be a shepherd, passed unmolested in common by the wild Arabs; so Nebuchadnezzar, by his subduing Egypt, shall induce the Arab tribes to suffer him to go out of that country unmolested, the possession of Egypt being to him what a shepherd's garment was to a single person: for though, upon occasion, the Arabs are not afraid to affront the most powerful princes, it is not to be imagined that conquest and power have no effect upon them. *They that dwell in the wilderness,* (says the Psalmist, referring to these Arabs,) *shall bow before him,* whom he had described immediately before, *he having dominion from sea to sea, and from the river to the ends of the earth,* and which he unquestionably supposes was the great inducement to that submission.

Thus the Arab that was charged with the care of conducting Dr. Pococke (vol. ii. p. 6.) to Jerusalem, after secreting him for some time in his tent, when he took him out into the fields, to walk there, put on him his striped garment; apparently for his security, and that he might pass for an Arab. So *D'Arvieux,* when he was sent by the consul of Sidon to the camp of the grand Emir, equip-

ped himself for the greater security exactly like an Arab, and accordingly passed unmolested, and unquestioned.

The employment of Arabs is to feed cattle, and consequently a shepherd's garment may mean the same thing with the Arab's dress: or, if it signifies something different, as there are Rushwans and Turcomans about Aleppo, who live in tents and feed cattle, much as the Arabs do, according to Dr. *Russell*, and as a passage in *Isaiah* (ch. xiii. 20.) seems to insinuate there was a like distinction in his times, *Neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there*: that different dress of a shepherd, whatever it was, must equally protect a person in those deserts; for there would be no such thing as feeding of cattle in them, if such sort of persons were molested by the Arabs as passengers are.

No. 984. — xliv. 18, 19. *Did we make her cakes to worship her.*] The offerings which people in ancient times used to present to the gods, were generally purchased at the entrance of the Temple: especially every species of consecrated bread. One sort was called Bolen, which Hesychius describes as a kind of cake, with a representation of two horns. It was said to be made of fine flour and honey. To these cakes the prophet is supposed here to allude.

No. 985. — xlvi. 25. *I will punish the multitude of No.*] The name of the idol worshipped at this place was Amun. [Herodotus (lib. ii. cap. 42.) says he was represented with the head or face of a ram, and seems to have denoted the sun considered as gaining the northern hemisphere, and entering into the sign of Aries, and so commencing the spring. See Diod. Sic. lib. i. p. 12. Plutarch *De Isid. et Osir.* tom. ii. p. 354. edit. *Xylandri.* Savary's *Lettres sur l'Egypte*, tom. ii. lettre 9.

No. 986. — xlvii. 3. *At the rushing of his chariots.*] "To increase the pomp and terror of the war, the colours taken from the cohorts were displayed to view; and the images of wild beasts were brought forth from the sacred groves, according to the custom of those barbarous nations rushing to a battle." Tacitus *Hist.* l. iv. c. 22.

No. 987. — l. 2. *Babylon is taken, Bel is confounded,*

Merodach is broken in pieces: her idols are confounded, her images are broken in pieces.] As it was generally believed that the divinity abandoned any figure or image which was mutilated or broken, this prophetic declaration may be considered as asserting the destruction of the idols. Such a sentiment still prevails among the heathen. Dr. *Buchanan*, who visited many Indian provinces at the commencement of the seventeenth century, mentions that a Polygar chief, about two hundred and fifty years before, had been directed by the god Ganesa to search for treasures under a certain image, and to erect temples and reservoirs with whatever money he should find. The treasures were accordingly found, and applied as directed; the image from under which the treasure had been taken was shewn to me, and I was surprized at finding it lying at one of the gates quite neglected. On asking the reason why the people allowed their benefactor to remain in such a plight, he informed me, that the finger of the image having been broken, the divinity had deserted it: for no mutilated image is considered as habitable by a god." *Travels in Mysore, Canara, and Malabar*, vol. ii. p. 60. Major Moor (*Hindu Pantheon*, p. 336.) says, "Brahmins, I have remarked, disregard imperfect images." Of many idols given to him by the Brahmins, not one subject was perfect: in some particular, sometimes trifling, there is a defect or fracture. *Ibid.* p. 62.

No. 988.—l. 42. *Their voice shall roar like the sea.*] The prophet speaks of the war-cry with which the hostile armies attacked each other. The Cossacks, Tartars, and Turks, raise a dreadful cry in attacking, in hopes to alarm the enemy. Lichtenstein says (in his *Travels in Southern Africa*, part i. p. 460.) that when the Caffers advance to combat, the two armies approach each other with loud cries in two lines, within seventy or eighty paces. Rosenmüller.

No. 989.—li. 7. *Babylon hath been a golden cup in the Lord's hand.*] Golden cups, χρύσεια κυπελλα, as Homer (*Il.* iii. v. 248.) calls them, were used in quaffing wine to the honour of the gods. The manner of celebrating any solemnity among the Indians of South America, will illus-

trate what is here and elsewhere, particularly *Rev.* xiv. 8. xvii. 2. said of the drunkenness which took place when nations submitted themselves to the Babylonians. The person who gives the entertainment invites all his acquaintance, and provides chicha, a strong liquor made from maize, sufficient for the number of his guests, at the rate of a jug for each; and this jug holds about two gallons. After a most plentiful repast, the women present themselves with calabashes full of the chicha, for their husbands, and repeat it till their spirits are raised: then one of them plays on a pipe and tabor, whilst others dance. When tired with intemperance, they all lie down together, without minding whether near the wife of another or their own sister, daughter, or a more distant relation; so shocking are the excesses to which they give themselves upon these solemnities. ULLOA's *Voyage*, by *Adams*, 4th edit. vol. i. p. 406.

No. 990. — li. 14. *I will fill thee with men as with caterpillars, and they shall lift up a shout against thee.*] Of the locusts, Mr. MORIER (*Second Journey through Persia*, p. 98.) says, "as soon as they appeared, the gardeners and husbandmen made loud shouts to prevent their settling on their grounds."

No. 991. — li. 27. *Cause the horses to come up as the rough caterpillars.*] XENOPHON (*Cyropæd.* b. vii.) remarks, that the cavalry with which Cyrus proceeded on his march against Crœsus were covered on their heads and breasts with mails of brass. This may, perhaps, explain the comparison in this passage.

No. 992. — li. 30. *Their might hath failed: they became as women.*] So Xerxes, on observing the gallant behaviour of queen Artemisia in the sea-fight of Salamis, said, Οι μεν ανδρες γεγονασι μοι γυναικες· αι δε γυναικες, ανδρες: My men are become women, and the women men. HERODOTUS, lib. viii. cap. 88. See *Jer.* l. 37. *Nahum.* iii. 13.

——— Αχαιδες εκ ετ' Αχαιοι. *Iliad.* ii. v. 235.

Oh women of Achaia! men no more. POPE.

Δοξαι γαρ αν ειναι δειλος ανηρ, ει ητως ανδρειος ειης ὡσπερ γυνη ανδρεια. ARISTOT. *Poet.* l. iii. c. 3.

O vere Phrygiæ, neque enim Phryges.

VIRGIL, *Æn.* ix. v. 617.

Vos etenim juvenes, animos geritis muliebres.

CICERO, *Off.* i.

No. 993.—li. 31. *One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end.*] The following passages tend more or less to illustrate the mode of communicating intelligence by messengers, and the use of the towers alluded to in 1 *Sam.* iv. 12. *Isaiah* xxi. 4, 5. "The couriers whom the Mexicans frequently employed, made use of different ensigns, according to the nature of the intelligence or affair with which they were charged. If it was the news of the Mexicans having lost a battle, the courier wore his hair loose and disordered; and without speaking a word to any person, went straight to the palace, where, kneeling before the king, he related what had happened. In order that news might be more speedily conveyed, there were upon all the highways of the kingdom certain little towers, about six miles distant from each other, where couriers were always waiting in readiness to set out with dispatches. As soon as the first courier was sent off, he ran as swiftly as he could to the first tower, where he communicated to another his intelligence; upon the receipt of which, the second courier posted without delay to the next stage; and thus, by a continued and uninterrupted speed of conveyance, intelligence was rapidly conveyed from place to place." CULLEN's *Mexico*, vol. i. p. 345.

"The first step amongst the South American Indians, when a war is agreed on, is to give notice to the nations for assembling: and this they call to shoot the dart; the summons being sent from village to village with the utmost silence and rapidity. In these notices they specify the night when the irruption is to be made, and the advice of it is sent to the Indians who reside in the Spanish territories. Nothing transpires; nor is there a single instance among all the Indians that have been taken up on suspicion, that one ever made the discovery." ULLOA's *Voyage*, vol. ii. p. 277.

"In the northern parts of China we met with many turrets, called post-houses, erected at certain distances from one another, with a flag-staff, on which is hoisted the imperial pendant. These places are guarded by a few soldiers, who run on foot from one post to another with great speed, carrying letters or dispatches which concern the emperor. The turrets are so contrived as to be in sight of one another; and by signals, they can convey intelligence of any remarkable event. By this means the court is informed, in the speediest manner imaginable, of whatever disturbances may happen in the most remote provinces of the empire. The distance of one post-house from another is usually five Chinese li, or miles, each li consisting of five hundred bow-lengths. I compute five of these miles to be about two and an half English." BELL's *Travels*, vol. i. p. 341.

"On a bluff promontory is a square tower, and three others, placed about a league distant from each other, on a range of high hills connected with the promontory. Our sheik tells me, that they were built for watch-towers, to give notice of any armed force appearing in sight. In this neighbourhood (about ten days' journey N. W. of Bagdat,) there was once a large city (though I could not learn the name,) and many considerable towns and villages. For many miles we discovered large blocks of alabaster lying on the ground, but no veins of it perceptible. The last three hours of our road, this day, was E. S. E. over barren ground, much the same as this on which we were encamped. Many little hills are to be seen, on which are ruins of buildings. The tents of the Arabs we met with every half hour." PARSONS's *Travels in Asia*, p. 93.

Sir W. SCOTT avails himself of the traditiona y mode of communication in the Highlands, by the fiery cross:

When flits this cross from man to man,
(Vich Alpine's summons to his clan)
Burst be the ear that fails to heed,
Palsied the foot that shuns to speed.
Fast as the fatal symbol flies,
In arms the huts and hamlets rise:
From winding glen, from upland brown,
They poured each hardy tenant down.

Nor slacked the messenger his pace;
He showed the sign, he named the place,
And, pressing forward like the wind,
Left clamor and surprize behind.

Lady of the Lake, *Canto* iii.

The mode of conveyance is the following: "at the distance of every ten or twelve miles, according to situation, is built a watch-tower of stone, in which are placed five or six men, two or three of whom are remarkable for running very fast. The first man who sets off as a courier, as soon as he gets in sight of the first tower displays a white handkerchief at the end of his stick, if by day; if by night, fires off a pistol; when immediately another man is made ready; which is done by oiling his joints with cocoa-nut oil, as he is naked, excepting a cloth about his waist. This man takes the packet from the first, and thus it is handed on in succession at each stage. They run from stage to stage within the hour." Parson's *Travels in Asia*, p. 225—229.

No. 994.—lii. 15. *Then Nebuzar-adan, the captain of the guard, carried away captive certain of the poor of the people.*] M. Fornelli and I resolved to go over to Krim Gueraï, who had obliged the Porte to nominate him in his place. We found the new khan at Kichela, with a part of his troops, loaded with the spoils of Moldavia, which he had laid waste. It is scarcely possible to form any idea of pillage so sudden and rapid; and it is difficult to conceive how an army of eighty thousand men, could, in seven days, overrun a great province, and carry off forty thousand slaves, and all the flocks, herds, and tents, in which they were kept, besides an enormous quantity of other plunder. We saw the plain of Kichela, covered, as far as the eye could reach, with male and female slaves of every age; oxen, camels, horses, sheep, and utensils of every kind, piled up at different distances. Baron *Du Tott, p. 15.*

No. 995.—lii. 33. *Prison garments.*] Such as were peculiar to a state of confinement. Probably very coarse and mean, and of such a form and colour, as to distinguish the prisoners from other persons. Such garments were in use in the state-prison of Bicetre in France, so lately as 1767.

No. 996. — LAMENTATIONS i. 1.

She that was great among the nations, and princess among the provinces.

WHEN the city of Antioch had subjected herself to the Roman empire, an edict of her liberties, as sent by Julius Cesar, was openly proclaimed under the following emphatic and illustrating title: at Antioch, the holy, sacred, and free city, the metropolitan queen, and president of the East, Caius Julius Cesar, &c. See JOANNES *Antiochenus MS. Chronograph.* lib. ix. Or, GREGORY'S *Notes, &c.* p. 156.

A metropolis, of old, was the proper residence of a queen-mother; denominated also, the grand-mother, the queen of women. See *Modern Univer. Hist.* vol. iv. p. 411—419.

No. 997. — i. 11. *They have given their pleasant things for meat to relieve the soul.*] "The jewels and ornaments of the mogul paraphernalia were privately sold at a great disadvantage, to procure the necessaries of life. During my short residence, I saw many articles thus disposed of, especially a small mirror, in the centre of a single agate, adorned with golden foliage, and roses of small rubies, which had been purchased from a mogul widow, for only ten rupees. Of such females it might be truly said, her virgins are afflicted, her matrons are desolate; they sigh for bread; they have given their pleasant things for meat." FORBES'S *Oriental Memoirs*, vol. iii. p. 121.

No. 998. — iii. 10. *He was unto me as a bear lying in wait.*] The bear is not more ferocious than cunning and deceitful; he lies in ambush under the thicket, or in the skirts of the forest, to seize the unwary passenger; he watches the favourable moment of attack, when the intended victim is off his guard, and steals in silence upon him. If his approach is discovered, and a stout resistance

threatened, he retires to his covert, frequently looking back, as if expecting to be pursued. LEWIS and CLARKE's *Travels*, p. 146.

No. 999. — iv. 78. *Their visage is blacker than a coal.*] The same representation of the effects of hunger still obtains in those countries. So Sir JOHN CHARDIN tells us, (*Voy.* tom. iii. p. 173.) that the common people of Persia, to express the sufferings of Hossein, a grandson of their prophet Mohammed, and one of their most illustrious saints, who fled into the deserts before his victorious enemies, that pursued him ten days together, and at length, overtook him, ready to die with heat, thirst, and fatigue, and slew him with a multitude of wounds, in memory of which they annually observe ten days with great solemnity; that the common people then, to express what he suffered, "appear entirely naked, excepting the parts modesty requires to be covered, and blackened all over; while others are stained with blood; others run about the streets, beating two flint-stones against each other, their tongues hanging out of their mouths like people quite exhausted, and behaving like persons in despair, crying with all their might, Hossein, &c. Those that coloured themselves black, intended to represent the extremity of thirst and heat which Hossein had suffered, which was so great, they say, that he turned black, and his tongue swelled out of his mouth. Those that were covered with blood, intended to represent his being so terribly wounded, as that all his blood had issued from his veins before he died."

No. 1000. — v. 9. *We gat our bread with the peril of our lives.*] At Bagdad, "from some sad warp in the present government, hardly a year elapses without making an apparent necessity, under the plea of apprehended scarcity, and consequent tumults, for driving some hundreds of the poor inhabitants from within the walls, to seek their bread on chance, beyond them. That such fears are not groundless is certain; want of grain creating high prices, and high prices exciting famishing poverty to despair and revolt. Such scarcity arises from two causes; first, oppression in excessive taxation on the husbandman, by robbing him of

its fruits, paralyses his industry; and, relaxing his labours, less corn is grown, less profit is produced to the revenue: exaction then comes in the place of due payment; and the peasantry, driven to desperation, abandoning their villages, seek employment in the city. There the defalcation of grain makes itself speedily known; and the new ingress of claimants renders the want more apparent every hour. To obviate this difficulty, the summary measure is resorted to, of annually banishing the most miserable of the inhabitants, to starve in the desert, to wander to the mountains; or, abiding nearer home, to league themselves with robbers, and support themselves and families by plundering and murder." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 267.

No. 1001. — EZEKIEL i. 15, 16.

Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

THE whole of the first chapter contains a very accurate description of a vision in which the Divine Majesty was shewn to the prophet in an emblematical representation. In the midst of the fiery splendour, he saw the cherubims, (*Exod.* xxv. 18.) who stood on wheels, as appears from the above words, and from the following verses. The whole, as may be concluded from all the circumstances, was of the form of a chariot; and this is also the name given to this vision in the Talmud, and in later Jewish writings, in which there are various interpretations of the mysterious images of the vision here described. Vide Discursus Gemaricus de incestu, creationis et currus opere; e Codice Chagiga petitus, etc. à J. H. HOTTINGER's *Lugd. Bat.* 1704. p. 40. It is remarkable that the Persian magi, among their sacred symbols, had also a chariot. DIO CHRYSOSTOM, in his 36th *Discourse*, says, "They celebrate, in their mysteries, the highest god as the perfect and first leader of the most perfect chariot (*i. e.* the universe): not the chariot of the sun; for this is, in comparison with the former, of much later date, though most known on account of its visible course. This mighty and quite perfect chariot of Jupiter, on the contrary, has not been celebrated by any poet, either by Homer or Hesiod, with so much sublimity as by Zoroaster and his disciples, the magi. They have, in honour of Jupiter, a chariot with Nisæan horses, which are the finest and largest in Asia; only one of these horses, on the other hand, is dedicated to the sun. The whole universe, say they, depends on the government of one who guides it with the most perfect ability and power, like a chariot. This motion continues without intermission, and proceeds uninterruptedly through-

out all ages!" This chariot is also mentioned by HERODOTUS, in his *Description of the Expedition of Xerxes to Greece*, b. vii. chap. 40. "After the ten Nisæan horses, followed the sacred chariot of Jupiter, drawn by eight white horses; behind the horses, came a groom on foot, with the reins in his hand; for no person is allowed to mount the chariot itself." That this chariot appeared in every solemn procession, may be inferred from XENOPHON'S *Cyropædia*, viii. 3. § 6. and CURTIUS, iii. 3. § 8. The descendants of the magi, the Guebres, or worshippers of fire, who fled to China in the seventeenth century, to avoid the persecutions of the Mahometans, are said to have taken with them the books of the *large* and *small chariot*, and that they were afterwards translated into the Chinese. Vide DE PAUW *Recherches Philosoph. sur les Egyptians et les Chinois*, t. i. p. 181. ROSENMÜLLER.

No. 1002. —i. 26. *A sapphire stone.*] PLINY, (*Nat. Hist.* lib. xxxvii. cap. 8.) that "the sapphire glitters with golden spots; that they are of an azure or sky-blue colour, but rarely intermixed with purple. Those of Media are the best, but none are transparent." A pavement of sapphire is, in a comparison, very properly joined with the body of the heavens in its clearness. *Exod.* xxiv. 10. *Ezekiel* x. 1.

Now glow'd the firmament
With living sapphires. MILTON, *P. L.* iv. v. 604.

PHILOSTRATUS, (*De Vit. Apollon.* lib. i. *et Apud. Phot. Cod.* 241.) observes, that there was in the royal palace in Babylon, a room vaulted like a heaven, and adorned with sapphires of the colour of heaven, with images of gods placed aloft, and appearing, as it were, in the air; that the king often gave judgment there, and that there were four golden Ιυγγες, or charms, hanging down from the roof, prepared by the magicians, and called θεων γλωτται, tongues of the gods. Such preparations and ornaments in the presence chamber or judicial court of a king, were like the adytum or sanctuary of a deity, which was thought to give out true oracles.

No. 1003. — ii. 6. *Thou dost dwell among scorpions.*] That is, among very dangerous and wicked men. LICHTENSTEIN (vol. i. p. 127.) says, that there are a great number of black scorpions in Africa, which are known as one of the most dangerous kinds of animals in the colony. "In warm nights, the danger of being wounded by them is the greatest; and a few weeks after this adventure, a Mr. Von Wyk had the misfortune to have one of his best female slaves, while employed in gathering dry wood, stung in the wrist by a scorpion, which was probably concealed under the bark of an old tree. Though every means was applied, yet the girl died eighteen hours after of a mortification. During the cold weather this dangerous insect remains in its retreats, where it loses its power of doing mischief, by being in a kind of torpid state." ROSENMÜLLER.

No. 1004. — ii. 10. *It was written within and without.*] Or, on the foreside, and the back. This was not usual in the ancient volumes or rolls, which were commonly written only on one side, though sometimes, from the abundance of matter, on both. These latter were called by the Greeks οπισθογραφα βιβλια, books written on the back. LUCIAN *Vit. Auct.* ix. and from them by the Romans, *Libri Opistographi.* PLINY, *Ep.* iii. 5. Or, as JUVENAL, *Sat.* i. v. 1. *Scripti in tergo. Rev.* v. 1.

No. 1005. — iv. 1. *Take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem.*] Writing upon stone or tile was the most ancient way. The former was used in Phœnicia and Egypt, by Taaut or Thoth, who wrote his history of the first ages, and his theology, upon pillars or tables of stone. Perhaps Belus first taught the Babylonians and Chaldeans the way of writing on tiles at Babylon, where there was no stone. Therefore the prophet Ezekiel, at Babylon, is ordered to pourtray Jerusalem upon a tile, which was to be a prophetic sign of its destruction by the king of Babylon. JACKSON'S *Chronological Antiquities*, vol. i. p. 218.

The custom of using tiles to write upon, in Chaldea or Babylon, where Ezekiel lived, is proved not only by the assurance of Epigenes, (in PLINY'S *Nat. Hist.* b. vii. c. 56.)

that the Babylonians noted their observations of the stars during 720 (000) years, on burnt tiles, coctilibus lateribus, but also by the bricks with the cuneiform characters, which are found in great abundance to this day, about the spot where ancient Babylon most probably stood. "In a country where for some miles around no natural stones are to be found, except those which the Euphrates brings down with it, it was necessary to make artificial ones, and no material was more suitable to the purpose than the fat loamy earth, which, when kneaded up with bitumen, makes sufficiently solid bricks, by the help of the sun and fire. These were also used to write upon when they were soft, and in times when there was but little writing, they could easily conceive the idea of using them for this purpose. Before we had learned that there existed a single suitable monument out of the times of the Babylonians, we had already found among them evidence of the use of this material for writing upon. The idea of writing upon burnt earth was very ancient in the East. Hence the fable in JOSEPHUS (*Antiquities*, b. i. c. 2.) of the pillars of Seth, which were covered with writing, of which the one was of stone and the other of burnt earth." F. MORINTER'S *Treatise* on some inscriptions lately found among the ruins of Babylon, §4. in the author's *Antiquar. Essays*, p. 147. ROSENMÜLLER.

No. 1006. — iv. 3. *This shall be a sign to the house of Israel.*] Teaching by symbolical actions was very common. *Herodotus* tells us, that Cyrus, upon receiving the instructions that Harpagus had sent him, deliberated what method he could put in practice, as the most proper and effectual to induce the Persians to revolt. After anxiously revolving the subject, he fixed upon these measures as the most opportune. He gave orders for all the Persians to convene, and every man to bring with him a hatchet. Being assembled, he commanded them to clear a piece of ground of considerable extent, within the limits of that day. This drudgery being finished, he ordered them to re-assemble the day following, on which he had provided a magnificent feast, and entertained them in the most sumptuous and splendid manner. The entertainment concluded, he

asked them which they preferred, the festivity of the present, or the drudgery of the past day. Upon all declaring that there was no comparison between pleasure and pain, he addressed himself to them, and said, that so long as they were in subjection to the Medes, they would experience the servile labour and toil of yesterday. But if they would throw off the yoke and follow him, he would for ever vindicate them into the liberty, plenty, and felicity in which they were now regaling. CLIO, p. 282. vol. i. GLASGUÆ *Polyæni Stratagem*, lib. vii. p. 480. *Casaubon.* Tarquin cut off the heads of the tallest poppies in his garden, thereby intimating to his son his intention to cut off the most powerful and distinguished of the citizens. LIVII *Hist. Rom.* lib. i. p. 73. ELZEVIR, *Polyæni Stratagem*, p. 552. *Lugduni*, 1589. Epaminondas, most effectually to stimulate the Thebans to attack the Lacedemonians with vigour and resolution, took a large snake, publicly shewed it to the army, crushed its head before them all, and then addressing himself to them, See how useless, said he, the rest of the body is, when the head is but once completely bruised; just so, if we can but crush the Spartans, who are at the head of our adversaries, the rest of the body of their allies will become totally insignificant. Fired with this representation, the Thebans rushed forward with impetuosity, made a vigorous impression upon the Lacedemonian phalanx, routed it, and the whole multitude of their auxiliaries fled. *Polyæni Stratagem*, p. 122. Sertorius, in order to deter his men from their destructive resolution of attacking the main body of the Romans, and to induce them to concur with him in his design of engaging only small detached parties, till the whole power should be gradually reduced and annihilated, practised this expedient. He ordered one day all his troops under arms; when they stood all marshalled and arranged before him, waiting his commands, he brought out two horses, one extremely lean and old, the other strong and stately, and distinguished by a bushy and beautiful tail. By the lean one stood a very tall and robust man; by the stately one a very diminitive figure of a mean and contemptible aspect. Upon a signal given to them, the strong man seized the

tail of the emaciated beast, to pull it off by dint of violence, labouring and striving to effect his purpose in vain, to the no small diversion of the spectators. The little mean looking person picked out one single hair after another, till the whole was at last exhausted. Sertorius then addressing himself to the army, assured them that in like manner all their most vigorous efforts to conquer the combined force of Rome would be equally vain and fruitless; while by attacking them in single detached bodies, they might in the end insensibly and gradually diminish and exhaust the whole collective system of their power. PLUTARCH'S *Life of Sertorius*, vol. ii. p. 1051. *Ed. H. Stephens.*

No. 1007. — iv. 12. *And thou shalt bake it with dung that cometh out of man.*] Cow dung is commonly used as fuel in the East. But by a passage in SANDY'S *Travels*, p. 85, it appears that these words of the prophet are to be literally understood. Speaking of the common people of Egypt, he says, "A people breathes not more savage and nasty, crusted with dirt, and stinking of smoke, by reason of the fuel, (stercus hominum, human dung,) and their houses, which have no chimnies."

No. 1008. — iv. 15. *Then said he unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.*] In consequence of the want of wood, camel's dung is used in the East for fuel. SHAW, in the preface to his *Travels*, where he gives a detailed description of the mode of travelling in the East, says, that in consequence of the scarcity of wood when they wanted to bake or boil any thing, the camel's dung, which had been left by a preceding caravan, was their usual fuel, which, after having been exposed to the sun during three days, easily catches fire and burns like charcoal. The following quotation from D'ARVIEUX (*Manners of the Bedouin Arabs*, chap. xiv. p. 93.) serves still better to illustrate the text in which the prophet is commanded to bake bread, or rather thin cakes of bread, upon cow dung. "The second sort of bread is baked under ashes, or between two lumps of dried and lighted cow dung. This produces a slow fire, by which the dough is baked by degrees; this

bread is as thick as our cakes. The crumb is good if eaten the same day, but the crust is black and burnt, and has a smoky taste from the fire in which the bread is baked. A person must be accustomed to the mode of life of the Bedouins, and very hungry, who can have any relish for it." We will also add what NIEBUHR says, in his *Description of Arabia*, p. 52. "The Arabs of the desert make use of an iron plate to bake their bread-cakes; or they lay a round lump of dough in hot coals of wood or camel's dung, and cover them entirely with it, till the bread in their opinion is quite done, when they take the ashes from it, and eat it warm." ROSENMÜLLER.

No. 1009. — iv. 16. *The staff of bread.*] It is that on which men lean for support.

> Et quoniam non est quasi quod suffulciat artus,
> Debile fit corpus, lanquescunt omnia membra,
> Brachia palpebræque cadunt popliterque procumbunt.
>
> LUCRETIUS, l. iv. v. 948.

No. 1010. — vii. 16. *Doves of the valleys.*] In OVID (*Met.* lib. v. fab. 10. v. 604.) the nymph Arethusa, speaking of herself, and of Alpheus pursuing her, says,

> Sic ego currebam, sic me ferus ille premebat,
> Ut fugere accipitrem penna trepidante Columba,
> Et solet accipiter trepidas urgere Columbas.
>
> *So did I flee, and so did he pursue,*
> *As flies the fearful dove with trembling wing,*
> *And as the falcon rapidly pursues.*

The poets, who are often the best describers of nature, forget not to paint the dove as the object of rapine. Thus HOMER, *Il.* xxi. lin. 493, &c.

> ——— ——— ——— ὡςε πελεια
> Ἡ ῥ'α θ' ὑπ' ιρηκος κοιλην εισεπτατο πετρην,
> Χηραμον· ȣδ' αρα τη γε αλωμεναι αισον ηεν.
>
> *So when the falcon wings her way above,*
> *To the cleft cavern speeds the gentle dove,*
> *Not fated yet to die.* POPE.

Again, *Il.* xxii. lin. 139, &c.

Ηὔτε κίρκος ὀρεσφὶν ἐλαφρότατος πετεηνῶν
Ῥηϊδίως οἰμήσε μετὰ τρήρωνα πέλειαν·
Ἡ δὲ θ' ὑπαὶ θα φοβεῖται· ὁ δ' ἐγγύθεν ὀξὺ λελήκως
Ταρφὲ ἐπαΐσσει, ἐλεεινά τε ἑ θυμὸς ἀνώγει.

Thus at the panting dove a falcon flies,
(The swiftest racer of the liquid skies)
Just when he holds, or thinks he holds his prey,
Obliquely wheeling through th' ærial way
With open beak, and shrilling cries he springs,
And aims his claws, and shoots upon his wings. POPE.

So VIRGIL, *Æn.* xi. lin. 721, &c.

Quam facile accipiter saxo sacer ales ab alto
Consequitur pennis sublimem in nube columbam,
Comprensamque tenet, pedibusque eviscerat uncis:
Tum cruor et vulsæ labuntur ab æthere plumæ.

Not with more ease the falcon from above
Shoots, seizes, gripes, and rends the trembling dove;
All stain'd with blood the beauteous feathers fly,
And the loose plumes come fluttering down the sky. PITT.

No. 1011. — viii. 12. *The chambers of his imagery.*] Not far from the city of Assuan, the ancient Syen described by Strabo, on the confines of Ethiopia, the rocks on the western banks of the Nile are hewn into grottos, with places of worship, columns, pilasters, and hieroglyphics, as particularly mentioned by modern travellers. Strabo also describes the adjacent island of Elephantina, with its surrounding rocks in the Nile; from whence were hewn those enormous masses used in the magnificent structures of Egypt, and especially of that amazing cube, each side measuring sixty feet, in which the sanctuary of Butis was cut. The island of Elephantina, in the time of Strabo, contained a small town, with the temple of Cneph, and a celebrated Nilometer. FORBES's *Oriental Memoirs*, vol. i. p. 448.

Behind the Blue Mountains of North America, in Maddison's Cave, where petrifactions are formed into pillars of

different heights, if you retire to a distance, and leave a person with a lighted torch moving about among the pillars, a thousand multiplications of his figure present themselves in various forms, and you might almost fancy yourself in the infernal regions, with spectres and monsters on every side. WELD'S *Travels in North America*, vol. i. p. 229.

No. 1012. — viii. 16. *And their faces toward the east, and they worshipped the sun toward the east.*] This also was practised at the solemn federal sacrifice between Latinus and Æneas. VIRGIL, *Æn.* xii. v. 172.

Illi ad surgentem conversi lumina solem.

Then towards the rising sun they turn their eyes.

And Æneas begins his prayer to the gods.

Esto nunc, sol, testis. V. 176.

Witness, thou sun.

The Parsees, Gaures, or fire-worshippers in Persia, to this day prostrate themselves to the rising sun. HYDE, *Relig. Vet. Pers.* cap. iv. p. 108. 1st edit.

[All nations who worshipped the sun, for instance, the Persians, prayed with the face turned to the east. Hence, as CLEMENS ALEXANDRINUS observes, (*Strom.* b. vii. p. 520. of the *Sylb.* edition,) the oldest temples were built in such a manner that the entrance was towards the west, so that the persons praying in them turned their faces towards the east, entirely in opposition to the arrangement of the heathen temples; the entrance into the sanctuary of Jehovah was towards the east, and the holy of holies, which was considered the symbol of the Divine Majesty, was towards the west, towards which all persons, when praying, were obliged to turn their faces, to prevent any thoughts of the worship of the sun. The men, therefore, mentioned in the text, who worshipped the sun, turned their back upon the temple, and directed their faces towards the east. ROSENMÜLLER.]

No. 1013. — viii. 17. *They put the branch to their nose.*]

The Hebrew word, which *Luther* has translated vine-branch, signifies also brushwood twigs. Now, as the worship of the sun, according to the Persian mode, has been mentioned, it is not improbable that the above words refer to the religious service of the Persians, in the prayer to Ormusd, of holding in the left hand a bunch of twigs, called barsom. In ANQUITEL DU PERRON'S *Description of the holy Utensils of the Persians*, (ZENDAVESTA, iii. p. 204.) he says, "Barsom, (Beresme in *Zend.*) a bundle of twigs; in *Kirman*, they are twigs of the pomegranate, the tamarisk, or the date. The number of twigs required for the barsom is fixed on that part of the liturgy which the priest celebrates. The barsom is held together by a band called evanquin: this band must be taken from a green tree. Date or palm branches are usually employed, which, as well as the barsom, are consecrated with particular ceremonies." See also HYDE, *Hist. Rel. Vet. Pers.* cap. xxvii. p. 350. ed. 1760. ROSENMÜLLER.

No. 1014. — xiii. 18. *And make kerchiefs upon the head of every stature.*] The covering of the head may have been of the ornamental or triumphal kind, to denote prosperity or victory, as pillows denoted plenty or tranquillity; and both may have been significantly applied to the heads and arms of those who consulted the prophetesses. Perhaps incantations were used. From 1 *Sam.* xxviii. 7. and from the Greek and Roman writers we learn, that women employed themselves in magical rites. It is not impossible that *every stature* may refer to images of different sizes.

Lanea et effigies erat, altera cerea.
HORAT. *Sat.* lib. i. 8. v. 30.

Terque hæc altaria circum
Effigiem duco. VIRGIL, *Ecl.* viii. 74.

"The Easterns had, and still have, frequent amulets, and ribands of charms, which they put principally at their hands and heads. Such charms these female prophets fabricated: and, as appears, attributed to them the power of preserving the lives of those who wore them, and bringing death on their enemies." MICHAELIS. SHAW'S *Travels*, p. 209. HARMER, vol. ii. p. 123.

No. 1015. — xiii. 20. *Ye there hunt the souls to make them fly.*] Marg. *into gardens.* These seem to have been places consecrated to idolatrous worship. *Isaiah* i. 29. lxv. 3. lxvi. 17. and probably to that of Venus, to whose impure rites these pretended prophetesses decoyed persons to their destruction. VARRO, (*De Re Rust.* lib. i. cap. 23.) informs us, that places of this kind, in which were public stews, were likewise by the Romans called flower-gardens. The ludi florales, or floral games, were a part of the Roman religion, celebrated by the direction of the Sibylline oracles, in honour of the goddess Flora, and were appointed by the authority of the state. The chief part of the solemnity was managed by a company of shameless strumpets, who ran up and down naked, sometimes dancing in lascivious postures, sometimes fighting, and acting the mimics. LELAND's *Advantage and Necessity of the Christian Revelation,* part i. chap. 7. p. 178. 8vo. KENNET's *Roman Antiquities,* p. 288.

No. 1016. — xvi. 4. *Thou wast not salted.*] It was an ancient custom to salt the bodies of new-born infants. It is probable that they only sprinkled them with salt, or washed them with salt-water, which they imagined would dry up all superfluous humours. GALEN, *de Sanit.* l. vii. says, "Sale modico insperso, cutis infantis dension, solidiorque redditur;" that is, a little salt being sprinkled upon the infant, its skin is rendered more dense and solid. It is said that the inhabitants of Tartary still continue the practice of salting their children as soon as they are born.

The Greeks in the Crimea preserve the custom of sprinkling a new-born infant with salt. HOLDERNESS *on the Manners and Customs of the Crim Tartars,* p. 20.

No. 1017. — xvi. 4. *Neither wast thou washed in water.*] "It is an invariable custom of all mothers to bring the children that have been born since the inundation of the former year, to the canal, and wash them in the newly-arrived waters: in which also the populace of Cairo take the earliest opportunity of purifying themselves." LIGHT's *Travels in Egypt,* p. 119.

No. 1018. — xvi. 11. *A chain on thy neck.*] A varie-

gated collar of wool, hung for ornament about the neck of an animal.

> It pectore summo
> Flexilis obtorti per collum circulus auri. VIRGIL. *Æn.* 5. v. 558.
>
> *And from their neck depends a golden chain.* PITT.

No. 1019. — xvi. 21. *Pass through the fire for them.*] There is a very remarkable passage in DION. HAL. *Ant. Rom.* l. i. § 88. p. 72. and marg. 75. ed. *Hudson.* "And after this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollution."

No. 1020. — xvi. 40. *And thrust thee through with their swords.*] Or, "and shall cleave thee asunder with their swords." Adulteresses were publicly stoned. *John* viii. 5. *Michaelis* gives the Hebrew word the sense of "cutting asunder limb by limb;" a mode of punishment among the Chaldeans. There is also a reference in this and the following verse, to the military engines, the sword and fire, of the Babylonians.

No. 1021. — xvii. 3. *A great eagle took the highest branch of the cedar.*] The prophet *Ezekiel* represents an eagle as flying to the cedars of Lebanon; and it seems there is a foundation in nature for the joining this bird and these trees together.

It is not to be expected, that the visionary representations made to the prophets should always coincide with natural history, but it seems this does. "We employed the rest of the day," says LA ROQUE, in speaking of the spot where the cedars of Lebanon grow, "in attentively surveying the beauties of this place, and of its neighbourhood, in measuring some of the cedars, and in cutting off many of their branches, with their cones, which we sent to Bsciarria, with a number of a large eagle's feathers, which were found in the same place."

No. 1022. — xxi. 10. *It is furbished that it may glitter.*] So VIRGIL, *Æn.* iv. ver. 580.

> Vaginaque eripit ensem
> Fulmineum.
>
> *He draws his lightning sword.*

And HOMER, *Il.* x. 155.

τηλε δε χαλκος
Λαμφ', ὡς ἀστεροπη πατρος Διος

far flash'd their braden points,
Like Jove's own lightning.

See *Deut.* xxxii. 41. *Nahum* iii. 3. *Hab.* iii. 11.

No. 1023. — xxi. 21. *He looked in the liver.*] This method of divination was much practised by the Greeks and Romans; the former of whom called it Ηπατοσκοπια, the looking into the liver, which afterwards became a general word for divination, by inspecting the entrails of sacrifices, because the liver was the first and principal part observed for this purpose. The Seventy have used the very same term of art.

"The divination from the liver is very old, and was practised by the Greeks and Romans, till Christianity banished it, together with the gods of Olympus. In *Æschylus*, Prometheus boasts of having taught man the division of the entrails, if smooth, and of a clear colour, to be agreeable to the gods; also the various forms of the gall and the liver." STOLLBERG's *History of Religion*, vol. iii. p. 436. Among the Greeks and Romans, as soon as a victim was sacrificed, the entrails were examined. They began with the liver, which was considered the chief seat; or, as PHILOSTRATUS expresses himself, (*Life of Apollonius*, viii. 7. § 15.) as the prophesying tripod of all divination. If it had a fine natural red colour; if it was healthy, and without spots; if it was large and double; if the lobes turned outwards, they promised themselves the best success in their undertakings: but it portended evil if the liver was dry, or had a band between the parts, or had no lobes. It was also considered an unfortunate omen if the liver was injured by a cut in killing the victim. POTTER's *Grecian Antiquities*, vol. i. MATERN. of Cilano, *Roman Antiquities*, vol. ii. p. 164. ROSENMÜLLER.]

No. 1024. — xxiii. 25. *They shall take away thy nose and thine ears.*] The mutilations mentioned in this verse, were common amongst the Chaldeans. *St. Jerome* assures

us, that they frequently cut off the nose and the ears of adulterers. Thus MARTIAL, lib. iii. *Ep.* 43.

> Quis tibi persausit nares abscindere mœcho.
>
> *Who persuaded you to cut off the adulterer's nose?*

And VIRGIL, *Æn.* vi. v. 496.

> Ora, manusque ambas, populataque tempora raptis,
> Auribus, et truncas, inhonesto vulnere, nares.
>
> *His hands, ears, nostrils, hideous to survey,*
> *The stern, insulting foes had lopt away.* DRYDEN.

"His principal favourite and counsellor is a rich Jew, named Haym, whose talents had already been acknowledged by Djezzar. After having cut off his nose and ears, and torn out one of his eyes, that monster kept him for ten years a prisoner in his seraglio, obliging him, during the whole time, to conduct all his most important affairs." BURCKHARDT'S *Travels in Nubia*, p. 35. Sir J. MALCOLM'S *History of Persia*, vol. i. p. 555. DODWELL'S *Tour through Greece*, vol. i. p. 20.

Nadir Shah, on his return to Persia, gave positive orders at Dehly, if any of his soldiers were found in the city, after his march, to cut off their ears and noses, and then send them to him. Some of them incurred the punishment. GLADWIN'S *Khojeh Abdulkurreem*, p. 1.

No. 1025. — xxiii. 41. *And satest upon a stately bed.*] A table, well spread, was placed before the couch, and a feast, after a sacrifice to idols, partaken of. The lectisternia of the Romans were borrowed from this Eastern idolatrous rite. LIVY, b. v. c. 13. HARMER, vol. ii. p. 123. TACITUS, *Ann.* xv. 44.

No. 1026. — xxv. 5. *I will make Rabbah a stable for camels.*] When the prophet *Ezekiel* threatens the Ammonites, that Rabbah, their capital, should be a stable for camels, we are not to imagine that the Arabs were obliged to have such places for these more tender animals. Sir J. CHARDIN, in a note on that place, assures us of the contrary: "As they give camels to eat on the ground, (he tells us,) and do not litter them, they want no buildings for them. And accordingly, as camels feed in very barren and

dry places, where only nettles and thorns grow, which they eat, and thistles and heath, and remain abroad in rain and snow, they are afraid of nothing for them but mire, where they slip, and plunge, and fall, in which case they arise again with difficulty."

It is true, Dr. SHAW supposes, (p. 169.) the cattle of these countries would be much more numerous than they are, if they had some little shelter in winter; but as it is, they are in great numbers, and we find the camel itself will pass through their winters very well without such conveniences, from what Sir *J. Chardin* has told us.

Ruins are, indeed, not unfrequently made use of in these countries for the sheltering their cattle, and we may very probably suppose *Ezekiel* thought of this management, when he describes Rabbah as about to be made a place of camels, which is all the original means, the word being by no means so determinate as the English term stable, and may as well be understood to signify, that camels should eat the vegetables which should grow in the place where Rabbah then stood, as that they should make use of the ruins of that city for shelter during the night, or in winter for their camels, which the word stable seems to imply. In *Psalm* xxiii. 2. it is translated "pastures." HARMER, vol. i. p. 137.

No. 1027. — xxvi. 4. *I will scrape her dust.*] This is an allusion to the custom in Palestine of fertilizing particular spots, by carrying mould to them from other places less eligible for the purpose of sowing or planting. NEWCOME.

No. 1028.—xxvii. 3. *O thou that art situate at the entry of the sea, which art a merchant of the people for many isles,* &c.] "The bazars, filled with costly merchandize, picturesque and interesting groups of natives on elephants, camels, horses, and mules: strangers from all parts of the globe, in their respective costume; vessels building on the stocks, others navigating the river; together with Turks, Persians, and Armenians, on Arabian chargers; Europeans ladies in splendid carriages, the Asiatic females in hackeries drawn by oxen; and the motley appearance of the English and nabob's troops on the fortifications,

remind us of the following description of Tyre; *O thou that art situate*, &c. *Ezek.* xxvii. 3. This is a true picture of oriental commerce in ancient times; and a very exact description of the port, and the bazars of Surat, at the present day." FORBES's *Oriental Memoirs*, vol. i. p. 247.

The power of the city of Tyre on the Mediterranean, and in the West, is well known: of this, Carthage, Utica, and Cadiz are celebrated monuments. We know that she extended her navigation even into the ocean, and carried her commerce beyond England to the north, and the Canaries to the south. Her connections with the East, though less known, were not less considerable; the islands of Tyrus and Aradus, (the modern Barhain,) in the Persian Gulf. The cities of Faran and Phœnicum Oppidum, on the Red Sea, in ruins even in the time of the Greeks, prove that the Tyrians had long frequented the coast of Arabia and the Indian Sea. But through the vicissitudes of time, the barbarism of the Greeks, and the indolence of the Mahometans; instead of that ancient commerce, so active and so extensive, Tsour, (Tyre,) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton, nor any merchant, says VOLNEY, but a single Greek factor in the service of the French of Saide, (Sidon,) who scarcely makes sufficient profit to maintain his family. *Trav.* vol. ii. p. 225.

No. 1029. — xxvii. 6. *The company of the Ashurites have made thy benches of ivory brought out of the isles of Chiltim.*] According to the Vulg. *de insulis Italiæ*, from the islands of Italy, which were then famous, as they are to this day, for box trees. BOCHART, vol. i. p. 158. The passage probably means that the benches were made of ivory inlaid in box, as it is very usual in modern times, to inlay box and other hard woods that will take a polish, with ivory. From VIRGIL, we learn that this was an ancient practice.

Quale per artem
Inclusum buxo, aut oricia terebintho
Lucet ebur? *Æn.* x. v. 135

So the surrounding ebon's darker hue,
Improves the polish'd ivory to the view. PITT.

That elephants shed their teeth "is not only related for truth by *Pliny*, and from him adopted by succeeding naturalists, but is also asserted by *Smith*, and corroborated with such arguments as one would think sufficient to comfirm it. *Atkins* joined in the same opinion; but then he confines it to the young ones, believing that they change the old for young teeth, like children and some brute animals. To this may be added the testimony of the negroes, from experience, who never find but a single tooth at a time, and that frequently where no dead elephant or skeleton had ever been found." *Modern Universal Hist.* vol. xvii. p. 171. See BUFFON, *Hist. Nat.* tom. ix. p. 266. 12mo.

The ivory-house built by Ahab, 1 *Kings* xxii. 39, and those mentioned *Amos* iii. 15, were probably so called from the great quantity of ivory used in ornamenting and inlaying the apartments; just as the emperor Nero's palace mentioned by SUETONIUS, in *Nerone*, cap. 31, was named aurea, or golden, because, lita auro, overlaid with gold. This method of ornamenting or inlaying rooms was very ancient among the Greeks. HOMER seems to mention it, *Odyss.* iv. lin. 72—3. as employed in Menelaus's palace at Lacedæmon.

Χαλκω τε ϛεροπην, και δωματα ηχηεντα
Χρυσω τ', ηλεκτρω τε, και αργυρω, η δ' ελεφατος.

Above, beneath, around the palace shines
The sumless treasure of exhausted mines;
The spoils of elephants the roof inlay,
And studded amber darts a golden ray. POPE.

And BACCHYLIDES, cited by ATHENÆUS, lib. ii. says, that "in the island Ceos, one of the Cyclades, the great men's houses χρυσω δ' ελεφαντι τε μαρμαιρουσιν, glister with gold and ivory." LUCAN, in his description of Cleopatra's palace, *Pharsal.* lib. x. lin. 119. observes, that "ebur atria vestit, ivory overlays the entrances." And that the Romans sometimes ornamented their apartments in like manner, seems evident from HORACE, *Carm.* lib. ii. *Ode* xviii. lin. i.

Non ebur, neque aureum
Meâ renidet in domo lacunar.

Nor ivory, nor golden roof
Adorns my house ——

And, no doubt, when OVID, *Metam.* lib. ii. lin. 3. said of the Palace of the Sun:

Cujus ebur nitidum fastigia summa tegebat,

Its lofty roof with shining iv'ry bright,

his idea was taken from some ancient palaces or temples. So in modern times Lady M. W. MONTAGU affirms, (*Lett.* xxxix. vol. ii. p. 146.) that in the harem of the fair Fatima at Constantinople, which she had seen, "the winter apartment was wainscoted with inlaid work of mother-of-pearl, ivory of different colours, and olive-wood."

Amos vi. 4. speaks of מטות ש, sophas of (*i.e.* adorned or inlaid with) ivory. So in HOMER, *Odyss.* xix. lin. 55, 6. we read of κλισιην — δινωτην ελεφαντι και αργυρῳ, a couch wreathed with ivory and silver; and *Odyss.* xxiii. lin. 199, 200. of λεχος — δαιδαλλων χρυσῳ τε και αργυρῳ ηδ' ελεφαντι, variegating a bed with gold, silver, and ivory."

No. 1030. — xxvii. 18. *The wine of Helbon.*] Those who cultivated the grape, brought it in many parts to the highest degree of perfection. The Mareotic wine, which was produced in Scythia Ægyptiaca, was very powerful.

Hæc illa est, Pharios quæ fregit noxia reges,
Dum servata cavis potant Mareotica gemmis.

Gratii Cunèget. v. 312.

All the Ionian coast about Gaza in Palestine, was famous for this commodity: as was the region near Sarepta, at the foot of Libanus. The wines of these parts are spoken of by SIDONIUS APOLLINARIS, and ranked with the best of Italian and Grecian growth.

Vina mihi non sunt Gazetica, Chia, Falerna,
Quæque Sareptano palmite missa bibas.

Carm. xvii. v. 15.

The wine of Chalybon in Syria, is mentioned as of the

highest repute. We learn from STRABO (l. xv. p. 1068.) that at one time it was entirely set apart for the use of the kings of Persia. It is taken notice of by the prophet Ezekiel, when he is speaking of the wealth of Tyre. See HOMER, *Odyss.* i. v. 357, PLINY, l. xiv. c. 16. STRABO, l. xv. p. 1008. 1035.

No. 1031. — xxviii. 13. *The emerald.*] "He followed us to the happy valley of Fakreddin, with an hundred dromedaries laden with the purest waters of his fountains: and is coming to kiss the fringe of your consecrated robe, and implore you to enter his humble habitation, which, placed amidst these barren wilds, resembles an emerald set in lead." *History of Caliph Vathek*, p. 265. As nothing at the opening of spring can exceed the luxuriant vegetation of these vallies, so no term could be chosen more expressive of their verdure. Ezekiel emblematizing Tyre under the symbol of Paradise, has described by the different gems of the East, the flowers that variegate its surface, and particularly its green, by the emerald.

No. 1032. — xxxii. 2. *Thou art like a young lion of the nations, and thou art as a whale in the seas.*] Nothing is more common, in the East, than the comparing princes to lions, or better known to those that are acquainted with their writings; but the comparing them to crocodiles, if possessed of naval power, or strong by a watery situation, has hardly ever been mentioned.

D'HERBELOT, (*Bibliotheque Orient.* p. 371.) however, cites an Eastern poet, who, celebrating the prowess of Gelaleddin, surnamed Mankberni, and Khovarezme Shah, a most valiant Persian prince, said "he was dreadful as a lion in the field, and not less terrible in the water than a crocodile." See also *Ezek.* xxix. 3.

No. 1033. — xxxiii. 2. *Watchman.*] We read of watchmen in several places of Scripture. *Exod.* xiv. 24. *Psalm* cxxvii. 1. cxxx. 6. *Sol. Song* iii. 3. 7. In Persia the watch, which is kept very strictly in the night, suffer not any to go in the streets without a lantern. They incessantly walk about the streets, to prevent mischief and robberies, with great vigilance and exactness, being obliged

to indemnify those who are robbed. It is reported, that one night, Schah Abbas, desirous to make trial of the vigilance of these people, suffered himself to be surprized by them, and had been carried to prison had he not been known by one of the company, who, discovering him to the rest, they all cast themselves at his feet to beg his pardon. But he expressed himself well satisfied with their care, and told them they had done their duty; that he was king in the day time, but that the keeping of the public peace in the night depended on them. *Ambassador's Travels*, p. 328. The responsibility of the Persian guards illustrates what is said in ver. 8. that if the watchman did not warn the wicked, his blood should be required at his hand. See HALHED's *Gentoo Laws*, p. 212. 230. and a *Dissertation* by J. G. UNGERI *de* Ξενοκτονια *ejusque Ritu Antiquo*. *Lipsiæ*, 1740.

No. 1034.—xxxvii. 16. *Take thee one stick, and write upon it.*] The original manner of communicating ideas by letters, among the ancient Britons, was, by cutting the letters upon sticks, which were most commonly squared, and sometimes formed into three sides. The squares were used for general subjects, and for stanzas of four lines in poetry: the trilateral ones were adapted to triades, and for a peculiar kind of ancient metre, called triban or triplet, and englyn milwyr, or the warrior's verse. Several sticks with writing upon them were put together, forming a kind of frame, which was called peithynen, or elucidator; and was so constructed, that each stick might be turned for the facility of reading, the end of each running out alternately on both sides of the frame. An engraved specimen of ancient British writing may be seen in FRY's *Pantographia*, p. 307. See also DAVIES's *Celtic Researches*, sect. 4 and 5. A continuation of this mode of writing may be found in the Runic or Log almanacks of the northern states of Europe, in which the engraving on square pieces of wood has been continued to so late a period as the sixteenth century. The Scythians also conveyed their ideas by marking or cutting certain figures and a variety of lines, upon splinters or billets of wood.

AULUS GELLIUS (lib. ii. c. 12.) says, that the ancient laws of Solon, preserved at Athens, were cut in tablets of wood.

At Umea in Sweden, a person whom Dr. *Clarke* visited, "produced several ancient Runic staves, such as are known in Sweden under the name of Runic almanacks or Runic calendars. They were all of wood, about three feet and a half long, shaped like the straight swords represented in churches upon the brazen sepulchre plates of our Saxon ancestors. The blades were on each side engraved with Runic characters, and signs like hieroglyphics, extending their whole length. The signs were explained to us as those of the months, and the characters denoted the weeks and days. The Runic staves which had been given to us, were afterwards exhibited at Morvanna, and in the different places through which we passed, in the hope of procuring more. We afterwards saw others; but they were always rare, and considered more as curious antiquities than things in actual use: although the inhabitants were well acquainted with them, and were often able to explain the meaning of the characters upon them, and the purpose for which these instruments were made, especially in this part of Sweden. We saw one of more elaborate workmanship, where the Runic characters had been very elegantly engraved upon a stick, like a physician's cane: but this last seemed to be of a more modern date. In every instance, it was evident, from some of the marks upon them, that their first owners were Christians: the different lines and characters denoting the fasts and festivals, golden numbers, dominical letter, epact, &c. But the custom of thus preserving written records upon rods or sticks is of the highest antiquity. There is an allusion to this custom in *Ezekiel* xxxvii. 16—20. where mention is made of something very similar to the Runic staff." Nearly nine centuries before the age of Ezekiel's prophecy, Moses used rods in the same manner. *Numbers* xvii. 2, 3. We may now see how satisfactorily the use to which these written rods were in after ages applied, is illustrated by the Runic staves, which have generally the form of a

sword or sceptre, being the ensigns of office and dignity borne in the hands by the priests, the elders, and princes of the people. The recurved rods of the priests among the Greeks, and the crozier of a modern bishop, had the same origin.

No. 1035. — xxxix. 15. *And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.*] Dr. SHAW (*Travels*, vol. i. *Preface*, p. 18.) speaking of the wild Arabs, says, "They have all the like inclinations, whenever a proper opportunity or temptation offers itself, of robbing, stripping, and murdering, not strangers only, but also one another. In proof of this, I need only mention the many heaps of stones that we meet with in several places in Barbary, in the Holy Land, and in Arabia, which have been gradually erected (as so many signs, *Ezek.* xxxix. 15.) over travellers thus barbarously murdered; the Arabs, according to a superstitious custom among them, contributing each of them a stone, whenever they pass by them." See *Joshua* vii. 26. viii. 29. 2 *Sam.* xviii. 17.

No. 1036. — xlvii. 9. *Every thing shall live whither the river cometh.*] Even in the Asphaltic lake, which is so unfavourable to animal life, *Josephus* represents this lake as salt, and incapable of feeding fishes. *Tacitus* says, that it does not suffer fishes or water fowl to live in it; yet *Maundrell* observed two or three shells of fishes on the shore. Bishop *Pococke* found its water very salt; and on tasting it, his mouth was constringed, as if it had been a strong allum water. He observes, "it has been said by all authors, and is the common opinion, that there is no fish in this lake. The fresh water fish of the river Jordan probably would not live in it. After I left the Holy Land, it was positively affirmed to me, that a monk had seen fish caught in this water; and possibly there may be fish peculiar to the lake, for which this water may not be too salt. But this is a fact that deserves well to be enquired into. The air about this lake has always been thought to be very bad." *Michaelis* says, that the Dead Sea is more

brackish than any known sea or salt well in the world: it contains as much salt as water can dissolve; the fourth part of the weight of the water.

No. 1037. — xlvii. 13, 14.] *Thus saith the Lord God, This shall be the border whereby ye shall inhabit the land to give it unto your fathers.*] PLATO also divided the land of his ideal state, the plan of which is contained in the *Sixth Book of Laws*, into twelve equal parts, and the capital of this state into the same number. According to XENOPHON, (*Cyrop.* i. 2. § 5.) the Persians were divided into twelve tribes. "The instances are the most frequent and various among the Greeks, in which the number of the months of the solar year was copied in social institutions. Twelve tribes formed the confederation of the original inhabitants about Delphi. (STRABO, ix. p. 643. DIODORUS, xvi. 29.) Twelve people of the Ionians on and about the Carian coast. (HERODOTUS, i. 143. STRABO, xiv. p. 938, 939.) Likewise twelve confederate states of the Achæans in the Peloponnesus. (HERODOTUS, i. 145. STRABO, viii. p. 589.) Twelve places in Attica, founded by Cecrops. (STRABO, ix. p. 609.) evidently as an imitation of the twelve principalities said to have once existed in Egypt. (DIODORUS, i. 66.) Twelve brotherhoods or phratriæ, into which the four tribes at Athens were divided. (POLLUX, iii. *Segm.* 52.)" HULLMANN'S *Primitive History of States*, p. 45. See DUPIS, *Origine de tous les Cultes*, t. vi. p. i. p. 336. ROSENMÜLLER.

No. 1038. — li. 42, 43. *The sea is come up upon Babylon; she is covered with the multitude of the waves thereof; her cities are a desolation, a dry land, and a wilderness; a land wherein no man dwelleth, neither doth any son of man pass thereby.*] Captain *Cunningham* passed over the site of Babylon in his way from Aleppo to Bussorah in 1785, and thus describes what he saw. "Approaching within a few miles of Hillah, on the east side of the Euphrates, and without any expectation of seeing the ruins of any city, my attention was suddenly arrested by the sight of long mounds of earth, running parallel to each other, and having others crossing them at right angles. Fragments of bricks or tiles, some of variegated colours, were scat-

tered about, and lying in the hollows between the ridges. And at intervals remnants of foundation walls appeared. My guides told me it was Macloube; but as I could speak little Arabic, and did not meet any one at Hillah who could speak English, I knew not, until I reached Bussorah, what place I had seen, and that it was unquestionably the site of ancient Babylon that I had passed over. I remarked one mound that was very large, and of a circular form, and which had round its base pieces of coloured tiles or bricks. The blue colour in particular attracted my attention. This mound could not be far from the river, as we soon after came on the bank." "The greater part of Hillah appears to be built of furnace-baked bricks, which is different from what I saw in other places. All Bussorah is built of sun-dried bricks, so that after heavy rain, the falling of houses into the street is no unusual sight. The city of Bussorah is certainly more than seven, but less than twelve, miles in circuit. It has corn-fields, date-groves, and gardens within its walls. Near half of the area, I conclude, is built on." RENNELL'S *Geography of Herodotus.* HEUDE'S *Voyage up the Persian Gulf in* 1817, p. 92. *Transactions of the Literary Society at Bombay*, vol. i. p. 120.

"In the midst of a vast and level plain, about a quarter of a league from the Euphrates, appears a heap of ruined buildings, like a huge mountain, the materials of which are so confounded together, that one knows not what to make of it. Its figure is square, and it rises in form of a tower or pyramid, with four fronts, which answer to the four quarters of the compass; but it seems longer from north to south than from east to west, and is, as far as I could judge by my pacing it, a large quarter of a league: Its situation and form correspond with that pyramid which Strabo calls the tower of Belus." "The height of this mountain of ruins is not in every part equal, but exceeds the highest palace in Naples; it is a misshapen mass, wherein there is no appearance of regularity; in some places it rises in sharp points, craggy and inaccessible; in others it is smoother and of easier ascent: there are also traces of torrents from the summit to the base, caused by violent rains." "It is

built with large and thick bricks, as I carefully observed, having caused excavations to be made in several places for that purpose: but they do not appear to have been burned, but dried in the sun, which is extremely hot in those parts. These sun-baked bricks, in whose substance were mixed bruised reeds and straw, and which were laid in clay mortar, compose the great mass of the building, but other bricks were also perceived at certain intervals, especially where the strongest buttresses stood, of the same size, but burned in the kiln, and set in good lime and bitumen." DELLA VALLE'S *Travels*, vol. ii. lett. 17.

M. BEAUCHAMP, vicar-general of Babylon, visited these ruins several times within the twenty years previous to 1799. He says, "The ruins of Babylon are very visible a league north of Hellah. There is, in particular, an elevation which is flat on the top, of an irregular figure, and intersected by ravines. It would never have been suspected for the work of human hands, were it not proved by the layers of bricks found in it. Its height is not more than sixty yards. It is so little elevated, that the least ruin we pass in the road to it, conceals it from the view. To come at the bricks, it is necessary to dig into the earth: they are baked with fire, and cemented with zepth or bitumen: between each layer are found osiers. Above this mount, on the side of the river, are those immense ruins, which have served, and still serve, for the building of Hellah, an Arabian city, containing ten or twelve thousand souls. Here are found those large and thick bricks, imprinted with unknown characters, specimens of which I have presented to the Abbé Barthelemy. This place, and the Mount of Babel, are commonly called by the Arabs Makloube, *i. e.* turned topsy-turvy. I was informed by the master-mason employed to dig for bricks, that the places from which he procured them, were large thick walls, and sometimes chambers. He has frequently found earthen vessels, engraved marbles, and about eight years ago, a statue as large as life, which he threw among the rubbish. On one wall of a chamber he found the figures of a cow, and of the sun and moon, formed of varnished bricks. Sometimes, idols of clay are found, representing human

figures. I found one brick on which was a lion, and on others a half-moon in relief. The bricks are cemented with bitumen, except in one place, which is well preserved, where they are united by a very thin stratum of white cement, which appears to me to be made of lime and sand. The master-mason led me along a valley, which he dug out a long while ago, to get at the bricks of a wall, that, from the marks he shewed me, I guess to have been sixty feet thick. It ran perpendicular to the bed of the river, and was probably the wall of the city. I found in it a subterranean canal, which, instead of being arched over, is covered with pieces of sand-stone, six or seven feet long, by three wide. These ruins extend several leagues to the north of Hellah, and incontestably mark the situation of ancient Babylon."

The following extracts are from Mr. KINNIER's *Memoir on Persia*. "The town of Hilleh is said, by the people of the country, to be built on the site of Babel, and some gigantic ruins, still to be seen in its vicinity, are believed to be the remains of that ancient metropolis. I visited these ruins in 1808, and my friend Captain Frederick, spent six days in minutely examining every thing worthy of attention, for many miles around Hilleh. The principal ruin, and that which is thought to represent the temple of Belus, is four miles north of Hilleh, and a quarter of a mile from the east bank of the Euphrates. This stupendous monument of antiquity, is a huge pyramid, nine hundred paces in circumference, and, as nearly as I could guess, about two hundred and twenty feet in height, at the most elevated part. It is an exact quadrangle: three of its faces are still perfect; but that towards the south has lost more of its regularity than the others. This pyramid is built entirely of brick dried in the sun, cemented in some places with bitumen, and regular layers of reeds, and in others with slime and reeds, which appeared to me as fresh as if they had only been used a few days before. Quantities of furnace-baked brick were, however, scattered at the foot of the pyramid; and it is more than probable that it was once faced with the latter, which have been removed by the natives for the con-

struction of their houses. The outer edges of the bricks, from being exposed to the weather, have mouldered away: it is therefore only on minute examination that the nature of the materials of which it is composed, can be ascertained. When viewed from a distance, the ruin has more the appearance of a small hill than a building. The ascent is in most places so gentle that a person may ride all over it. Deep ravines have been sunk by the periodical rains; and there are numerous long narrow cavities, or passages, which are now the unmolested retreat of jackals, hyænas, and other noxious animals. The name given by the Arabs to this ruin is Harooť and Maroot. On the opposite side of the river, about six miles s. w. of Hilleh, a second eminence, not quite so large as that just mentioned, but of greater elevation, would seem to have escaped the observation of modern travellers, with the exception of *Niebuhr*, by whom it is slightly mentioned. It is formed of furnace-baked and sun-dried bricks, about one foot in diameter, and from three to four inches thick. This pyramid is styled Nimrood by the Arabs; and on its summit are the remains of a small square tower, the wall of which is eight feet thick, and about fifty in height. It is built of furnace-baked bricks, of a yellowish colour, cemented with slime, but no reeds or bitumen were perceptible. From the tower there is a most extensive view of the windings of the Euphrates, through the level plain of Shinar. Its banks are lined with villages and orchards, and here and there a few scattered hamlets in the desert appeared like spots on the surface of the ocean. On the top and sides of the mound, I observed several fragments of different colours, resembling in appearance pieces of misshapen rock. Captain Frederick examined these curious fragments with much attention, and was at first inclined to think that they were consolidated pieces of fallen masonry; but this idea was soon laid aside, as they were found so hard as to resist iron, in the manner of any other very hard stone, and the junction of the bricks was not to be discerned." P. 279.

Herodotus and *Diodorus* say, the walls of Babylon were three hundred and fifty feet high, and eighty-seven broad; so that six chariots could pass abreast on the ramparts;

a magnitude perhaps without a parallel; yet it was foretold, that for the wickedness of its inhabitants, it should become a desolation, a dry land, and a wilderness; a land where no man should dwell, neither any son of man pass thereby: that it should be a spot swept with the besom of destruction; where the Arabian would not pitch his tent, nor the shepherds make their folds. So literally is all this fulfilled, that travellers, a few centuries ago, assert that the ruins of ancient Babylon were so full of venomous creatures, especially of a poisonous animal, called eglo, that no one dared to approach nearer this heap of desolation than half a league; and those who have been lately there, declare they can no longer discern the site of this ancient city. FORBES's *Oriental Memoirs*, vol. iii. p. 119.

The most full and satisfactory accounts that are to be obtained of Babylon, in its ancient and present state, will be found in *Two Memoirs on Babylon*, by Mr. RICH. *Observations on the Ruins of Babylon*, by Mr. MAURICE; and the ample description of Sir R. K. PORTER, in his *Travels in Persia*, vol. ii. p. 295, &c.

No. 1039. — DANIEL i. 3, 4.

Ashpenaz, the master of his eunuchs.

THE master of the black eunuchs is still one of the most important officers at the court of the Turkish emperor, the arrangement of which is, for the most part, formed after the household of the ancient Persian emperors. He is called Kislar-Aga, that is, overseer of the girls, and is the chief of the black eunuchs who guard the harem or residence of the women. "The Kislar-Aga, by his place, enjoys a powerful influence in affairs, but particularly in those of the court, for which reason the other agas bring concerns before him. His consideration and influence over the emperor is almost always secure." JOSEPH VON HAMMER'S *Government of the Ottoman Empire*, vol. i. p. 71. ROSENMÜLLER.

No. 1040. — i. 9. *Eunuchs.*] This word not only signifies one who has suffered personal mutilation, but also an officer of state, having a charge in the palace of an Eastern monarch. "The patron of Hassan Aga, taking a liking to him, on account of his promising aspect, and uncommon vivacity, caused him to be castrated: on that account, he was always called aga, as are generally those demi-males, though, as is well known, aga has a quite different signification. Every eunuch is an aga, though every aga is not an eunuch: like as all nobles are gentlemen, though all gentlemen are not nobles." MORGAN'S *History of Algiers*, p. 294. On the same principle, all persons holding certain offices, were eunuchs by title, though all personal eunuchs were not therefore capable of holding those offices.

No. 1041. — ii. 5. *Your houses shall be made a dunghill.*] On this passage *Theodotion* has the word confiscated, and the Vulg. vastetur, shall be plundered. The Chaldee appears to mean a gift or present, either to the prince's trea-

sury, or to the public in general, that is, to whoever had a mind to seize them. After Hannibal had fled to Antiochus, the Carthaginians, in the true oriental style, confiscated his goods, and demolished his house from the foundation. C. NEPOS. *Hannibal*, § 7.

No. 1042. — ii. 14. *The captain of the king's guard.*] The Hebrew word properly signifies the chief of the executioners, or those who execute sentences of death. "The chief of the cavalry of Schiraz, who was commissioned to arrest the Scheikh, was Mahomet-Chan, who filled the office of the Nasakschi-Baschi, an expression which might be translated by the chief executioner." MORIER'S *Journey to Persia*. HANWAY (vol. ii. p. 372), says, that this officer merely arrests criminals. See also ABDUL-KERIM, p. 14. Both these authors in another place say, that this office conferred dignity and rank. It appears, besides, as if the Orientals thought quite different from the Europeans in this respect as in so many others. TOURNEFORT (vol. ii. p. 31.) says: "In Georgia the executioners are very rich, and persons of rank undertake this office; far from thinking it dishonourable, as in the rest of the world, it confers in this country an honorary title upon the family. They boast of having had several executioners among their ancestors; and they go upon the principle, that there is nothing more honorable than to execute justice, without which no one would be able to live securely."

No. 1043. — ii. 46. *That they should offer an oblation, and sweet odours unto him.*] To make a present of perfumes was deemed a mark of reverence and honour in the remotest times among the orientals. Such an offering was made to Daniel with a view to do him great honour. Thus HERODOTUS, (b. iii. cap. 20.) also informs us, that the persons who were sent to Ethiopia by Cambyses, "were commissioned to deliver with certain presents, a particular message to the prince. The present consisted of a purple vest, a gold chain for the neck, bracelets, an alabaster box of perfumes, and a cask of palm wine." To sprinkle the apartments and persons of the guests with rosewater and other aromatics, still continues in the East to be a mark of respectful attention. *Matt.* xxvi. 7. *Mark* xiv. 3.

"Of all the Greeks, he seemed to have done Antalcidas the Spartan, the highest honour, when he took the garland which he wore at table from his head, dipped it in perfumes, and sent it to him." PLUTARCH, *Vit. Pelopidas.*

The emperor of China gave Master George Staunton, son of the secretary to Lord Macartney's embassy, his areca nut-purse from his girdle with his own hand.

The areca, or betel nut-tree, is one of the most beautiful of the palmyra tribe: it grows perfectly straight, with an elegant tuft of plumy branches on its summit, overshadowing the blossoms and fruit which are interspersed among them. There is a peculiar delicacy in the proportion and foliage of this tree, which makes it generally admired: the Indians compare it to an elegantly formed and beautiful woman. There is the same allusion in *Solomon's Song: How fair and how pleasant art thou, my love, for delights: thy stature is like a palm-tree, and thy bosom like clusters of grapes.*" FORBES's *Oriental Memoirs*, vol. i. p. 29.

No. 1044. — iii. 5. *All kinds of music.*] Five or six sorts of music are mentioned by Daniel, which is about the same number used by the bashaws at Aleppo. "The music of the country is of two sorts, one for the field, the other for the chamber. The first makes part of the retinue of the bashaws, and other great military officers, and is used also in their garrisons. It consists of a sort of hautboy, shorter, but shriller than ours; trumpets, cymbals, large drums, the upper head of which is beat upon with a heavy drum-stick, the lower with a small switch. A vizier bashaw has nine of these large drums, while a bashaw of two tails has but eight, the distinction by which the music of one may be known from that of the other; besides these, they have small drums, beat after the manner of our kettle-drums." RUSSELL, vol. i. p. 150. Mr. DRUMMOND (*Travels*, p. 119.) gives a similar account. Speaking of the music of a bashaw making his public entry into Smyrna, he says, "Nothing more hideous can be conceived than the horrid sound of their instruments, especially as they were compounded. These consisted of a zurnau or pipe, about eighteen inches in length, swelled towards the extremity; nagara, or little kettle drums, no

larger than a common pewter plate; brass plates, which they call zel, or cymbals, which a fellow gingled together; a burie, being an ugly imitation of a trumpet; and downie, or large drums, of which the performers beat the heads with a little short club, having a great round knob at the end, at the same time they tickled the bottom with a long small stick."

At the coronation of Solyman, king of Persia, says CHARDIN, (p. 51.) the general of the musqueteers, having whispered some few minutes in the king's ear, among several other things of less importance, gave out, that both the loud and soft music should play in the two balconies on the top of the great building, which stands at one end of the palace royal. No nation was dispensed with, whether Persians, Indians, Turks, Muscovites, Europeans, or others. And this same confusion of instruments, which sounded more like the noise of war than music, lasted twenty days together, without intermission or the interruption of night: which number of days was observed to answer the number of the young monarch's years, who was then twenty years of age.

No. 1045.—iii. 6. *Whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace.*] This mode of putting to death was not unusual in the East in more modern times. CHARDIN in his *Travels*, (vol. vi. p. 118. of *Langle's* edition,) after speaking of the most common modes of punishing with death, says, "But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the tax by a false weight, or who have committed themselves in any other manner. The cooks are put upon a spit and roasted over a flow fire, (see *Jeremiah* xxix. 22.) bakers are thrown into a hot oven. During the dearth in 1668, I saw such ovens heated on the royal square in Ispahan, to terrify the bakers, and deter them from deriving advantage from the general distress." ROSENMÜLLER.

No. 1046.—iii. 5. *I saw a dream which made me afraid.*] This was not one of those dreams which come through a multitude of business, (*Eccles.* v. 3.) but by di-

vine appointment. Many heathen authors were of the same opinion.

——— Και γαρ τ' οναρ εκ Διος εστιν. *Il.* i. v. 63.

——*for dreams descend from Jove.* POPE.

Qui etiam somnia putet ad nos mitti ab Jove.
CICERO, *de Nat. Deor.* l. 3.

And PLINII, *Epist.* xviii. l. 1.

Αυταρ εμοι και ονειρατ' επεσσευεν κακα δαιμων.
Odyss. xx. v. 87.

And airy terrors fable every dream. POPE.

Sophocles introduces Electra, (v. 480.) saying, that Agamemnon, out of a concern for Orestes and his designs, haunted Clytemnestra with fearful dreams.

Οιμαι μεν αν, οιμαι τε, κακεινω μελον,
Πεμψας ταδ' αυτη δυσπροσωπ' ονειρατα.

For he, solicitous of those affairs,
In frightful dreams doth Clytemnestra haunt.

See also VIRGIL *Æn.* iv. v. 9. v. v. 361. JUVENAL, *Sat.* xiii. and *Matt.* xxvii. 19. *Wisdom* xviii. 17.

No. 1047.—iv. 32. *And they shall drive thee from men, and thy dwelling shall be with the beasts of the field.*] It has been usually supposed that the punishment inflicted on Nebuchadnezzar was that species of madness which is called lycanthropy. This disorder operates so strongly on those affected by it, as to make them fancy themselves wolves, and run howling and tearing every thing, in extravagant imitation of those animals. Vid. SENNERTI *Institut. Medic.* 2. par. 3. § 7. and § 2. c. 4. ÆTIUS, lib. vi. c. 2. MERCUR. *Val. Lect.* 6. 20. PAUSAN. *in Arcad.* OVID, *Metam.* lib. i. v. 232. FREIND's *Hist. of Physic*, vol. i. p. 18.

No. 1048.—v. 20. *He was deposed from his kingly throne.*] "In 1714, at the beginning of April, being the week of the passion, when the attention of the Wallachians and their occupations were entirely devoted to the long ceremonies of the Greek church, the capigee-basha of the

sultan arrived at Buckorest with a suite of an hundred men. He sent word to the vaivode that he was on his way to Hotim, upon very pressing business of state, and that he should only have time to pay him a visit on the next morning, after which he intended to take his departure. Accordingly he went the next day to the palace, and on entering the closet of the vaivode, who stood up to receive him, he placed a black handkerchief on his shoulder, conformably to the then usual mode of announcing depositions to persons high in office in Turkey." WILKINSON'S *Account of Wallachia and Moldavia*, p. 37.

"July 14th. This day the ruling beys deposed the pasha; a circumstance which often happens when they are disgusted with him: this is done without any commotion, disturbance, or much ceremony. An officer of rank, properly attended, goes to the door of the hall of audience, at the pasha's palace, which is in the castle, and demanding an interview, which is never refused, advances in a respectful manner towards the pasha, and gently lifting up the corner of the carpet of the sofa he is sitting on, begs him to retire, as it is no longer his place: the pasha refuses to rise, the officer again entreating him, he still refuses, when two janissaries are ordered to lift him up and lead him out of the hall, where he finds a horse ready saddled, with attendants, and is forced to leave the castle immediately. Upon these occasions he is guarded into the city, to some elegant house ready furnished, and his reign expires." PARSONS'S *Travels in Asia*, p. 800.

No. 1049 — v. 28. *Persians.*] The Persians were thus called from their skill in horsemanship. Thus HERODOTUS, lib. i. cap. 136. They instruct their children from their fifth to their twentieth year in three things only, namely, in riding on horseback, in shooting with the bow, and in telling the truth. Their excellency in horsemanship they derived from the wise institution of Cyrus: for before his time, as XENOPHON (*Cyropæd.* lib. i. p. 16. *Hutchinson*, 8vo.) informs us, on account both of the difficulty of riding in Persia, and of feeding horses there, it was very unusual even to see a horse. But by Cyrus's direction, the Persians being become horsemen, were so

accustomed to riding, that no person of any note among them would willingly appear on foot, for Cyrus had made a law, that it should be infamous for any of those whom he had furnished with horses, to appear travelling on foot, whether the journey were long or short. BOCHART, vol. i. p. 224. WALTON, *Prolegom.* 16. 1. HEYLIN'S *Cosmography*, lib. iii. p. 141.

No. 1050. — vi. 7. *He shall be cast into the den of lions.*] "In Morocco the king has a lion's den, into which men, particularly Jews, are sometimes thrown; but the latter generally come off unhurt, because the keepers of these animals are Jews, who may safely be with them, with a rod in the hand, if they only take care to go out backwards, as the lion does not suffer any one to turn his back upon him. The other Jews do not let their brethren remain longer than a night among the lions, as they might otherwise become too hungry; but ransom them with money, which is in fact the king's object." HÖST'S *Account of Morocco and Fez*, p. 290. In another place in the same work, (p. 77.) we find the following description of the construction of this lion's den. "At one end of the royal palace there is a place for ostriches and their young; and beyond the other end, towards the mountains, there is a large lion's den, which consists of a large square hole in the ground, with a partition, in the middle of which there is a door, which the Jews, who are obliged to maintain and keep them for nothing, are able to open and shut from above, and can thus entice the lions, by means of the food, from one division to the other, to clean the other in the meantime. It is all in the open air, and a person may look down over a wall, which is a yard and a quarter high." ROSENMÜLLER.

No. 1051. — vi. 8. *The law of the Medes and Persians, which altereth not.*] "The late king, Aga Mohamed Khan, when encamped near Shiraz, said he would not move till the snow was off the mountain in the vicinity of his camp. The season proved severe, and the snow remained longer than was expected. The army began to suffer distress and sickness; but the king had said, while the snow remained on the mountain, he would not move:

and his word was as law, and could not be broken. A multitude of labourers were collected and sent to remove the snow: their efforts, and a few fine days, cleared the mountain, and Aga Mohamed Khan marched. This anecdote was repeated to me by one of his principal chiefs, who was present, and who told it me with a desire of impressing my mind with a high opinion of Aga Mohamed Khan, who knew, he observed, the sacred nature of a word spoken by the king of Persia." Sir J. MALCOLM's *Hist. of Persia*, vol. i. p. 268. note.

"When the king of Persia," says MONTESQUIEU, (*Spirit of Laws*, b. viii. chap. 10.) "has sentenced any body to death, nothing more must be said of him, nor mercy prayed for. Even if he had been intoxicated, or out of his mind, yet the command must be executed; he would otherwise have contradicted himself; and the law cannot contradict itself: this mode of thinking always prevailed in Persia. The command of Ahasuerus, that all the Jews should be extirpated, could not be recalled, (*Esther* i. 19.) but they hit upon the expedient to suffer them to defend themselves." *Diodorus Siculus* relates, that when Darius had condemned Charidemus to death, he immediately relented, and accused himself of having committed a great fault, but that the royal power could not undo what had been done. ROSENMÜLLER.

No. 1052. — vi. 17. *The king sealed it.*] The design of the king and of the nobles in sealing the stone, was probably different. The latter feared lest the king should release Daniel; the former was apprehensive that some other injury might be done to him, beyond the power of the wild beasts. ARRIAN, (lib. vi. c. 29.) relates, that Alexander ordered the entrance into the tomb of Cyrus to be stopped up with stone and mortar και επιβαλειν το πηλω το σημειον το βασιλικον, and that, on his tomb, he is called, ο την αρχην Περσαις καταςησαμενος. This method of securing the sepulchres of illustrious persons was probably not very uncommon in the East. See *Isaiah* liii. 9.

No. 1053. — vii. 15. *My spirit in the midst of my body.*] The idea suggested by this expression, and the primary meaning of the original word, is, that the body is the re-

ceptacle or sheath of the spirit. This application of the word is illustrated by the following verses, recorded in a Persian historian, and said to have been spoken by a philosopher to Alexander the Great:

Dost thou not know that man's exterior form
Is but the scabbard to the enliv'ning mind?
Why shouldst thou judge then of the weapon's edge,
When yet you've nothing seen except the case?

Ancient Universal History, vol. v. p. 438. D'HERBELOT, *Biblioth. Orient.* in *Escander* or *Iskhender*.

No. 1054.—viii. 3. *One was higher than the other.*] The first or foremost horn was the kingdom of the Medes; the latter that of the Persians, which was by far the most illustrious, or higher than the other, insomuch that the kingdom of the Medes was as it were sunk into that of the Persians: and the kings of the Persian empire were possessed of immense riches. CURTIUS, (lib. v. c. 6.) relates of Codomannus, that he had 120,000 talents in Persepolis, and 6000 at Pasargada, besides what he possessed in other cities. It has often been remarked, from AMM. MARCELLINUS, (lib. xix.) that a ram was the royal ensign of the Persians, and that rams' heads with horns, one higher, the other lower, are still to be seen on the pillars of Persepolis. Among the Phœnicians a horn was the ensign of royalty.

No. 1055.—xi. 8. *Carry captive into Egypt their gods.*] *Calmet* observes that there was an ancient marble in honour of Euergetes, of which an inscription was published by Allatius, at Rome, in 1631, recording the circumstance mentioned in this verse. "Sacris, quæ ab Egypto Persæ abstulerant, receptis, ac cum reliqua congesta gaza in Ægyptum relatis."

No. 1056.—xii. 13. *But go thou thy way till the end be, for thou shalt rest.*] "The earliest notice of Daniel's tomb, published in Europe, seems to have been given by *Benjamin of Tudela*, who visited Asia between the years 1160 and 1173. The account of his *Travels*, (first printed in Hebrew, 1543,) has gone through several editions and translations into different languages. The tomb of Daniel is also mentioned by another Jewish traveller, whose He-

brew work, with a Latin version by *Hottinger*, appeared at Heidelberg, in 1659, under the title of Cippi Hebraici: but in these notices we find a confusion of the Tigris with the Euphrates; of Babylon with Susa. The local tradition which places Daniel's tomb at Susa, (Shushan by the river Ulai,) appears to me worthy of investigation. Through the more modern authors of some oriental works, mostly geographical, I have pursued the tradition to Hamdallah Cazvini, (of the fourteenth century,) and from him, (through rabbi Benjamin above-named,) to Ebn Haukal, who travelled in the tenth. See his *Orient. Geog.* 76. This is probably the oldest authority that printed books furnish on the subject; but a venerable historian, Aasim of Cutah, who preceded Ebn Haukal by two hundred years, (for he died in 735,) mentions the discovery of Daniel's coffin at Sus, *in a MS. chronicle, from which Sir* William Ouseley promises an extract." The passage in Ebn Haukal referred to, is to this effect. "In the city of Sus there is a river; and I have heard, that in the time of Abou Mousa Ashoari, a coffin was found there, and, it is said, the bones of Daniel the prophet (to whom be peace,) were in that coffin. These the people held in great veneration, and, in time of distress, or famine from droughts, they brought them out, and prayed for rain. Abou Mousa Ashoari ordered this coffin to be brought, and three coverings or cases to be made for it; the first or outside one of which was of boards, exceedingly strong, and caused it to be buried, so that it could not be viewed. A bay or gulf of the river comes over this grave, which may be seen by any one who dives to the bottom of the water." Sir William Ouseley (in Walpole's *Memoirs of the East*, vol. i. p. 422.) says, "I was finally driven by the heat to the tomb of Daniel, or, as he is called in the East, Danyall, which is situated in a most beautiful spot, washed by a clear running stream, and shaded by planes and other trees of ample foliage. The building is of Mahomedan date, and inhabited by a solitary dervish, who shews the spot where the prophet is buried, beneath a small and simple square brick mausoleum, said to be, without probability, coeval with his death. It has, however, neither date nor

inscription to prove the truth or falsehood of the dervish's assertion. The small river running at the foot of this building, which is called the Bellerau, it has been said, flows immediately over the prophet's tomb, and, from the transparency of the water, his coffin was to be seen at the bottom; but the dervish and the natives whom I questioned, remembered no tradition corroborating such a fact; on the contrary, it has at all times been customary with the people of the country to resort hither on certain days of the month, when they offer up their prayers at the tomb I have mentioned, in supplication to the prophet's shade, and by becoming his guests for the night, expect remission from all present grievances, and an insurance against those to come."

"At the foot of one of these mounds stands the tomb of the prophet Daniel." It is a small building, but sufficient to shelter some derveishes, who watch the remains of the prophet, and are supported by the alms of pious pilgrims, who visit the holy sepulchre. These derveishes are the only inhabitants of Susa: and every species of wild beasts roam at large over that spot on which some of the proudest palaces ever raised by human art, once stood. Though the building at the tomb of Daniel be comparatively modern, nothing could have led to its being built where it is, but a belief that that was the real site of the prophet's sepulchre." MALCOLM's *History of Persia*, vol. i. ch. 7.

"At the present Shus, in Kuzistan, anciently Shushan, and at the foot of the most elevated of the pyramids, stands the tomb of Daniel, a small, and apparently, modern building, erected on the spot where the relics of that prophet are believed to rest." KINNIER's *Geographical Memoir of Persia*, p. 100.

No. 1057.—HOSEA ii. 6.

I will hedge up thy way with thorns.

THAT thorn hedges were cultivated for defence, and that it was difficult, if not impossible, to break through such a fence, is evidently implied in this declaration, which is founded upon the practice of the Eastern people. Thus, DU TOTT (vol. ii. p. 312.) informs us, "that the Indian fig-tree, of which the hedges are formed, serves as an insurmountable barrier for the security of the fields." So also a recent traveller states: "As we rode through Rihhah, we perceived it to be a settlement of about fifty dwellings, all very mean in their appearance, and every one fenced in front with thorny bushes, while a barrier of the same kind encircled the whole of the town. This was one of the most effectual defences which they could have raised against the incursions of horse Arabs, the only enemies whom they have to dread, as neither will the horse approach to entangle himself in these thickets of briar, nor could the rider, even if he dismounted, get over them, or remove them to clear a passage, without assistance from some one within." BUCKINGHAM'S *Travels in Palestine*, p. 301.

No. 1058.—iv. 18. "*Their drink is sour.*] "Their strong drink is vapid." HORSLEY. The allusion is to libations made with wine grown dead, or turning sour. The image represents the want of all spirit of piety in their acts of worship, and the unacceptableness of such worship in the sight of God. This is alleged as a reason for the determination, expressed in the preceding clause, to give Ephraim up to his own ways. It is well remarked by Drusius and Lively, that wine in that state which the Hebrew words describe, is called in Latin, vinum fugiens,

si quis vinum fugiens vendat sciens, debeatne dicere. Cic. *de Off.* lib. iii.

No. 1059. — vi. 4. *As the early dew it goeth away.*] Dr. Shaw, (*Travels*, p. 440.) speaking of Arabia Petræa, says, "The dews of the night, as we had the heavens only for our covering, would (in the night) frequently wet us to the skin: but no sooner was the sun risen, and the atmosphere a little heated, than the mists were quickly dispersed, and the copious moisture, which the dews had communicated to the sands, would be entirely evaporated."

No. 1060. — xi. 4. *I was to them as they that take off the yoke on their jaws.*] It is very probable, that these words refer to the custom of raising the yoke forward to cool the neck of the labouring beast. See *Salamo Ben Melech*, in Bishop Lowth on *Isaiah* i. 3. Pocock, *in loc.* quotes *Columella*: "Cum ventum ad versurum est, inpriorem partem Jugum propellat, et boves inhibeat; ut colla eorum refrigescant, quæ celeriter conflagrant nisi assidue refrigerentur: et ex eo tumor, ac deinde ulcera invadunt."

No. 1061. — xiii. 15. *The wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up.*] Mr. Catcott (*Treatise on the Deluge*, p. 190.) observes, that "a change of the wind affects the sources of springs, as much as any thing I know, and frequently produces phœnomena very contrary to what one might expect from the season of the year, or the common course of nature. This, though not generally remarked, is noted by the prophet Hosea."

No. 1062. — xiv. 7. *The scent thereof shall be as the wine of Lebanon.*] "The patriarch," says Rauwolff, speaking of his visiting Mount Libanus, "was very merry with us, and presented us with some Venice bottles of his wine, whereof we drank a good deal, for it was so pleasant, that I must confess, that I never in all my life drank any like it." Ray's *Coll. of Travels*, p. 205. He afterwards mentions his supping with the patriarch, and some of his fraternity at Canobin, adding, "they treated us very well, and gave us some white-wine to drink, which was better than that we drank on the hill," (meaning some that was given him by the common Maronites in his ascent,) "in

Venice glasses, the like whereof is not to be found, neither in Candia nor Cyprus." P. 207.

Le Bruyn gives us his testimony as follows: "But if it were only for what I am going to mention, Canobin, a celebrated monastery on Mount Lebanon, would be preferable to all other places; that is, on account of their having there better and more delicate wines than are to be found any where else in the world: they are red, of a beautiful colour, and so oily, that they adhere to the glass. Accordingly, the prophet *Hosea* derives a comparison from it, when he says, ch. xiv. 8. *The smell of each of them shall be as the wine of Lebanon.* The other wines are not near so good there, but in much greater abundance. As the patriarch appeared to have a great esteem for us, he always caused the best to be given us. I found it so excellent, that I did not think I ever tasted any kind of drink more delicious." Tom. ii. ch. 57.

De la Roque, who, in an account of his travels in Syria, speaking of his visiting Canobin in Mount Lebanon, tells us, that when he was there, the greatest part of the monks were absent, engaged in their vintage. That they were invited by those that remained to dine there. That they accordingly ate with a venerable old man, who acted as the then superior of the house. That this good father entertained them very agreeably during the repast, which consisted of eggs and olives. To which he adds, "But it would be difficult to find elsewhere, more excellent wines than what he gave us; which caused us to think the reputation of the wines of Lebanon, of which the prophet speaks, was well founded. These wines are of two sorts, the most common is the red, and the most exquisite is the colour of our muscadine wine: they call it golden wine on account of its colour." *Voy. de Syrie et du Mont Liban.* tom. i. p. 54, 55.

[In *Solomon's Song*, (iv. 11.) it is said, that *the smell of the garments of the bride was like the smell of Lebanon.* By it, we might understand the perfume of the cedars and their fruits, growing on Lebanon. De la Roque says of the fruit, (*Journey to Syria and Mount Lebanon*, vol. i. p. 84.) "The fruits of the cedar resemble pine-cones,

only that they are browner and have a smoother rind; they emit a very pleasant smell, and contain a kind of thick transparent resin, which flows through small cracks, in drops upon the ground." FR. FERDIN. VON TROILO, agrees with this, (*Descript. of the East*, p. 67.) "The fruit of the cedar is like that of a pine, only not so pointed, but a little round, and about the size of a fist; these, when they are young and tender, have a very strong smell, as if they were smeared with rock oil." LE BRUYN says (*Voyage au Levant*, p. 309.) that he had cut open a cedar-fruit, and found that the inner part had a strong smell resembling turpentine. But it is more probable, that by the smell of Lebanon in the above images, we are to understand the refreshing odours of the aromatic herbs growing in abundance on that mountain. ROSENMÜLLER.]

No. 1063.—JOEL i. 4.

That which the palmer-worm hath left.

THE palmer-worm differ sery materially from the locust, being of the reptile kind, and having no wings. It is described by PLINY, xvii. 24. Dirum animal, erodens frondem et florem, vitis et olivæ.

Est vermiculus quidam hirsutus, &c.
COLUMELLA, *de Cultu Hort.* x. p. 244.

No. 1064.—i. 4. *The canker-worm.*] Or rather "beetle." The following abstracted account of this insect is taken from a paper written by Dr. MOLYNEUX, and inserted in the *Philosophical Transactions*, vol. xix. No. 234. p. 742. The first time great numbers of these insects were taken notice of in this kingdom was in 1688. They appeared on the south-west coast of the county of Galway, brought thither by a south-west wind; from hence they made their way into the more inland parts, and shewed themselves among the trees and hedges in the day time, hanging by thousands together on the boughs; towards evening they rose and flew about, with a humming noise, in such incredible numbers, that they darkened the air for the space of two or three miles square. Travellers were greatly incommoded by them, for they flew in their faces, and that with such force as to leave a slight mark. In a short time after their coming, they had so entirely eat up and destroyed all the leaves of the trees, that the whole country, though it was in the middle of summer, was left as bare and naked as if it was winter. The noise they made while they were seizing and devouring their prey, made a sound very much resembling the sawing of timber. They got likewise into the houses, and often dropped on the meat as it was dressing, and frequently into the dishes on the table,

and were exceedingly offensive. The spawn which they had lodged underground proved very destructive, for they devoured the roots of the corn and grass, and thus ruined the support both of man and beast.

No. 1065. — ii. 2. [*A day of clouds and of thick darkness, as the morning spread upon the mountains.*] The reason why the approach of the swarms of the locusts is compared with the morning spread upon the mountains, is probably not to be sought for in the spreading of them on the horizon, but in something else which is pointed out in the following passage of FRANCIS ALVAREZ, a Portuguese monk, in his *Travels through Abyssinia*, (in PURCHAS's *Col.* vol. ii. p. 1046.) which is quoted by ŒDMANN (*Miscellaneous Col.* No. vi. chap. 8.): "The day before the arrival of the locusts, we could presume they were coming, from a yellow reflection in the air, which proceeded from their yellow wings. As soon as this reflection appeared, nobody doubted that an immense swarm of locusts was approaching." "During my residence in the city of Baruah," continues he, "I myself saw this phenomenon so strong, that the ground assumed a yellow tinge from the reflection. The day after there came a swarm of locusts, which, according to what we heard afterwards, covered the country for an extent of four-and-twenty Portuguese miles." ROSENMÜLLER.

No. 1066. — ii. 4. 7. *As horsemen, so shall they run; they shall march every one on his ways.*] "*Zakaria Cazvini* divides the locusts into two classes, like horsemen and footmen, suwar u piadah, mounted and pedestrians." Sir W. OUSELEY's *Travels in the East*, vol. i. p. 198.

"[The form of the locusts is compared also in the *Revelations* (ix. 7.) with horses, and likewise with the figure of lions and scorpions. A remarkable illustration and confirmation of this comparison is found in NIEBUHR's *Description of Arabia*, p. 173. "I heard a particular comparison of the locust with other animals, from an Arab of the desert, in the neighbourhood of Bassorah. As the description of the dreadful locusts in the *Revelations*, chap. ix. did not occur to me, I at first considered it as a conceit of the Bedouin, and paid no attention to it, till

another made the same similitude in Bagdad. It is the following: he compared the head of a locust to the head of a horse, the breast with that of a lion, the feet with those of a camel, the belly with that of a serpent, the tail with that of a scorpion, the feelers (if I remember rightly) with the hair of a virgin, &c." No one will find the damage done by the locusts exaggerated, if he has ever read a description of the desolation occasioned by the Asiatic and African locusts. VOLNEY says, (*Travels through Egypt and Syria*, vol. i. p. 235.) "Syria has, in common with Egypt, Persia, and almost the whole of the south of Asia, a terrible plague, namely, those clouds of locusts which are spoken of by almost every traveller; to a person who has not seen them, the immense number of these insects must appear incredible; the ground is covered with them for several miles. The noise which they make in eating the grass and leaves, is heard at a distance, and one might believe that an invisible army was foraging. It is much better to have to do with the Tartars than with these little but voracious creatures: one might almost say that fire was in their train. Where their swarms alight, all the green of the fields vanishes in a moment, as if a curtain is rolled up; all the trees and plants are without leaves, and nothing is seen but naked stems and branches; and in a short time the dismal appearance of winter succeeds to the beautiful variety of spring. When these clouds of locusts begin to move to pass over an obstacle which is in the way of their rapacity, or to fly still quicker over a desolate spot, it may be literally said, that the heavens are darkened by them. It is very fortunate that this plague does not happen often; for nothing is so certain to produce famine and sickness."

The Mosaic account says, that the east wind brought the locusts to Egypt. They therefore came from the desert of Arabia, and from thence, according to the observation of *Volney* and others, they still spread over the adjacent countries; seldom, however, to Egypt, as is expressly observed by HASSELQUIST (*Travels*, p. 254.) "The locusts go straight forward, without turning either to the east or west. They set out from the stony or desert Arabia, and

direct their course through Palestine, Syria, Caramania, Natolia, sometimes through Bithynia, pass Constantinople, and continue their course through Poland, as happened in the year 1749 and 1750. They do not turn aside from their way, for instance, to the west, and therefore Egypt is not visited by them, though so near. The locusts, therefore, do not constitute, as in the time of Moses, one of the plagues of Egypt, though frogs, lice, and flies, which were numbered among the plagues of Pharaoh, still torment the inhabitants as well as strangers." However, when *Hasselquist* says, that Egypt is not visited by locusts, this is too general an assertion; for NIEBUHR, in his *Description of Arabia*, (p. 168.) says, "Locusts are very common in the East, but, perhaps, not so much as is believed in Europe. We saw the first great flight towards the end of December, 1761, at Kahira, and on the ninth of January, 1762, a still more dreadful one, in the same city, which came with a south-west wind, and therefore, probably, came from the deserts of Lybia. On the last day, a very great quantity of them fell on the roofs of the houses, and in the streets, perhaps tired of the journey, or perhaps because they were not accustomed, in their native land, to see cities, and be disturbed by man; or, perhaps, they wanted to find their nourishment here as in the open fields."

That the locusts perish in the sea, is a common observation. VOLNEY says, of the locusts which torment Syria, "The greatest enemy of these insects is the south and south-east wind, and a bird called samarmar. These birds, which very much resemble our yellow-hammer, pursue the locusts in as numerous flights as the starling, and not only devour as many as they are able, but also kill all they can; on which account they are great favourites of the inhabitants, and they do not suffer them to be killed. But the south and south-west wind drives them into the Atlantic ocean, where they perish in great numbers, so that when they were cast by the tides upon the shore, the whole atmosphere, for a considerable extent, is filled for many days with the stench." HASSELQUIST (253.) says, "The locusts are not calculated to undertake journeys by sea. I had an

opportunity of remarking this on my voyage from Cyprus to Smyrna. When we lay to, under the coast of Caramania, for several days, on account of a calm, locusts came daily from the continent, and rested on our ship, and there I had leisure to see what bad mariners they are. For one that reached our ship, a hundred were certainly drowned, though we were only a pistol shot from shore." ROSENMÜLLER.]

[No. 1067.— ii. 5. *Like the noise of a flame of fire.*] "Dr. CHANDLER (*Travels in Asia Minor*, p. 30.) takes notice of the prodigious crackling and noise which accompanied an accidental fire, which was kindled in the long parched grass, near Troas, and devoured all before it." HARMER, vol. iv. p. 146.

[No. 1068.— ii. 6. *All faces shall gather blackness.*] Marg. *Pot.* Some travellers, as TAVERNIER (*Voyage en Perse*, lib. ii. cap. 7.) affirm, that by way of mourning, the Orientals daub their faces with the black of a kettle. See *Nahum* ii. 10.

No. 1069.—ii. 8. *When they fall upon the sword they shall not be wounded.*] Most animals retreat at the sight of man: but it is the reverse with locusts, for they will studiously attack him. Where they collect in numbers, the inhabitants retire into their dwellings as fast as possible, lest, by appearing abroad, they might provoke their anger. They shew no fear, and from their slender shape, frequently elude the blow aimed at them: and, according to Claudian, are in some degree defended by a natural coat of mail.

> ——— Cognatus dorso durescit amictus
> Armavit natura cutem.

Dr. SHAW, (*Travels*, p. 257.) speaking of locusts, says, "Those which I saw were much bigger than our grasshoppers: no sooner were any of them hatched, than they collected themselves into a body of about two hundred yards square, which marching forward, climb over trees and houses, and eat up every thing in their way. The inhabitants made large fires on the approach of them, but to no purpose; for the fires were quickly put out by infinite swarms succeeding one another; whilst the front seemed

regardless of danger; and the rear pressed on so close, that retreat was impossible."

No. 1070, — ii. 11. *The Lord shall utter his voice before his army.*] The desolation occasioned by locusts, has very naturally rendered them objects of fear; and induced the inhabitants of those countries which are visited by them, to consider the ravages they commit as judgments. With this impression, has been connected imaginary and superstitious apprehensions. The following quotations will elucidate this subject. "That certain extraordinary words were supposed to be inscribed on the wings of locusts, different authors have related." The Sieur DE BAUPLAN heard from persons well skilled in various languages, that the characters were Chaldaic, and formed, bozez guiony, words signifying, the scourge of God. — CHURCHILL'S *Collection of Voyages and Travels*, vol. i. p. 472. But a much longer legend is exhibited on the wings of locusts, and in the Arabic language, if we may believe the Mussulman writers: "We are the army of the mighty God: we have each ninety and nine eggs; and had we but the hundredth, we would consume the world, and all that it contains." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 198.

M. DE PAUW (*Recherches Philosophiques sur les Egyptiens, et les Chinois*, tome i. p. 131. *Berlin*, 1773.) alludes to a passage of Varro, mentioning that the Roman Flamens abstained from eating beans, because their flowers contained infernal letters, and adds, "or, ces lettres infernales sont les deux taches noires:" those characters are the two black spots, &c. The Chinese have discovered mystical letters in the lines on the back of a tortoise. BARROW'S *China*, p. 278.

No. 1071. — ii. 30. *I will shew wonders in the heavens, and in the earth, blood and fire and pillows of smoke.*] These appearances, not only in more ancient, but in later times, were considered, as the harbingers, or prodigies of impending ruin.

Κατα δ' υψοθεν ηχεν εερας
Αιμασι μυδαλεας εξ αιθερος. Il. xi. v. 53.

E'en Jove, whose thunder spoke his wrath, distill'd
Red drops of blood o'er all the fatal field. POPE.

——— ἠέλιος δὲ
Οὐρανοῦ ἐξαπόλωλε, κακὰ δ' ἐπιδέδρομεν ἀχλὺς.
Odyss. xx. *v.* 356.

Nor gives the sun his golden orb to roll,
But universal night usurps the pole. POPE.

Romæ in aventino et Ariciæ nunciatum erat sub idem tempus lapidibus pluisse et multo cruore signa in Sabinis cædis, aquas è fonte calidas manasse. LIVIUS, l. xxii.

Initio belli marsii simulacra Deorum sudavisse, et sanguinem fluxisse. CICERO *de Divinat.* l. i.

Nusquam imminentis ruinæ manifestiora prodigia, fuga victimarum; eximia in signis: interdiu tenebræ, &c. FLORUS, l. iv. c. 2.

Armorum crepitus et tubæ sonitus auditos è cœlo Cimbricis bellis accepimus: crebosque et prius et postea. Tertio vero consulatu Marii spectata arma cœlestia inter se concurrentia — pulsis quæ ab occasu erant. PLINY, *Nat. Hist.* l. ii. c. 50.

Signa tamen luctus dant haud incerta futuri.
Arma ferunt inter nigras crepitantia nubes,
Terribilesque tubas, auditaque cornua cœlo
Præmonuisse nefas. Phœbi quoque tristis imago
Lurida solicitis præbebat lumina terris.
Sæpe faces visæ mediis ardere sub astris:
Sæpe inter nimbos guttæ cecidere cruentæ.
Cœrulus et vultum ferrugine Lucifer atra
Sparsvs erat: sparsi Lunares sanguine currus, &c.
OVID. *Met.* l. xv. *v.* 781.

——— Superique minaces.
Prodigiis terras implerunt, æthera, pontum,
Ignota obscuræ viderunt sidera noctes,
Ardentemque polum flammis, cœloque volantes
Obliquas per mane faces, crinemque timendi
Sideris, et terris mutantem regna cometen.
LUCAN, lib. i. *v.* 524.

The gods declare their menaces around,
Earth, air, and seas, in prodigies abound:
Then stars, unknown before, appear'd to burn,
And foreign flames about the pole to turn:

Unusual fires by night were seen to fly,
And dart obliquely through the gloomy sky:
Then horrid comets shook their fatal hair,
And bade proud royalty for change prepare. ROWE.

Such exhalations impregnating the clouds, probably caused, in the year 1762, the phenomena at Detroit in Canada, thus recorded by CARVER: "It rained on this town and the parts adjacent, a sulphureous water of the colour and consistence of ink; some of which being collected into bottles, and wrote with, appeared perfectly intelligible on the paper, and answered every purpose of that useful liquid." *Trav. in N. America*, p. 96.

No. 1072. — iii. 1, 2. *The valley of Jehoshaphat.*] "Those spiritualizing Jews, Christians, and Mohammedans, who wrest this passage like a thousand others of the Scriptures, from a literal to a mystical sense, insist on its applying to the resurrection of the dead, on the last great day. From this belief the modern Jews, whose fathers are thought, by some of the most learned, to have had no idea of a resurrection, or a future state, have their bones deposited in the valley of Jehoshaphat. From the same hope the Mohammedans have left a stone jutting out of the eastern wall of Jerusalem, for the accommodation of their prophet, who, they insist, is to sit on it here, and call the whole world from below to judgment. MAUNDRELL, 138. And a late traveller, journeying with the staff of a Christian pilgrim, after summoning up all the images of desolation which the place presents, but without once thinking of the contemptible size of this theatre for so grand a display, says, one might say that the trumpet of judgment had already sounded, and that the dead were about to rise in the valley of Jehoshaphat. CHATEAUBRIAND, ii. 39." BUCKINGHAM'S *Travels in Palestine*, p. 191.

No. 1073. — AMOS ii. 8.

They lay themselves down upon clothes laid to pledge by every altar.

IT was found advantageous both for ease and health, to have a carpet or some soft and thick cloth spread on the ground for those to sit upon who dwelt in tents: subsequently, those who lived in houses used them too. When they held their idolatrous feasts in the temples dedicated to the gods, they sat upon the ground, but not on the bare earth, or the marble pavement of those temples, but upon something soft and dry spread under them, brought for the purpose. The clothes mentioned by the prophet, may mean the coverings of the body for the night, as well as for the day. "When it was dark, three coverlets, richly embroidered, were taken from a press in the room which we occupied, and delivered, one to each of us; the carpet, or sofa, and a cushion, serving, with this addition, instead of a bed." CHANDLER'S *Travels in Asia Minor*, Such carpets or embroidered coverlets would neither be an improper pledge for money, (*Exod.* 22. 26, 27.) or disgrace the pomp of an heathen temple. It may not be amiss to consider why the circumstance of being clothes that were taken to pledge, is mentioned here. Attending an idolatrous feast must have been undoubtedly wrong in these Israelites: but of what consequence was it to remark, that some of them seated themselves on carpets that had been put into their hands by way of pledge? It may be answered: that it might be galling to those that had been obliged to pledge these valuable pieces of furniture secretly, to have them thus publicly exposed; that it may insinuate that these idolatrous zealots detained them, when they ought to have been restored; (*Ezek.* xviii. 7. 12. 16. xxx. 15.) and that they subjected them to be

injured, in the tumult of an extravagant and riotous banquet in an heathen temple; to which may be added, that they might belong to some of their countrymen who abhorred those idols, and might consider them as dishonoured, and even dreadfully polluted, by being so employed.

With respect to the last of these circumstances but one, (the being injured in extravagant and riotous banquetting,) I would remark, that they are accustomed, in their common repasts, to take great care that their carpets are not soiled, by spreading something over them; (RUSSELL'S *Descript. of Aleppo*, vol. i. p. 172.) but in public solemnities they affect great carelessness about them, as a mark of their respect and profound regard. Thus DE LA VALLE, describing the reception the Armenians of Ispahan gave the king of Persia, in one of their best houses, when he had a mind to attend at the celebration of their Epiphany, says, after the ceremonies were over, he was conducted to the house of Chogia Sefer, a little before deceased, where his three sons and his brother had prepared every thing for his reception: "All the floor of the house, and all the walks of the garden, from the gate next the street to the most remote apartments, were covered with carpets of brocatel, of cloth of gold, and other precious manufactures, which were for the most part spoiled, by being trampled upon by the feet of those that had been abroad in the rain, and their shoes very dirty: their custom being not to put them off at the entering into an house, but only at the door of the apartments, and the places where they would sit down." Tome v. p. 45.

No. 1074. — iv. 1. *Ye kine of Bashan.*] People of power in the East are mostly very oppressive, and the expensiveness of their harems, or, in other words, of their wives, appears to be one of the causes of their great oppressions; which seems to be exactly what Amos had in view, when he compares the ladies of Israel to fatted kine. Their masters that were required to bring fattening food and drink, points out, under the image of what was done to kine that were fatting, those supplies, with respect to food, which the luxurious ladies of that country would, it

was to be expected, require of their lords. Nor is it to be imagined, that they would not equally demand splendid clothing, and expensive ornaments. That, in consequence, occasioned the oppressing the poor, and crushing the needy. So LE BRUYN (tom. i. p. 450.) describes the women of the Levant "as having such a passion for dress, that they never think themselves richly enough attired, without any attention to their rank, or any consideration whether their circumstances will admit of it." CHARDIN'S account of the Persian ladies is just the same. "The great luxury of the Persians is in their seraglios, the expence of which is immense, owing to the number of women they keep there, and the profusion their love to them causes. Rich new habits are continually procured for them, perfumes are consumed there in abundance, and the women, being brought up and supported in the most refined voluptuousness, use every artifice to procure for themselves whatever pleases them, without concerning themselves about what they cost." Tome ii. p. 55.

No. 1075. — v. 8. *And maketh the day dark with night.*] A contest between Cyaxares, king of Media, and Alyattes, king of Lydia, had continued during five years, with alternate advantages to each party: in the sixth there was a sort of nocturnal combat. For, after an equal fortune on both sides, and whilst the two armies were engaging, the day suddenly became night. Thales, the Milesian, had predicted this phenomenon to the Ionians; and had ascertained the time of the year in which it would happen. The Lydians and the Medes, seeing that the night had thus taken the place of the day, desisted from the combat; and both parties became desirous of making peace. HERODOTUS, lib. i. § 74.

The eclipse here alluded to, happened September 30th, 610 B. C. *Phil. Trans. for* 1811, part ii. p. 234. 241.

No. 1076. — vii. 1. *The king's mowings.*] As they seldom make hay in the East, the word rendered "mowings" should rather have been "feedings." There is reason to conjecture, from the following passage of LA ROQUE (*Voy. dans la Pal.* p. 168.) that the time of the king's feedings was the month of March, or thereabouts: "The Arabs,"

he tells us, from the papers of *D'Arvieux*, "turn their horses out to grass in the month of March, when the grass is pretty well grown; they then take care to have their mares covered, and they eat grass at no other time in the whole year, any more than hay: they never give them any straw but to heat them, when they have been some time without discovering an inclination to drink; they live wholly upon barley."

The Arab horses are all designed for riding and war; so, there is reason to believe, were those of the kings of Israel: and if the present usages of the Arabs prevailed anciently, they were turned out early in the spring, in the month of March, and at other times were nourished with barley. These things seem to determine the time of the king's feedings to March, of the shooting up of the latter growth of April.

This last circumstance is confirmed by the locusts, mentioned by the prophet, which appear in the Holy Land in April and May: for though our translators here call them grasshoppers, and green-worms in the margin, the word is elsewhere rendered locusts (*Isaiah* xxxiii. 4.); and it appears by the mischief they did, that they were really insects of that kind. The horses of the powerful kings of Israel were very numerous. They appear to have been very careful of them. It was natural that they should be put to grass in the common pastures during the month of March. A prohibition therefore to the subjects, not to turn in their flocks and herds till this time was past, was proper. HARMER, vol. iv. p. 394.

No. 1077. — ix. 3. *Though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.*] A large serpent certainly exists, which can live equally both on land and in water. VIRGIL describes the progress of two amphibious serpents from Tenedos to the Trojan shore. *Æn.* ii. v. 211.

> Fit sonitus, spumante salo; jamque arva tenebant,
> Ardentesque oculos suffecti sanguine, et igni,
> Sibila lambebant linguis vibrantibus ora.

The existence of such serpents is attested by modern writers. *Baldeus* informs us, that "serpents are very common all over the Isle of Ceylon: the sea-serpents are sometimes eight, nine, or ten yards long."

"*Peter Van Coerden*, admiral of the Dutch fleet in the East Indies, says, "that while he was at anchor on the coast of Mozambic, a boy that was washing himself by the ship's side, was seized by the middle by a serpent of enormous size, that dragged him under water at once in the sight of the whole fleet."

P. Van den Broek says, that at Golconda, there are prodigious serpents, the bite of which is instantly mortal; whenever these creatures are seen at sea, it is a certain sign of being near the Indian coast.

No. 1078. — JONAH i. 2.

Nineveh.

"IT was early in the evening, when the pointed turrets of the city of Mosul opened on our view, and communicated no very unpleasant sensations to my heart. I found myself on Scripture-ground, and could not help feeling some portion of the pride of the traveller, when I reflected, that I was now within sight of Nineveh, renowned in Holy Writ. The city is situated in a very barren sandy plain, on the banks of the river Tigris, embellished with the united gifts of Pomona, Ceres, and Flora. The external view of the town is much in its favour, being encompassed with stately walls of solid stone, over which the steeples or minarets of other lofty buildings are seen with increased effect. Here I first saw a caravan encamped, halting on its march from the gulph of Persia to Armenia; and it certainly made a most noble appearance, filling the eye with a multitude of grand objects, all uniting to form one magnificent whole: but though the outside be so beautiful, the inside is most detestable: the heat is so intense, that in the middle of the day there is no stirring out; and even at night, the walls of the houses are so heated by the day's sun, as to produce a disagreeable heat to the body, at a foot or even a yard distance from them; however, I entered it with spirits, because I considered it as the last stage of the worst part of my pilgrimage. But, alas, I was disappointed in my expectation; for the Tigris was dried up by the intensity of the heat, and an unusual *long drought*: and I was obliged to take the matter with a *patient* shrug, and accommodate my mind to a *journey on* horseback, which, although not so long as *that I had* already made, was likely to be equally *dangerous, and* which, therefore, demanded a full exertion *of fortitude* and resolution. It

was still the hot season of the year, and we were to travel through that country, over which the horrid wind I have before mentioned sweeps its consuming blasts. It is called by the Turks Samiel; is mentioned by holy Job under the name of the east wind, and extends its ravages all the way from the extreme end of the gulph of Cambaya up to Mosul; it carries along with it fleaks of fire, like threads of silk, instantly strikes dead those that breathe it, and consumes them inwardly to ashes: the flesh soon becoming black as a coal, and dropping off the bones. Philosophers consider it as a kind of electric fire, proceeding from the sulphureous or nitrous exhalations which are kindled by the agitation of the winds. The only possible means of escape from its fatal effects is to fall flat on the ground, and thereby prevent the drawing it in; to do this, however, it is necessary first to see it, which is not always practicable. Besides this, the ordinary heat of the climate is extremely dangerous to the blood and lungs, and even to the skin, which it blisters, and peels from the flesh, affecting the eyes so much, that travellers are obliged to wear a transparent covering over them to keep the heat off." Col. CAMPBELL's *Travels*, part ii. p. 130. The expectation of coolness in the morning may be justified from the following extract, in which we find Colonel *Campbell*, like Jonah, reposing under trees in the heat of the day. "From Latikea to Aleppo, mounted on a mule, I travelled along, well pleased with the fruitful appearance of the country, and delighted with the serenity of the air. We were, as well as I can now recollect, near ten days on the road: during which time, we travelled only in the morning early, and in the heat of the day we reposed under the shade of trees." *Ibid.* part ii. p. 175.

The best account of Nineveh is given by NIEBUHR, vol. ii. p. 286. *Fr.* edit. He mentions the site of the ancient Nineveh, now called Nunia, as opposite, across the river, to the present Mosul: and here he was shewn, on a hill, a mosque, in which the prophet Jonah is said to be interred. The number of houses is calculated at from twenty to twenty-four thousand: it has fifteen chans, or places of public resort, where strangers may lodge. The number

of Christians may amount to twelve hundred families, about one-fourth of whom are Nestorians, the rest are Jacobites: few of those born in the city speak the Syriac language, but it is still used in the country villages. The Christians and Turks live in remarkable harmony together. The Jews are about one hundred and fifty families: they are despised and ill-treated.

Mr. Rich, resident at Bagdad, gives the following account of ancient Nineveh. "Opposite the town of Mousoul is an inclosure of a rectangular form, corresponding with the cardinal points of the compass, the eastern and western sides being the longest, the latter facing the river. The area, which is now cultivated, and offers no vestiges of building, is too small to have contained a town larger than Mousoul: but it may be supposed to answer to the palace of Nineveh. The boundary, which may be perfectly traced all around, now looks like an embankment of earth or rubbish, of small elevation, and has attached to it, and in its line, at several places, mounds of greater size and solidity. The first of these forms the south-west angle, and on it is built the village of Nebbi Ynnus, (described and delineated by *Niebuhr* as Nunia,) where they shew the tomb of the prophet Jonah, much revered by the Mahometans. The next, and largest of all, is the one which may be supposed to be the monument of Ninus: it is situated near the centre of the western face of the inclosure, and is joined, like the others, by the boundary wall. The natives call it Koyunjuk Tepè; its form is that of a truncated pyramid, with regular steep sides, and a flat top; it is composed, as I ascertained from some excavations, of stones and earth, the latter predominating sufficiently to admit of the summit being cultivated by the inhabitants of the village of Koyunjuk, which is built on it at the north-east extremity. The only means I had, at the time I visited it, of ascertaining its dimensions, was by a cord which I procured from Mousoul. This gave 178 feet for the greatest height, 1850 feet the length of the summit, east and west, and 1147 for its breadth, north and south. Out of a mound in the north face of the boundary was dug, a short time ago, an immense block of stone,

on which were sculptured the figures of men and animals. So remarkable was this fragment of antiquity, that even Turkish apathy was roused, and the pasha, and most of the principal people of Mousoul, came out to see it. One of the spectators particularly recollected, among the sculptures of this stone, the figure of a man on horseback, with a long lance in his hand, followed by a great many others on foot. The stone was soon afterwards cut into small pieces for repairing the buildings of Mousoul; and this inestimable specimen of the arts and manners of the earliest ages irrecoverably lost. To this day stones of very large dimensions, which sufficiently attest their high antiquity, are found in or near the foot of the mound." RICH'S *Second Memoir on Babylon*, p. 38. 192.

[In the course of the narrative (iii. 3.) it is related, that Nineveh was *three days' journey* in extent. According to DIODORUS SICULUS, (ii. 3.) this city was 80 stadia in circumference, that is, about seventy English miles, exactly as many as Babylon, only with the difference, that Babylon formed a square, and Nineveh an oblong parallelogram. *Diodorus* also says, that it was the object of Ninus, the founder of Nineveh, to build a city which should exceed in extent not only all cities existing at that time, but also all that might be built in future. However surprising the above account of the extent of Nineveh may appear to us, it would be rash to reject it as exaggerated. What *Heeren* remarks on the accounts of Babylon given by *Herodotus*, and which have been so often called incredible, is perfectly applicable to what is said of Nineveh in the Bible, and by other ancient writers. *Ideas on the Policy, &c. of the principal Nations of Antiquity*, vol. i. part ii. p. 170. 3d edit. "The wonders which Herodotus relates of Babylon, are related by others of other cities of Asia, who speak, like him, as eye-witnesses. The circle of our experience cannot give the standard of what is possible in other countries, in another climate, and under other circumstances. Do not we see the Egyptian pyramids, the Chinese wall, and the rocky temples of Elephanta, as it were, mock our criticism, which takes upon itself to assign *limits* to the united power of whole nations? It is a property of

great despotic empires, such as always existed in Asia, to be able to concentrate their efforts more in one point; and for this reason, with the bringing together of people from distant countries, and the almost incredibly numerous population in many very fertile countries on account of the great facility of subsistence, much greater undertakings could be executed than in European countries." As a counterpart from the modern history of Asia, HEEREN, quotes MARCO POLO'S *Account of the Chinese City of Taidu*, which Kublai-Chan, the successor of Genghis-Chan, caused to be built near Cambalu (Pekin). "This city is four-and-twenty miles in circumference; each side being six miles. Round the city is a wall, which, at the bottom, is ten paces broad, but narrow at the top, &c. If we add to this new city, built by Kublai-Chan, the old one near which it was erected, the imperial residence, which, according to *Polo*'s statement was still more extensive, and, lastly, the large suburbs and caravanseries, we easily perceive that Pekin, as *Marco Polo* saw it in the thirteenth century, was much larger than the ancient Babylon (and Nineveh)." ROSENMÜLLER.]

No. 1079.—i. 4. *But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.*] "The strong north-east wind had declined in the night, and at dawn it was a perfect calm. A favourable change being now apprehended, the aid of devotion was called in to hasten it; and I was soon driven from my cabin by the entrance of the captain and four of the sailors, who literally filled it, and who, until I had removed, had not room to perform their genuflexions before the lamp, which was kept constantly burning to St. George, their patron saint. During their prayers, clouds of incense were offered up at this humble altar; and at sunrise the same censer was carried round the ship, and all, except the Mohammedans, were perfumed with its sacred odours, consecrated by the holiness of the purpose to which it had been just applied." BUCKINGHAM'S *Travels in Palestine*, p. 6.

"The wind had again declined during the night, and left us nearly becalmed at day-break. The lamp of the cabin having been suffered to go out from the negligence of the boy, whose duty it was to trim it, our ill fortune, with

regard to wind, was unhesitatingly attributed to this heinous sin of omission. A noisy altercation ensued upon the discovery of this calamity; and as the cabin was occupied by one who was not of this church, some whispers floated among the crew, as to the possible influence of heretical envy and malice, which, as they passed in Arabic, I perfectly understood, but to which I thought it prudent to make no reply. All hands were now summoned to prayers, and the lamp was not only again lighted, but a gilded picture of St. George slaying the dragon was produced from the captain's chest, and placed in the same recess. To this volumes of incense were offered up, and the whole cabin was soon filled with smoke, so that the prayers which succeeded, were alternately hastened through with all possible rapidity, and interrupted with the coughing produced by such suffocating clouds of perfume. In spite of all this fervor of devotion, the wind freshened again from the north-east, and anger and disappointment taking the place of piety and fear, the poor culprit boy was tied up, and severely flagellated: each of the crew, from conceiving themselves more innocent, being ready to inflict the first lash. When the rest of the crew had each given a stripe, the man who on the preceding day had officiated as cook came to close the punishment, but while his arm was still uplifted to inflict the lash, the boy looked stedfastly upon him, and exclaimed in a tone of anger, mixed with the firmness of determined revenge, 'If you strike me, I will betray you.' The man hesitated, and would have even desisted, but that others obliged him to give the blow; and, on releasing the boy, they insisted also upon his disclosing what he meant by the threat. From his answer it appeared that the crew, who were all communicants of the Greek church, were now performing the fast which precedes this feast of the nativity, that holiday falling twelve days after the common Christmas-day, as their chronology continues still to be regulated by the old style. During the fast it was deemed sinful to partake of any flesh meats, or even to inhale their odour: and any breach of the rigid discipline enforced on such occasions was thought to be sufficient to draw down exemplary punishment on the offender. 'It had

occurred in the course of the preceding day that my servant was employed at the galley in preparing for me a fowl curry, on which occasion he had unthinkingly used a wooden spoon belonging to the vessel. A large kettle of deurra was afterwards put on the fire, to be boiled for the supper of the crew; and the cook, without knowing the purpose to which the spoon had been applied, used it to stir the mess, while the defiling gravy of the fowl still remained upon it. The boy, who had witnessed this, was sufficiently shocked to express his scruples, but was silenced by the entreaties, and at last, the threats of the man: so that the whole crew had been thus made to commit a crying sin, in eating a dish of boiled corn stirred with a greasy ladle, during one of the most solemn fasts of their church. This was considered even as a more powerful cause for the anger of Heaven than the extinction of the lamp; but as every one had shared in the actual commission of this gross enormity, they only hung their heads in apparently unaffected contrition, and were too much absorbed in reflection on the crime to inflict a punishment on him who had been the cause of it: so the man escaped." BUCKINGHAM'S *Travels in Palestine*, p. 9.

"The wind had entirely forsaken us again soon after midnight: at dawn it was a perfect calm. All eyes were directed to the quarter from whence the breeze was desired, and every imagination pictured some favourable omen even in a cloudless sky. An unusual degree of devotion was also exercised on the occasion, as no one either ate or drank, or smoked or relieved the helm, or cast-off, or belayed a rope, without first crossing himself, and pointing to the five wounds of the crucified Messiah, on his own body. Long prayers, with many kisses, were bestowed on the pictures of their patron saints, who were produced in full assembly; and clouds of incense filled every part of the vessel. A sum of money was then collected by subscription, to which we all contributed, Mohammedans and Christians: and this being enclosed in a white bag, was suspended to the head of the tiller, with prayers for its efficacy, and vows for its appropriation to some holy purposes, in the event of our obtaining a favourable wind

by the intercession of the saints, to whom it was jointly offered." *Ibid.* p. 16,

5th *Jan.* "The dawn opened and not a breath of air was yet stirring. Prayers and incense were again resorted to, and the tone of all those engaged in offering them had sunk from confidence to melancholy despair. When prayers were ended, a straw mat, on which the captain slept, was let down into the sea, and with the shreds of another mat, torn up for the purpose, a fire was kindled thereon, and the whole was pushed from the vessel's side, as a burnt-offering to the gods of the winds. I had at first conceived that the object of this was chiefly to mark the direction which the smoke would take when free from the influence of those eddies always occasioned by the flapping of a ship's sails in a calm. But it afterwards appeared, that it was in every sense a sacrifice, from the peculiar marks of which our future fate was to be augured. If the flame burnt clear and bright, so as to be distinguished plainly through the thick smoke of the damp straw; if it continued unextinguished until the fuel became a heap of ashes, and if it returned not again to the vessel, but drifted in some other course, all those were to be so many proofs that the fire thus kindled should triumph over the element on which it floated, and that the God to whom it ascended, had heard our prayers, and would not suffer that element to witness our destruction. Every omen was favourable; the mat floated from us from the mere impulse with which it was pushed from the ship; and the heat of the flame was sufficient, amid the stillness of the calm, to attract around it a sensible motion of the colder air, so as to feed the fire till most of the fuel was consumed. The joy of every one was not only extreme but almost as boisterous as their rage and disappointment on the preceding day: and, to crown the whole, in less than an hour afterwards the glossy surface of the waters began to be ruffled by light airs from the south and from the west. At noon it had strengthened into a fresh breeze; the bowlines were checked, and the weather-braces rounded in every sail were carefully trimmed, and we foamed along our whitened path, amid the curling waves of the deep

blue sea, while the bounding motion of our vessel was like the exulting joy that agitated every gladdened heart within her." *Ibid.* p. 20.

An unfavourable wind, however, almost immediately rose. He says, "After lashing the helm two-thirds a-lee, in preference to trusting it into the hands of any other person, our next object was to lighten the ship as much as possible, in order to ease the violence of her pitching. From the liability to receive a sea on board, and the want of pumps to free the vessel from it again, we could not venture to open the hatches for the purpose of access to the cargo, even the open space in the main hatchway being now closed, and the hatches battered down, while the sick and affrighted passengers, Turks, Moors, and Christians, had all crawled for refuge into my cabin, where they lay one on another, almost suffocated for want of air. We proceeded, therefore, to throw overboard every thing on the deck, &c. Eased of all this burthen, the vessel began to float more buoyantly upon the water, and rose to meet the waves in which she had before lain buried. Our labour did not cease here. We repaired to the after-cabin; and, still assisted only by the two seamen and the admirable little Turkish boy, proceeded to ease it of the weight which pressed on the after part of the ship. Under other circumstances, it would have seemed an act of cruelty; but here it was one of necessity, to drag out, by main force, the poor sick and helpless wretches who had taken shelter in the cabin, as despair had deprived them both of motion and of speech. While they lay on the deck, and my poor old servant among the number, we were obliged to pass some cords of the running rigging round them, to prevent their rolling overboard; and as it was, they were in great risk of being drowned in the water of the Scupper on each side. When they were secured, we took from the cabin about fifty baskets of rice, twenty or thirty smaller ones of dates, some other more weighty packages of merchandize, and chests, bundles and boxes, belonging to myself, my servant, and others of the passengers and crew, leaving nothing here but my small portmanteau, and our cloaks and arms. These last we removed into the boat amid ships, whither

we were obliged, as also every individual on board, to repair, and committed every thing else to the deep." *Ibid.* p. 25..

The next day they saw land, and arrived safe in port.

No. 1080. — i. 12. *For my sake this great tempest is upon you.*] It was the universally prevalent opinion, that on account of one criminal a whole company was exposed to the danger of perishing with him. Thus (according to CICERO, *On the Nature of the Gods*, iii. 37.) the crew of the vessel which had on board Diagoras of Melos, considered him as the cause of the storm which overtook them, because he was a blasphemer, and had betrayed the Elusinian mysteries. See HORACE, ode iii. 2. 26. ROSENMÜLLER.

No. 1081. — i. 17. *Now the Lord had prepared a great fish to swallow up Jonah.*] Something similar is related of Hercules by the Greeks. LYCROPHON alludes to this tradition when he speaks in his obscure and affected language of the Trinocturn lion, by which he means Hercules, who had been swallowed by a sea-monster, which he calls Triton's dog. *Cassander*, verse 33. This monster, as *Tzetzes*, in his commentary to this passage, says, was about to swallow Hesione, the daughter of Laomedon, when Hercules leaped into its jaws; and after he had mangled the entrails of the monster for three days and nights, he came out only with the loss of the hair of his head. *Cyril* mentions this tradition in his commentary on this passage of Jonah. *Theophylact*, in his commentary on this place, expresses his surprise, that the Greeks would not credit this wonder of Jonah, though they related something similar of their Hercules. ÆNEAS, of Gaza, a Christian author of the fifth century, says, in his *Theophrastus*, that Hercules was swallowed by a whale, but happily escaped out of it. ROSENMÜLLER.

No. 1082. — iii. 8. *Let man and beast be covered with sackcloth.*] Thus they impressed their minds more deeply, and shewed how greatly they humbled themselves.

> Bellator equus, positis insignibus æthon,
> It lachrymans. VIRGIL, *Æn.* ix. v. 89.

PLUTARCH (*Aristides*, p. 308, 4to.) says, that when the Persian general, Masistias, was slain, the horses and mules of the Persians were shorn as well as themselves. VIRGIL, speaking of the universal grief which prevailed on the death of Cæsar, says,

> Non ulli pastos illis egere diebus
> Frigida, Daphni, boves ad flumina, nulla neque amnem
> Libavit quadrupes, nec graminis attigit herbam.
>
> *Eclog.* v. v. 24.

> *The swains forgot their sheep, nor near the brink*
> *Of running waters brought their herds to drink:*
> *The thirsty cattle, of themselves, abstain'd*
> *From water, and their grassy fare disdain'd.* DRYDEN.

In the Canaries and in Peru, in times of great drought, they shut up the sheep and goats, without giving them any thing to eat, upon a presumption that their loud cries and bleating will reach heaven, and prevail with God to give them rain.

No. 1083. — iv. 7. *The gourd.*] "I saw, for the first time, at Basra, the plant El-kheroa, mentioned in M. MICHAELIS's *Questions*, No. lxxxvii. It has the form of a tree; the trunk appeared to me rather to resemble leaves than wood; nevertheless, it is harder than that which bears the Adam's fig. Each branch of the kheroa has but one large leaf, with six or seven foldings in it. This plant was near to a rivulet, which watered it amply. At the end of October, 1765, it had risen, in five months' time, above eight feet, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it, which I gathered, withered in a few minutes, as do all plants of a rapid growth. This tree is called at Aleppo Palma Christi; an oil is made from it, called oleum de keroa; oleum cicinum; oleum ficus infernalis. The Christians and Jews of Mosul (Nineveh) say, it was not the kheroa, whose shadow refreshed Jonah, but a sort of gourd, el-kerra, which has very large leaves, very large fruit, and lasts about four months." NIEBUHR, *Descript. Arab.* p. 180. *Fr.* edit. Of the el-

kerra, VOLNEY (*Travels*, vol. i. p. 71.) says, "it is, no doubt, this (salt) property of the air and the earth, which, added to the heat, gives vegetation an activity almost incredible in our cold climates. Wherever plants have water, the rapidity of their growth is prodigious. Whoever has travelled to Cairo or Rosetta, knows, that the species of gourd called kerra will, in twenty-four hours, send out shoots near four inches long."

["The Hebrew word here translated gourd, is rendered by *St. Jerome*, hedera (ivy); but he confesses that this word does not entirely convey the signification of the Hebrew. The kikajon is generally considered to be the Ricinus, or Palma Christi. The Seventy Interpreters translate it Koloquintida, in which several new translations agree, which render it by gourd, a genus to which the Coloquintida belongs. Some kinds of gourds are trained in Italy for arbours, and afford much shade. As they are plants which spring up in one summer, and which have very tender stalks, it is easily conceived that a worm could gnaw and kill the plant in one night, (verse 10,) which can hardly be imagined of the ivy, nor even of the Palma Christi." STOLLBERG's *History of Religion*, vol. iii. p. 223. *Remarks.* This is in some measure confirmed by what NIEBUHR says, who, after describing the plant El-cherroa, as the Arabs call the Palma Christi, (*Description of Arabia*, 148.) adds: "The Christians and the Jews at Mosul and Aleppo affirm, that El-cherroa is not the plant that gave shade to Jonah; but a kind of gourd, El-kerra, which has not only very large leaves, but a very large fruit, and lasts only four months." ROSENMÜLLER.]

No. 1084. — MICAH i. 8.

And mourning as the owls.

OR, ostriches. *Newcome.* It is affirmed by travellers of good credit, that ostriches make a fearful, screeching, lamentable noise. "During the lonesome part of the night, they often make a very doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies: an action beautifully alluded to by the prophet Micah." SHAW'S *Travels*, p. 455. See *Job* xxx. 28, 29.

No. 1085. — i. 10. *In the house of Aphrah, roll thyself in the dust.*] The Hebrew word rendered "dust," alludes to the etymology of Beth-aphrah, which signifies domus pulveris.

Ah! nimis ex vero tunc tibi nomen erit. OVID.

See PRÆL. *Hebr.* xv. 183. n. 1. This reference to the meaning of names was natural among the Hebrews. It also served to imprint prophecies in the memory of those to whom they were delivered. This particular way of expressing grief is often mentioned by classical writers.

Αυλης εν χοριοισι κυλινδομενος κατα κοπρον. *Il.* xxiv. v. 64.

Canitiem immundo deformat pulvere. VIRGIL.

Pulvere canitiem genitor, vultusque seniles,
Fœdat humi fusos. OVID, *Met.* viii. v. 528.

From VINISAUF (p. 349.) it appears that this place was much incommoded with dust. In the account he has given of the expedition of Richard the First into the Holy Land, he says, that "The army passed along near the sea, which was on the right hand, and the Turks observed all our motions on the left. Suddenly the air was disturbed by the coming on of a dangerous cloud." "Journeying, they

were thrown into great perturbation by the air being thickened with dust, as well as by the heat of the season."

The word aphrah signifies dust. A variation of names, by substituting a similarity of sound, was a custom very prevalent in the East. Many instances of it occur in the Scriptures, besides that cited from the prophet Micah. The following extract, from Sir THOMAS ROE, (p. 425.) will furnish us with an elucidation of the subject. "They speak very much in honor of Moses, whom they call Mo-osa çalim Alla, Moses the publisher of the mind of God. So of Abraham, whom they call Ibrahim carim-Alla, Abraham the honored, or the friend of God. So of Ishmael, whom they call Ismal, the sacrifice of God. So of Jacob, whom they call Acob, the blessing of God. So of Joseph, whom they call Eosoff, the betrayed for God. So of David, whom they call Dahood, the lover and praiser of God. So of Solomon, whom they call Selymon, the wisdom of God. All expressed in short Arabian words, which they sing in ditties, unto their particular remembrances."

"Many men are called by these names; so others are called Mahmud, or Chaan, which signifies the moon; or Frista, which signifies a star; and they call their women by the names of spices or odours; or of pearls or precious stones; or else by other names of pretty or pleasing signification."

"The Arabs, by a play on words, have made this proverb, (they call Damascus by the name of Sham,) Shami, Shoumi, the Damascus men, wicked. On the contrary, they say of the people of Aleppo, Halabi, tchalebi, the Aleppo man, a petit-maitre." VOLNEY, vol. ii. p. 272.

Sir JOHN CHARDIN (p. 392.) relates a piece of verbal dexterity of a different kind. "O thou faithful, if thou demandest in what year this portal was built, I answer thee, from above the portal; from desire demand thy desires." The word in the original for portal signifies desire. He adds, "To understand the last distich, you must know, that whereas we have but few numeral letters, the alphabet in the oriental languages stands for arithmetical numbers; and, so for a knack of wit, which indeed requires a quick

fancy, they denote the year of any thing by words that have some resemblance to the thing done, and are composed of letters, which, according to their arithmetical value, make up just the year of their epocha. So the letters of this word make 1061 year of the hegira, or flight of Mahomet, in which the portal was built."

"The deceased king of Persia caused a tent to be made that cost 150,000*l*. It was called the house of gold, because there was nothing but gold that glistened in every part of it. The cornice was embellished with verses that concluded in this manner: 'If, thou demandest at what time the throne of this second Salomon was built, I will tell thee, behold the throne of the second Salomon:' where the letters of the last words being taken for numerals, make 1057, the date of the year."

No. 1086. — i. 16. *Enlarge thy baldness as the eagle.*] Mr. BRUCE (*Travels*, vol. v. p. 155.) has given us an account of an eagle, known in Ethiopia only by the name nisser, eagle; but by him called the golden eagle; by the vulgar, abou duch'n, father long-beard, from the tuft of hair under his chin. He is a very large bird. "A forked brush of strong hair, divided at the point into two, proceeded from the cavity of his lower jaw, at the beginning of his throat. He had the smallest eye I ever remember to have seen in a large bird, the aperture being scarcely half an inch. The crown of his head was bare or bald, so was the front where the bill and skull joined." This is the bird alluded to by the prophet.

No. 1087. — iii. 12. *Therefore shall Zion for your sake be ploughed as a field.*] "We had been to examine the hill, which now bears the name of Sion; it is situated on the south side of Jerusalem, part of it being excluded by the wall of the present city, which passes over the top of the mount. If this be indeed Mount Sion, the prophecy concerning it, that the plough should pass over it, has been fulfilled to the letter; for such labors were actually going on when we arrived." CLARKE'S *Travels*, vol. ii. p. 548.

No. 1088. — NAHUM i. 10.

For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

DIODORUS (lib. ii. p. 80. edit. *Steph.* p. 112. edit. *Rhod.*) relates, that "it was while all the Assyrian army were feasting for their former victories, that those about Arbaces, being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, slew many of the soldiers, and drove the rest into the city." See NEWTON *on Prophecy*, vol. i. p. 265.

No. 1089. — ii. 3. *The shield of his mighty men is made red.*] As the preparation for battle is described, we may suppose it was customary among those who fought against Nineveh to carry red shields, and to wear scarlet. Scuta lectissimis coloribus distinguunt. TACITUS *De Mor. Germ.* c. 6.

No. 1090. — ii. 10. *The knees smite together.*] Thus OVID, *Met.* lib. ii. 180.

Subito genua intremuere timore.

See *Dan.* v. 6.

No. 1091. — iii. 14. *Go into clay, and tread the mortar.*] At this day, in Persia, the brickmakers tread the clay with their feet. *Complete System of Geography*, vol. ii. p. 177. col. 1.

No. 1092. — iii. 17. *The locusts, —— which camp in the hedges in the cold day, but when the sun ariseth they flee away.*] "The operation of the female locust in laying her eggs is highly interesting. She chooses a piece of light earth, well protected by a bush or hedge, where she makes a hole

for herself, so deep that her head just appears above it; she here deposits an oblong substance, exactly the shape of her own body, which contains a considerable number of eggs, arranged in neat order, in rows against each other, which remain buried in the ground most carefully, and artificially protected from the cold of winter." PLINY, lib. ii. c. 29. The eggs are brought into life by the heat of the sun. If the heats commence early, the locusts early gain strength, and it is then that their depredations are most feared, because they commence them before the corn has had time to ripen, and they attack the stem when it is still tender." MORIER'S *Second Journey through Persia*, p. 101.

"I conjecture that camping in the hedges in the cold day may be explained by the eggs being deposited during the winter; and when the sun ariseth they flee away, may also be illustrated by the flying away of the insect, as soon as it had felt the sun's influence." *Ibid.* p. 101.

No. 1093. — HABAKKUK i. 16.

They sacrifice unto their net.

THE Hindoos annually worship the implements of their trades. The ancient idolaters might probably have a similar custom. WARD's *View of the Hindoos*, vol. ii. p. 334.

No. 1094. — ii. 11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it.*] In a similar manner JUVENAL also speaks.

> —— Servi ut taceant, jumenta loquentur,
> Et canis, et postes, et marmora. *Sat.* ix. v. 102.
>
> —— *Should trembling slaves not dare to squeak,*
> *Beasts, dogs, and posts, and marble walls will speak.* OWEN.

No. 1095. — ii. 11. *The beam out of the timber shall answer it.*] "The ancient architects of Egypt, Syria, and Italy, used wood to unite and bind the stones together. The French, during their expedition to Egypt, observed at Ombos and Philæ, that pieces of the sycamore had been formed for that purpose into a dovetail shape: at Ombos they appear to have been covered with bitumen. Fastenings made of wood of similar forms (assulæ ex quolibet latere ad formam caudæ hirundinis) were used in some of the ancient buildings of Italy, and were seen and described by *F. Vacca.* The Greeks, as we learn from *Jerome*, expressed this mode of binding stones together, by the word ἁρμαντωσις. In the prophet *Habakkuk* ii. 11. the Hebrew term bearing a similar meaning is *caphis.* In the first Bible, printed in English by Coverdale, the passage is rendered, '*like as the bond of wood bound together in the foundation of an house.*'" WALPOLE's *Memoirs of Turkey*, vol. i. p. 319.

" Wood was made use of to unite stones in the earliest times, *Hab.* ii. 11. FLAMINIO VACCA, in his *Memoirs*, says, " That the stones of the forum of Nerva at Rome, were united with wood. WINKELMANN. LE ROY says, that the column of the Doric edifice at Thorikos were united by a hard red wood in the same manner as those of the Propylæa; and the late Mons. DU FOURNEY, of the French Institute, who was at Agrigentum when a column of the temple of Juno fell, found the wood which united the block, which, with the exception of being rather smaller, was perfectly similar to those of Athens." DODWELL'S *Tour through Greece*, vol. i. p. 316.

No. 1096.—ii. 20. *But the Lord is in his Holy Temple, let all the earth keep silence before him.*] Silence is a mark of respect and submission. In the Eastern courts there reigns among the guards, officers, and great men attendant upon their princes, the most profound silence. A modest, grave, composed, immoveable posture, which gives us some idea of the silence of which Habakkuk speaks. Lord BALTIMORE, in his *Tour to the East*, mentions a circumstance which will illustrate this passage. He informs us, that at the feast of the great Biram at Constantinople, the grand signior goes to the mosque of sultan Ahmed. The cavalcade, which issues forth from the seraglio on this occasion, is one of the finest sights in Europe: it consists of the vizirs, bashas, grandees, and all the principal civil and military persons in the city, who go to pay their respects to the emperor. They begin to come out at four o'clock in the morning, and continue so doing till about nine: when the grand signior appears, a deep silence is observed. The janissaries line the streets, from the palace to the mosque: they are without any sort of arms: they stand with their hands across, and bow down to the grand signior and to the vizirs only, who return the salute.

No. 1097. — ZEPHANIAH i. 4.

Chemarims.

THE word chemarim is translated idolatrous priests. 2 *Kings* xxiii. 5. They were called chemarim, because clothed in black garments. KIMCHI, *in loc.* and 2 *Kings* xxiii. 5. Black was the customary dress of idolatrous priests in many nations. *Vid.* HORACE, lib. i. *Sat.* 8. 23, 24. APOLL. RHOD. lib. iii. 861. PLUTARCH, *de Isid.* APULEIUS, l. 10. MILES. The black ox, which represented Osiris among the Egyptians, was covered with a black silk or linen garment.

No. 1098. — ii. 14. *The bittern.*] A hedgehog, or some such animal, frequenting desolate or solitary places, is referred to in this passage. BOCHART, vol. ii. p. 103. This animal usually takes up its winter abode in hollow trees, or holes in the ground. It was natural, therefore, that it should lodge in the hollow door-porches of a ruinated house or temple. See SHAW's *Trav.* p. 176.

No. 1099. — ZECHARIAH i. 1.

Zechariah.

"PASSING onward, we came to the monument which is called the tomb of Zechariah: it is a square mass of rock, hewn down into form, and isolated from the quarry out of which it is cut, by a passage of twelve or fifteen feet wide, on three of its sides, the fourth, or western front, being open towards the valley and to Mount Moriah, the foot of which is only a few yards distant. This square mass is eight paces in length on each side, and about twenty feet high in the front, and ten feet high at the back, the hill on which it stands having a steep ascent. It has four semi-columns cut out of the same rock on each of its faces, with a pilaster at each angle, all of a bastard Ionic order, and ornamented in bad taste. The architecture, the full moulding, and the deep overhanging cornice which finishes the square, are all perfectly after the Egyptian manner; and the whole is surmounted by a pyramid, the sloping sides of which rise from the very edges of the square below, and terminate in a finished point. The square of this monument is one solid mass of rock, as well as its semi-column, or east face; but the surmounting pyramid appears to be of masonry: its sides, however, are perfectly smooth, like the coated pyramids of Sæcara and Dashour, and not graduated by stages, as the pyramids of Gizoh in Egypt. Inconsiderable in size, and paltry in its ornaments, this monument is eminently curious, from the mixture of styles which it presents. There is no appearance of an entrance into any part of it, so that it seems, if a tomb, to have been as firmly closed as the Egyptian pyramids themselves, perhaps from the same respect for the inviolability of the repose of the dead. It is surrounded

by the graves of Jews, and its sides are covered with names inscribed in Hebrew characters, evidently of recent execution." BUCKINGHAM'S *Travels in Palestine*, p. 192.

No. 1100. — iii. 9. *Upon one stone shall be seven eyes.*] In the Oriental style, the counsellors of kings are called Οφθαλμοι Βασιλεων, The eyes of kings. In the monarchy of Persia, whence this prophet had come, there were always seven of them. *Ezra* vii. 14. *Esther* i. 14. The prophet in this verse says, *All these eyes shall be in the foundation stone itself*; that is, such shall be the perfection of wisdom and knowledge in the great antitype of this stone, Christ Jesus, the only foundation of the church of God, that he shall in no case need the advice or counsel of others. SUIDAS (*in Verb.*) says, the Persian satraps were thus designated, because by them the king sees all things. In JUL. POLLUX, lib. ii. p. 89. lin. 7. ed. *Geheri*, they are called the eyes of kings, who inform him of that which they themselves have seen. See XENOPHON, *Cyropæd.* lib. viii. p. 642. *Hutch.* 4to. ed. HERODOTUS, *Clio.* 31. ARIST. *Polit.* lib. iii. PLUTARCH. *Vit. Artaxerx.* ARISTOPHANES, *Acharn.* v. 92—94. Soon after Cyrus expired, an officer, who was called the king's eye, passed that way. PLUTARCH. *in Vit. Artaxerx.* Of these there were many in Persia, as well as of another class, called the king's ears, from their respective employments in denouncing traitors. See ARISTOTLE, *De Rep.* iii. 16. They were originally established in great numbers by Cyrus the Great. XENOPHON, K. ii. 8.

We are told by Major SYMES, in his *Account of the Embassy to the Court of Ava*, that the introduction to the sovereign was termed the introduction to the golden feet. The Romans were plagued with a set of public officers belonging to the emperor's court, called Curiosi, and Imperatoris oculi, part of whose employment was to go about as detectors of frauds and misdemeanors.

No. 1101. — vi. 3. *Grizzled and bay horses.*] *Bochart* thinks, that the bay denotes a bright red. He shews, that four horses of different colours were sometimes yoked together by the ancients. See IPHIG. *in Aul.* 220.

No. 1102. — viii. 23. *Shall take hold of the skirt of him*

that is a Jew.] This action denotes not only attachment, but expectation of favour and safety. In this view it appears to have been practised in the East. The following extract furnishes a proof of this, on the supposition which cannot well be questioned, that the tales themselves are founded upon, and are strictly conformable to Oriental manners. "Some one of them would not have failed to carry his threat into execution, had I not gone to the captain, thrown myself at his feet, and taken hold of his skirt, in a supplicating manner." *Arabian Nights' Entertainments*, vol. i. p. 232. *Scott's* edit.

No. 1103. — ix. 11. *I have sent forth thy prisoners out of the pit.*] "Deep dry pits," says CAPELLUS, "were frequently prisons in the East. The restoration from the Babylonish captivity, and the great future restoration, may be both foretold in this passage."

When caves or caverns were of a great depth or extent, they were looked upon with a kind of religious horror. A cavern of this sort was in Lacedemon, with a building over it; of which in after times they made use to confine malefactors. It was called Καιαδης, or as the Spartans expressed it, Καιαδας, the house of death. STRABO, lib. viii. p. 564. THUCYDIDES, lib. i. c. 134. PAUSANIAS says, that this was the place down which they threw Aristomenes, the Messenian hero. Lib. iv. p. 324.

No. 1104. — xi. 7. *I took unto me two staves.*] When the magistrates of the Lacedemonians gave their commission to any admiral or general, they took two round pieces of wood, both exactly equal in breadth or thickness; one they kept themselves, the other was delivered to their officer; so that, when they had any thing of moment which they would secretly convey to him, they cut a long narrow scroll of parchment, between three and four cubits long, and rolling it about their own staff, one fold close to another, they wrote their business on it. When they had wrote what they had to say, they took off the parchment and sent it to the general: he applied it to his own staff, which being just like that of the magistrates, the folds fell in with each other, exactly as they did at the writing; and the characters, which, before it was wrapped up, were

confusedly disjoined, and altogether unintelligible, appeared then very plainly. PLUT. *in Vit. Lysand.*

Besides this state cytale, private men made use of a contrivance of the like nature to prevent deceits in contracts: but these were exactly like our tallies. *Univer. Hist.* vol. vi. p. 362. note (M).

1105. — xii. 12. *The land shall mourn, every family apart.*] In solemn processions it was usual for the several orders of men to go distinctly; and likewise for the women to go in ranks by themselves. This was probably used in funeral mournings, where each tribe or order of men and women used a distinct form of lamentation. *Jer.* xxii. 18. The tribe of Judah lamented, *Ah, my brother!* The rest of the tribes answered, *Ah, Lord!* This, perhaps, was done in the mourning for Josiah. See 1 *Esdras* i. 32. and observed in the times after the return from the captivity. 2 *Chron.* xxxv. 25. compared with ch. xxxvi. 22. To this ceremony, the expressions of the text allude. LOWTH, *in loc.*

No. 1106. — xiii. 1. *A fountain.*] The heads of considerable rivers, hot springs, large bodies of standing water, &c. were esteemed holy among the Romans, and cultivated with religious ceremonies. SENECA, *Epist.* xli. It was customary to throw little pieces of money into those fountains and lakes which had the reputation of being sacred, as a mark of veneration for them, and to render the presiding deities propitious. SUETONIUS mentions this practice in the annual vows, which, he says, the common people made for the health of Augustus. *Vit. Augustus.* PLINY, *Epist.* b. viii. lett. 8. Sacri fontes frequently occur in the ancient poets. They are called divini, in some inscriptions. See ARISTOPHANES, *Nub.* 282. Heads of rivers and fountains had temples and altars erected to them. GRUTER'S *Inscrip.* No. 94. 1072. FABRETTI, p. 432. *Spon. Misc. Erud. Ant.* p. 31. CICERO *de Nat. Deor.* iii. 20. "Retiring to the vicinity of fountains to perform pious or philosophical vigils, and to converse with the spiritual world, was a common custom from the earliest times, both amongst the pagans of Europe and of Asia. We find Numa at the fount of Egeria; and Kai Khoosroo,

as Ferdoussi tells us, laying aside the diadem of Iran, to immure himself in divine contemplation in a cave watered by a sacred spring." Sir R. K. Porter's *Travels in Persia*, vol. i. p. 510.

No. 1107. — xiv. 16. *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, and to keep the feast of tabernacles.*] Annual visits to the Temple were performed by the Jews. The same custom prevailed among other early nations. "Orthodox Sintoists go in pilgrimage to Isje once a year, or at least once in their life. This pilgrimage is called sanga, which, in the literal sense of the word, is as much as to say the ascent or going up to the Temple, and must be understood only of this most eminent temple of Tensio Dai Sin, that is, the great hereditary imperial god of the celestial generations. This Tensia Dai Sin is the greatest of all the gods of the Japanese, and the first and chief object of the Sintos worship." Kæmpher's *Japan*, vol. i. p. 226.

"In the island of Titicaca, on the lake of the same name in Mexico, stood one of the most splendid temples in the whole empire. Besides the plates of gold and silver with which its walls were magnificently adorned, it contained an immense collection of riches; all the inhabitants of provinces which depended on the empire being under an indispensable obligation of visiting it once a year, and offering some gift; accordingly they always brought in proportion to their zeal or ability, gold, silver, or jewels." Ulloa's *Voyage*, vol. ii. p. 163.

No. 1108. — xiv. 20. *Bells of the horses.*] On the great roads near Smyrna, which lead to the interior, are to be met frequent caravans of camels; these are preceded by an ass; and round their necks are strings of beads, with a bell. Walpole, MS. *Journal*. Clarke's *Travels*, vol. ii. p. 188.

No. 1109. — MALACHI ii. 7.

For the priest's lips should keep knowledge, and they should seek the law at his mouth.

THE meaning of this passage is, that the priest is the messenger and the interpreter of the divine will.

—— Τον χρυσην ητιμησ' αρητηρα. HOMER, *Il.* i. v. 1.

Μουσαων δε μαλιστα τιειν ιερης υποφητας.
THEOCRIT. *Idyll.* xvi. v. 29.

Revere the interpreter of the sacred muse.

Αρχιερεα τουτον προσαγορευουσι, και νομιζουσιν αυτοις αγγελον γενεσθαι των τε θεων προσταγματων.
DIOD. SICULUS, *De Judæis.*

——— Magni Jovis et deorum
Nuntium. HORAT. lib. i. *Od.* 10.

Interpres divum. VIRGIL, *Æn.* iv. v. 378.

Adspicite, adspicite, pontifices, hominem religiosum, et, si vobis videatur, (quod est bonorum pontificum,) monete eum, &c. CICERO, *pro* DOM. *Orat.* tom. ii. p. 614.

Interpres legum Solymarum, et magna sacerdos
Arboris, ac summi fida internuntia cœli.
JUVENAL. *Sat.* vi. v. 441.

No. 1110. — iii. 2. *Fuller's soap.*] Mons. GOGUET (*Origin of Laws*, vol. i. p. 132. *Edinb.*) says, "With regard to the herb borith, I imagine it is sal-worth, or salt-wort; this plant is very common in Syria, Judea, Egypt, and Arabia; they burn it, and pour water upon the ashes; this water becomes impregnated with a very strong lixivial salt, proper for taking stains or impurities out of wool or cloth."

In the vicinity of Surat, among other useful productions is a vegetable soap, called omlah; the nuts grow in clusters on a wild tree, and the kernels, when made into a paste, are preferred to common soap for washing shawls, silk, and embroidery; it lathers in salt water, and on that account is valuable at sea, where common soap is of little use; retah, another vegetable soap there, has the same property. FORBES's *Oriental Memoirs*, vol. i. p. 269.

END OF THE OLD TESTAMENT.

THE APOCRYPHA.

No. 1111. — 1 Esdras v. 58, 59. *The workmen built the temple of the Lord... And the priests stood arrayed in their vestments with musical instruments and trumpets.*

IT was a very ancient custom to carry on immense labour by an accompaniment of music and singing. The practice still exists, both in Egypt and Greece. Clarke's *Travels*, vol. iv. p. 56.

No. 1112. — 2 Esdras x. 2. *Then we all overthrew the lights, and all my neighbours rose up to comfort me.*] The MS. Chardin has the following note on this passage. "This refers to the custom of the East, where there are wont to be two large wax tapers in the chamber of the bridegroom, where the feast is kept, which are held by his godfathers, for they do not put them into candlesticks, and are as high as a man. There is another of the like kind in the bride's apartment." Harmer, vol. ii. p. 110.

No. 1113. — Tobit i. 17. *If I saw any of my nation dead, or cast about the walls of Nineveh, I buried him.*] The account given us in the first and second chapters of this book informs us, that the poor Jews of the captivity were frequently put to death arbitrarily; that their slaughtered bodies were often left unburied; that they were left on the outside of the town, near the walls of Nineveh, or hang-

ing upon the walls; that the prince sometimes enquired after the dead bodies; that Tobit being complained of for burying them, was sought for to be put to death, and that they were sometimes put to death in private, and afterwards exposed to view. Some of these things are now actually practised in the despotic countries of the East. When Tobit's son came and told his father that one of their nation was strangled, and cast out in the market-place, (ch. ii. 3.) it intimates that he was put to death in private, and afterwards exposed.

NIEBUHR, in his *Description of Arabia*, p. 11. gives just such an account of what happened at Basra, a few days before his arrival there. "In that city," he tells us, "a very rich merchant, who had been received into the powerful body of the Janizaries, and had been at Mecca as a pilgrim, but who lived in enmity with the governor, was strangled privately a little before Niebuhr's arrival there, and his dead body thrown into the public market-place."

Their executions are at other times public, and then commonly without their cities. Here the dead bodies were often left unburied, and it was highly criminal in any one to inter them without permission.

WINDUS, in his account of Commodore STEWART'S *Journey to Mequinez*, (p. 92.) assures us, as to those that are tossed by order of the emperor of Morocco, by which their necks are frequently broke, but who sometimes escape with their lives, that such an one "must not stir a limb, if he is able, while the emperor is in sight, under penalty of being tossed again, but is forced to lie as if he were dead, which, if he should really be, nobody dares bury the body until the emperor has given orders for it." Again, speaking of a man sawn in two, (p. 157, 158.) he informs us, his body, "must have remained to have been eaten by the dogs, if the emperor had not pardoned him: an extravagant custom, to pardon a man after he is dead; but unless he does so, nobody dares bury the body."

The emperor of Morocco not unfrequently pardons one he has put to death, upon which he is to be buried; which illustrates what is meant by the bodies being sought for

by the king, and which could not be found, as having been buried by Tobit.

The supposition, that many of the Jewish captives at Nineveh were slain arbitrarily by Sennacherib, and merely because he was in an ill-humour, was an exertion of power frequently practised by Muley Ishmael of Morocco. HARMER, vol. iv. p. 234.

No. 1114. — iv. 17. *Pour out thy bread upon the burial of the just.*] At Bukorest, "in the meat-offerings made for the dead, we observed customs that were strictly Roman, although not peculiar to the Roman people; such as the placing a dish of boiled wheat upon the body of a dead person. The Romans used bread for the same purpose; and in the book of *Tobit* we read, *Pour out thy bread upon the burial of the just.* KIRCHMANN *de Funeribus Roman.* lib. xii. p. 591. The great antiquity and universality of funeral feasts, has rendered an allusion to them frequent among all ancient writers; and whatever may be the age of the writings called Apocryphal, the references therein made to this curious practice, constitute a species of internal evidence of their authenticity. In the book of *Ecclesiasticus* it is said, that *Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.* Ch. xxx. 19. Alluding to the custom mentioned in the prophecy of *Jeremiah*, when foretelling the calamities that shall befal the Jews, it is said, that *They shall not be buried, neither shall men give them the cup of consolation to drink for their father, or for their mother*, ch. xvi. 6, 7. Sometimes allusion has been made to these funeral feasts in ancient inscriptions, recording legacies made for their maintenance, as in that remarkable fragment from RAVENNA, cited by FAES, in his *Commentary upon Gyraldus*, to which the reader is referred for a copious body of information concerning the *Epulæ Ferales.*" CLARKE'S *Travels*, vol. iv. p. 583. The following is the inscription here referred to:

VT QVOTANNIS ROSAS AD MONIMENTVM
EJVS DEFERANT ET IBI EPVLENTVR
DVNTAXAT IN V EID JVLIAS.

See also the other inscriptions given by FAES, *apud Gregor.*

Gyrald. de vario Sepeliendi Ritu. animadv. tom. i. p. 743. *Not.* 13. *L. Bat.* 1696.

Baron BOHN, in his *Travels through the Bannat of Temeswar*, lett. iii. p. 19. mentions similar customs of the same people. He says, "Wine is thrown upon the grave, and frankincense burned around it, to drive away evil spirits and witches. This done, they go home; take bread of wheat flour, which, to the expiation of the deceased, they eat, plentifully drinking, to be the better comforted themselves. The solemn shrieks, libations of wine, and fumigations about the tomb, continue during some days, nay, even some weeks, repeated by the nearest relations."

No. 1115. — vii. 1. *And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them; and after they had saluted one another, she brought them into the house.*] It may appear strange, that when Tobias and his angelic, but disguised, companion, came to Ecbatane, that Raguel's daughter should meet, and after saluting them, bring them, who were perfect strangers, into the house. But it may be observed, that either by their language or dress, they might have been understood to be Jews. CHARDIN (tom. ii. p. 307.) says, that the Jews who inhabit Media and its neighbouring provinces, are distinguished now by turbans or bonnets of a different colour from those of other religious professions. Though the Turkish women are now kept, with great care, out of sight, the ancient Jewish females had more liberty, and even have to this day, in those countries. When Dr. *Chandler* first landed in Asia, he was received by a Jew, who had connections with the English nation, and taken to his house, where he was agreeably entertained, and, among other circumstances, he tells us that the daughter of this Jew saluted him, by gently kissing his hand. HARMER, vol. ii. p. 253.

"The papas has a wife, three sons, and a daughter; the eldest son, a short time before our arrival, married a fine girl of the village; she paid us a visit; on entering the room, made some very low bows, and kissed our hands, she then kissed her own hand, with which she touched our hands, at the same time saying, Σας προσκυνω. A salutation of

this kind denotes the greatest respect. It is practised in the mountainous parts of Italy, and is an ancient custom. She repeated her salutations so frequently, that I was induced to ask if there was any particular reason for it; and was informed by the papas, that it was the common ceremonial which newly-married women practised towards strangers who came to their house, and which it would be deemed irreligious and inhospitable to neglect. The young husband also welcomed us with great goodnature and native politeness." DODWELL'S *Tour through Greece*, vol. i. p. 169.

No. 1116. — JUDITH i. 12. *Therefore, Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom —— that he would slay with his sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judæa, and all that were in Egypt, till you come to the borders of the two seas.*] A title that was given to Ali Bey, by the sheriff of Mecca, (a Mohammedan kind of sacred prince,) deserves attention, as it illustrates a passage in the apocryphal book of Judith.

The title given to Ali by the sheriff, in gratitude for his being raised by Ali to that honour, was "Sultan of Egypt and the Two Seas." The Mediterranean and the Red Sea, near the last of which the territory of Mecca lay, while the principal ports of Egypt were on the other, are, undoubtedly, the two seas that were meant.

It appears, then, to have been an ancient practice, to describe Egypt as bordering on those two seas; nor has that way of pointing it out sunk into oblivion in these later ages.

No. 1117. — ii. 7. *Thou shalt declare unto them, that they prepare for me earth and water.*] To demand earth and water was a custom of the ancient Persians, whereby they required a people to acknowledge their dominion. Thus Darius demanded earth and water of the Scythians. HERODOTUS, lib. iv. cap. 126. And Megabysus required the same of Amyntas, king of Macedonia, in the name of Darius. *Idem*, lib. v. c. 17. *Polybius* and *Plutarch* both notice this usage. Some believe that these symbolical

demands denoted the dominion of the earth and sea; others, that the earth represented the food received from it, corn and fruits; the water, drink, which is the second part of human nourishment. Proscribed persons were debarred from their use: on the contrary, wives, in their nuptial ceremonies, were obliged to touch them.

> An quod in his vitæ causa est, hæc perdit exul:
> His nova fit conjux, hæc duo magna putant.
>
> OVID. *Fast.* l. iv.

No. 1118. — vii. 5. *When they had kindled fires upon their towers, they remained and watched all that night.*] This signal was usually made on the mountains. Sometimes trees were planted on purpose to display some ensign on, that might be seen at a great distance. Centinels also, or watchmen, were generally placed in towers and on the tops of mountains, to sound the trumpet, or by making some signal on the top of a pole, on the approach of the enemy, to give notice to the people to run to arms. See *Isaiah* xviii. 3. xxx. 17. *Jer.* vi. 1., and Dr. BEATTIE's account of fire-signals, in his *Theory of Languages.*

No. 1119. — xiii. 6. *Then she came to the pillar of the bed, which was at Holofernes' head, and took down his faulchion from thence.*] Dr. SHAW (*Travels*, p. 286. fol.) gives the following account of the Arab tents. "When we find any number of them together, (and I have seen from three to three hundred,) then they are usually placed in a circle, and constitute a douwar. The fashion of each tent is the same, being of an oblong figure, not unlike the bottom of a ship turned upside down, as Sallust hath long ago described them: however, they differ in bigness, according to the number of people who live in them, and are accordingly supported, some with one pillar, others with two or three, while a curtain or carpet, placed, on occasion, at each of these divisions, separateth the whole into so many apartments. The pillar which I have mentioned is a straight pole, eight or ten feet high, and three or four inches in thickness, serving not only to support the tent, but being full of hooks, fixed there for that purpose, the Arabs hang on it their clothes, baskets, saddles, and

accoutrements of war. Holofernes made a like use of the pillar of his tent, by hanging his faulchion upon it. It is called the pillar of the bed, from the custom, perhaps, that hath always prevailed, of having the upper end of the carpet, mattrass, or whatever else they lie upon, turned from the skirts of the tent that way."

No. 1120. — WISDOM, ii. 7. *Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us.*] Distichs and poetical effusions are sometimes written upon the leaves of plants and flowers. D'HERBELOT gives a curious instance of this. Kessai one day presented himself at the door of the apartment of Al Mamon, to read one of his lectures. The prince, who was then at table with his companions, wrote him a distich upon a leaf of myrtle; the sense of which was, "There is a time for study, and a time for diversion; this is an hour I have destined for the enjoyment of friends, wine, roses, and myrtle." Kessai having read this distich, answered it upon the back of the same myrtle leaf, in four lines; the meaning of them as follows. "If you had understood the excellence of knowledge, you would have preferred the pleasure that gives, to what you at present enjoy in company: and if you knew who it is that is at your door, you would immediately rise and come and prostrate yourself on the ground, praising and thanking God for the favour he had bestowed upon you." Al Mamon had no sooner heard these verses, than he quitted his company and came to his preceptor. How happily does this anecdote illustrate *Wisdom*, ii. 7. FORBES's *Oriental Memoirs*, vol. iii. p. 179.

The Persian poets are full of similar passages. HAFIZ, in the *Eleventh Ode*, in the letter *Lam*, says,

O cupbearer, bring wine, for the season of the rose is come.

And again,

I have flowers in my bosom, wine in my hand, and my friend obsequious to my desires.

And again,

Call for wine, and scatter roses around.

No. 1121.—xiii. 14. *Or made it like some vile beast, laying it over with vermilion, and with paint, colouring it red, and covering every spot therein.*] That the custom of besmearing idols with red paint was once almost general, may be inferred from the testimonies of various authors. At Corinth, images representing Bacchus had their faces covered with red paint. PAUSANIAS. *Corinth.* p. 115. ed. *Kuhn.* 1696. One of the same divinity, in Achaia, was so painted. (*Achaic.* p. 593.) Also another, which he describes in Arcadia, all the parts visible were reddened with cinnabar. (*Arcad.* p. 681.) The face of Jupiter's image was, on festivals, coloured with minium, or red lead, according to VERRIUS, quoted by PLINY, who observes that it was a kind of paint once reckoned sacred among the Romans, applied to the bodies of those who triumphed, and used by the Ethiopians in colouring their idols. PLIN. *Nat. Hist.* lib. xxxiii. c. 7. SERVIUS on VIRGIL, *Ecl.* vi. v. 22. and x. v. 27. The red columns of Chinese temples are mentioned in Sir GEORGE STAUNTON'S *Embassy*, vol. i. p. 373. vol. ii. p. 86. KLAPROTH (*Travels in Caucasus*, p. 100.) found that the altars and other parts of the Lama or Mongol temples, were invariably painted on a ground of cinnabar red. TURNER (*Embassy to Tibet*, p. 159. 294.) remarked red or deep garnet to be the favourite and distinguishing colour of the temples and other religious places in Boutan and Tibet. The Indian deity, Brahma, is often represented red; and this colour is supposed to be peculiar to the creative power. MOOR'S *Hindú Pantheon*, p. 6.

The mountaineers near Rajamahall, mark with red paint the sacred branch, the hen's egg, and the basket of rice used in their religious ceremonies, on which occasions they also employ strings of red silk. *Asiatic Researches*, vol. iv. 48, 49. 51, 52. An Indian image must be decked with garlands of red flowers, (vol. v. p. 390.) dressed in red garments, tied with red cords, and girt with a red girdle. We find in a building sacred to Bhyroe, the enormous idol made of blue granite, rubbed over with red paint, (vol. vii. p. 104.) a sacred stone, representing the divinity at Chinchoor, is coloured red, and an image worshipped in the temple at Deoprayag, is of black stone, the

lower part being painted red (vol. xi. p. 490.) Of Buddou, the great Ceylonese deity, as we learn from Mr. PERCIVAL, who visited his Temple in 1800, the placid countenance was daubed all over with red paint. *Account of Ceylon*, p. 392. Sir W. OUSELEY's *Travels in the East*, vol. i. p. 87.

NIEBUHR (*Voyages*, tom. ii. p. 22.) mentions an Indian festival in which they are said "to rub their clothes, their faces, and their hands, with yellow and red, in memory of the clothes of the hero of that solemnity being coloured with blood, and those of his attendants, in a battle they at that time commemorated. The Indians, at that time, run about the streets, with their hands daubed with proper materials of these colours; and also syringes full of liquids of the same dyes, which they apply to those of their religion, and nobody pretends to wipe off these spots, since another would come in an instant and renew them." He says also, that he found a chapel in the great pagoda, which he visited, containing two figures in human shape, lately rubbed with red colouring (p. 32.) ARNOBIUS. *Adver. Gentes.* lib. vi. p. 196. HARMER, vol. iv. p. 164.

Besides the custom of painting statues, the ancients had various other methods of enriching their appearance, most of which are irreconcilable with our ideas of beauty or congruity: some were gilded. The equestrian statue of Marcus Aurelius and a Hercules in the capitol, were gilded. Many of them had eyes composed of coloured stone, gems, or glass. There were statues of wood, with the head, hands, and feet of marble: others of boxwood, with the head gilt, and some of which the face alone was visible, while the rest was covered with garments: some had heads, which were fixed in such a manner that they might be detached, and others placed in their stead; others had heads of gold, and wigs of different pieces of marble from the head, which might be removed and changed at pleasure; and the same statue might, in turn represent various divinities or persons. DODWELL's *Tour through Greece*, vol. i. p. 344.

Ver. 22. ECCLESIASTICUS xiv. 18. *Of the green leaves on a thick tree, some fall and some grow.*] The

falling of the leaves in autumn is frequently and beautifully remarked and applied by the poets. Thus HOMER,

Οιη περ φυλλων γενεη, τοιηδε και ανδρων. *Il.* vi. 146.

For, as the leaves, so springs the race of man.
Chill blasts shake down the leaves, and warm'd anew
By vernal airs, the grove puts forth again:
Age after age, so man is born and dies. COWPER.

No. 1123. — xxiv. 13. 17. 30, 31. *I was exalted like a cedar in Libanus, &c.*] "The princely gardens at Shahbhaug still boast of some noble cypresses, cedars, palmetos, sandal, and cassia-trees, with mango, tamarind, and other spreading fruit-trees. The large and small aqueducts, admirably contrived for conveying water to every tree and bed in the garden, with all the surrounding oriental scenery, minutely resembled a picture drawn by the son of Sirach, 'I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon. I was exalted like a palm-tree in En-gaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water. I gave a sweet smell like cinnamon, and aspalathus; and I yeilded a pleasant odour like the best myrhh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. As the turpentine-tree, I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. I also came out as a brook from a river, and as a conduit into a garden.'" FORBES's *Oriental Memoirs*, vol. iii. p. 138.

No. 1124. — xxiv. 15, 16. *As the turpentine-tree I stretched out my branches.*] "It was in the garden of Matarea," says MAILLET, "that the famous balm was produced, which entered into the composition of the chrism, which the Coptic church made use of in the baptism of infants, and its species now absolutely lost. It is not, however, quite 200 years since some stems of it were in a little inclosed place of this garden, where a bashaw of Egypt had placed them, persuaded that this precious shrub deserved a very particular attention, these stems were then

not above a foot high, and about the thickness of an inch. Accordingly they say, that the shrubs that produce balm never grow larger, and their height never exceeds two or three cubits."

"Out of this feeble trunk spring many very slender branches, ornamented with leaves of a most beautiful green, nearly resembling those of rue, which grow in uneven numbers on each branch. The trunk is covered with a double bark; the first of a reddish colour: the inner one was much thinner, and entirely green. These two barks seem to the taste much like incense and turpentine; bruised between the fingers, they smell like cardamoms; the wood underneath was white, and had no more taste or smell than common wood. What was remarkable in this shrub was, that they were obliged to cut it every year in the same manner as the vine. Perhaps it was at that time that they gathered that precious liquor, which in former days was so much celebrated." But though not to be found now in Egypt any more than in Judea, yet it remains in Arabia, if it is the same that produces the Mecca balsam, which, though scarce and costly, is sent in pots to Constantinople and other places of the Turkish empire. NIEBUHR, however, tells us, in the 2d tome of his *Travels*, p. 280. that one of his associates found this plant in flower the 4th of April, and had the pleasure of writing a description of the tree under its shade; and that it was said to grow in great abundance in Yemen, (the southern part of Arabia,) and that the people there make no other use of it but for burning, on account of its sweet scent. This shrub, according to *Niebuhr*, "grows to a much more considerable height than it seems to have done in Egypt, and therefore probably, in the plain of Jericho. *Lett.* iii. p. 111, 112.

No. 1125.— xxiv. 27. *God maketh the doctrine of knowledge as the light, and as Geon in the time of vintage.*] By Geon the river Nile is probably intended, and the allusion here made, is to the illuminations usual at the vintage, and the light reflected from its waters. These illuminations are made at the time that the Khalis is opened. This is a canal that runs through Cairo, and terminates in a large lake, several miles distant towards the east: upon the opening

of this canal, which is at the time that the water of the Nile is risen to such a height as to secure future plenty, great rejoicings are made, both by night and by day. THEVENOT, (part i. p. 234.) says, "The same day in the evening, we took a cayque, and went to Old Cairo, and as soon as we came near it, we began to see, on all hands, ashore and upon the water, a vast number of large figures, made of lamps, placed in such and such order, as of crosses, mosques, stars, crosses of Malta, trees, and an infinite number of the like, from one end of Old Cairo to the other. There were two statues of fire, representing a man and a woman, which at the farther distance they were seen, the more lovely they appeared. These figures were two square machines of wood, two pikes length high, each in a boat. These machines are filled with lamps from top to bottom, which are lighted as soon as it is night. In each of these figures are above 2000 lamps, which are so placed, that on all sides you see a man and a woman of fire; besides that, all the acabas, or barks, of the pasha, and beys, are also full of lamps, and their music of trumpets, flutes, and drums, which keep almost a continual noise, mingled with that of squibs, crackers, fire-lances, great and small shot; so that the vast number of lamps, with the cracking of the gunpowder, and, noise of music, make a kind of agreeable confusion, that, without doubt, cheers up the most dejected and melancholic. This lasts till midnight, and then all retire; the lamps burning all night, unless they be put out by the wind and squibs. The solemnity continues for three nights."

MAILLET tells us, that illuminations are very common in Egypt. "That there is no rejoicing, no festival of any consideration at all, unaccompanied with illuminations. That for this purpose they make use of earthen lamps, which they put into very deep vessels of glass, in such a manner as that the glass is two-thirds, or at least one-half, of its height higher than the lamp, in order to preserve the light, and prevent its extinction by the wind. That he believed the Egyptians had carried this art to the highest perfection, there being nothing which they could not represent with lamps; palaces, towers, even battles."

That nothing assuredly produced a more charming effect. That the illuminations of all the mosques of Cairo, every night during the Ramadan month, and those preceding the principal Mohammedan festivals, viewed from the flat roofs of the houses of that city, made one of the most beautiful spectacles in the world, being in no respect inferior to the illuminations of Constantinople, which some travellers have so much extolled, and which are seen at such great distances." Let. ii. p. 80.

But these were land illuminations; those on the water must be much more brilliant, on account of the water reflecting the splendor, and greatly augmenting the light. Maillet, indeed, supposes, that in their water-processions, which he describes with great pompousness, and which continued through the months of June, July, August, and September, these illuminations were made use of. "All those boats being decorated with lamps, united with the sound of an infinite number of musical instruments, on all sides afforded a magnificent spectacle. The name of the owner of each boat was in the night season, written there with letters of fire (by means of these lamps;) as they were known in the day-time by the shape and the colours of each man's banner." He adds, that, according to the Arabian writers, "the (floating) palaces about the king's were all illuminated, for four or five leagues round, more than twenty thousand boats being assembled, particularly in the time that the Nile was upon the increase." P. 76.

No. 1126. — xxx. 18. *As messes of meat set upon a grave.*] The wise man here refers to the parental or sepulchral entertainments which were common among idolaters, who supposed that the souls of the departed wandered about their sepulchres, wanting a proper sustenance, and that it was a pious office to place bread and wine over their graves, for their refreshment. Varr. *de Ling. Lat.* l. 5. Epiphanius says, "That when they bring these offerings, they call upon the dead persons by name, saying, Arise, eat, drink, and rejoice." Arnald, *in loc.*

Olearius (p. 111.) tells us, that the day before Whitsunday he went to that part of Narva which was inhabited by Russians, to observe their anniversary cere-

monies for their departed relations and friends. "The whole burial-place was full of Muscovite women, who had spread handkerchiefs upon the graves, embroidered at the corners with silk of various colours, upon which they had set dishes full of roast and dried fish, custards, cakes, and painted eggs. Some were standing, others kneeling, putting many questions to their relations, pouring out tears on their graves, and expressing their affliction by most lamentable cries, but with so little steadiness, that they lost no opportunity of speaking, and even laughing with such of their acquaintance as passed by. The priest, followed by two of his clerks, walked up and down the burial-place with a censer in his hand, into which he put from time to time little pieces of gum to cense the graves. The women gave him an account of the relations and friends they wanted him to pray for, pulling him by the surplice, in order to gain the advantage of being first. The priest performed these devotions in a very perfunctory manner, and paid so little attention to them, as hardly to deserve the piece of copper-money they gave him, and by no means the provisions which the clerks took care to gather together for their master's benefit." AUGUSTIN AURELIO, *Ep.* 64. tom. ii. p. 203. tom. i. p. 538. Sir J. CHARDIN, MS. observes, that it was the custom of all the Gentiles, and especially the Chinese, to place food in great quantities on the graves of their relations. And in his printed *Account of Persia*, he says, "People of the middling and lower ranks of life, begin to visit a sepulchre eight or ten days after the interment, and the women in particular never fail to do it. The burial-places are always full of them, especially at some holy seasons, more especially in the evening or morning, having their children with them, both great and small. There they sit themselves to lament the dead, with cries and tears, beating their breasts, tearing their faces and their hair, intermingled with long recitals of their former conversations with the deceased; and the constant burthen of these lamentations is, *Rouh, rouh, soul, spirit, whither art thou gone? wherefore dost thou not continue to animate this body?* And, *thou Body, wherefore didst thou*

die? didst thou want gold or silver, raiment, pleasures, the tender caresses of those near thee? and such like impertinences. Their female friends comfort them, and then carry them away with them, leaving sometimes offerings of cakes, fruits, and sweetmeats, which are, they say, for the guardian angels of the sepulchre, to render them favourable to the deceased."

The American Indians suppose, that when the soul is separated from the body, "it preserves the same inclinations which it had when both were united." For this reason they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body unless it be to inhabit another: this transmigration, however, is peculiar to the souls of those who die in infancy, and who therefore have the privilege of commencing a second life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women, as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of their placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains." Dr. JARVIS's *Discourse on the Religion of the Indian Tribes of North America*, p. 30. *New York*, 1820.

No. 1127. — xl. 4. *From him that weareth purple and a crown, unto him that is clothed with a linen frock.*] When the son of Sirach opposes him that wore Ωμολινον to him that wore purple and a crown, he means to contrast one that was miserably clothed to one that was richly attired. But is it as clear that he meant by that Greek word a porter, according to the marginal translation? or can the describing such a person as being one that wore a linen garment, according to the body of our English version, be considered as a happy translation?

The poor people of Egypt are described now as clothed very generally with a "linen shirt or frock, which is always dyed blue." But though the dying it of that colour is very universal, yet it is spoken of as done by indigo, a thing of value, and which is considered as a beautiful dye,

and is accordingly cultivated in Egypt up to the cataracts." Du Tott's *Memoirs*, part iv. p. 68.

So another writer informs us, as to the dress of the common people in Egypt, that the men wear next to their skin a shirt of coarse calico, without a collar or wristband, which hangs down to their knees; above it they wear another larger, and longer, of a blue colour, and round their waist a leathern girdle, about a quarter of a yard in breadth, buckled on the front with brass buckles. The women are dressed nearly in the same manner, but without girdles, wearing their outer shirt loose, reaching down to their heels; the seams of it are sewed with red silk, and both sides are embroidered, &c. This embroidery plainly shews, that though it is the dress of the common people that is described, yet still not as destitute of all finery, and the being dyed with indigo is of the same nature with the embroidery. May not Ωμολινον then mean coarse linen not so much as dyed, according to the custom of Egypt with indigo, but worn as it comes from the bleaching-ground? perhaps not so much as bleached, but as it came from the loom? As the word signifies crude linen, may it not be understood after this manner? *History of the Revolt of Ali Bey*, p. 17.

One would hardly think it necessary to suppose it means tow, or flax unwoven and unspun, though a quantity of that wrapped round the waist might be sufficient to conceal the private parts, which seem to be as much as many of the Egyptians are concerned about, and even more. So Niebuhr saw some washer-women in that country, washing in the sea and in the river, who had no trowsers on, but simply a cloth about their haunches. *Voy. en Arabie, et en d'autres Pays circonvoisins*, tom. i. p. 168. Du Tott adds, concerning the Egyptians, "Both the men and women swim like fish. Their clothing is only a blue shirt, which but indifferently conceals the pudency of the women; the men gird it round them for convenience, while they labour; the children always go naked, and I have seen girls, eighteen years old, still children in that respect." (tom. iv. p. 74.) Blue shirts are worn by the Egyptians. Buckingham's *Travels in Palestine*, p. 58.

No. 1128. — xli. 17—19. *Be ashamed of theft, in regard of the place where thou sojournest.*] It is of a comparative kind of shamefulness that this ancient Jewish writer is here speaking, and particularly of theft in a place of sojourning, which seems to be explained by the nature of the Eastern caravanserais. To guard against this, NIEBUHR (*Voy.* tome i. p. 314.) tells us, that in Arabia, where the houses for lodging travellers are called simseras, and sometimes manzils, in the evening the door, and there is only one, is shut; and in some places notice is given in the morning, before it is opened, that travellers may examine whether they have lost any thing. HARMER, vol. ii. p. 255.

No. 1129. — xli. 19. *Be ashamed, of scorning to give and take.*] When the son of Sirach supposes, that the contumelious refusing to make a friendly exchange of presents with other people, is a just ground of shame, he seems to refer to that mutual accepting and offering presents which is now so common in these countries, and probably was so anciently, and which is esteemed such an essential part of friendliness of temper. "Be ashamed — of scorning to give and take."

A mutual exchange of kind offices, and even of little presents, is among us considered as an amiableness, and the contrary as a selfishness, that any one ought to be ashamed of: but these feelings appear to be much more lively in the Eastern world, and were so when this book was written.

Especially if we consider this book as drawn up in Egypt, and attend to MAILLET's account of the use of presents in that country. "There is no nation in the world where presents are more used than in this, especially on occasion of death or marriages. It is practised in the marriages of Christians as well as of the Jews, upon going in pilgrimage to Jerusalem or to Mecca, and more particularly on a return from thence. It is farther practised at the time of the baptism of Christians, and of the circumcision of the Turks, which are the principal ceremonies of the two religions. It is true, that there is no dishonour attends the receiving these presents, for a return never

fails of being made on the like occasions.—Finally, it is above all made use of at the times of visiting each other, which is very frequently in the course of the year, and which are always preceded by presents of fowls, sheep, rice, coffee, and other things of the like nature." *Description de l'Egypte*, let. xi. p. 137.

This last article is very different from the usages that obtain in Europe, but shews their great use in intercourses of social life in Egypt.

In his last letter, (*Let. dern.* p. 227.) he takes notice of the presents made to the conductor of the pilgrims going to Mecca, and says, that during his continuance at Cairo, after his entering upon his office in form, "there are none of his friends, none of the rich men, or people of consideration at Cairo, but what make him a present of eatables, that may be of use to him in his journey; so that he has no occasion to be at much expence in providing for what may be wanting in the desert. However, this is only advancing sums of money, which he takes care to repay at his return. Accordingly, that he may not be duped by this interested kind of generosity, he keeps an exact register of all the presents that have been made him, that he may make a return precisely of the same value, and no more, to those from whom he received them."

It is certain that there can be little virtue in such an intercourse, however it may be customary, and, therefore, hardly worthy of the notice of this very moral Jewish writer. I would, therefore, set down the following paragraph, which it is to be imagined better coincides with what the son of Sirach had in view. "It must, however, be acknowledged that the Turks and the Arabs are very liberal on these occasions, and that they inspire them to act in a very noble and generous manner, which appears not to have the least of that sordid interestedness, with which they are justly reproachable in every thing else. It is sufficient to be merely the neighbour of one that is going in pilgrimage to Mecca, to engage him to send a present, as soon as he is told of it. It is true, also, that

this present never fails of having an equivalent return made, if the person survives the journey, and his circumstances will admit of it: but if he finds himself in such a state as not to be well able to do it, the least trifle, if not worth threepence, will be received with pleasure, as they are perfectly satisfied with the smallest token of gratitude and remembrance.

No. 1130. — xli. 21. *Be ashamed, — to turn away thy face from thy kinsman, or to take away a portion or a gift.*] The explanation of this particular of the list of those things that may justly cause shame, is contained in the following account of Baron Du Tott's passing the river Pruth in his way to Tartary. Tom. ii. p. 14.

He describes that stream as dangerous to pass; that his conductor, who was a tchoadar, or officer of a Turkish pasha, had, by the assistance of his whip, assembled three hundred Moldavians, and had employed them all night to form a raft of the branches of trees, for the passing over Du Tott's carriage, which, at the risk of their lives, they effected: he then goes on, "It may easily be imagined Ali Aga was triumphant, and that I did not depart without giving some five or six guineas to the workmen; but what may not so readily be supposed, and what I had not foreseen myself, was, that my conductor, ever attentive to all my actions, and most trifling gestures, stayed some time behind to reckon with these unfortunate labourers, concerning the small salary they had received."

Du Tott speaks of this as a piece of meanness he had no conception of; the son of Sirach teaches us, that the taking away of a gift bestowed on those in lower life, is a piece of conduct of which men may and ought to be ashamed.

No. 1131. — xliii. 20, 21. *When the cold north wind bloweth, it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.*] Extremes frequently produce the same effect, as in the instances of joy and grief, heat and cold. The early productions in our gardens in the spring are often destroyed by frost, and appear dry and parched, as if scorched by heat.

——— Boreæ penetrabile frigus adurat.
VIRGIL, *Georg.* i. v. 93.

Perusti artus, membra terrida gelu. LIVIUS, l. xxi.

Ambusti multorum artus vi frigoris. TACITUS, *Am.* l. xiii.

No. 1132. — BARUCH vi. 43. *The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.*] It was the custom for all the young virgins of Babylonia and Persis, when they arrived towards maturity, before marriage to yield themselves up to some stranger. They used to sit in the avenue of the Temple, with a girdle or rope round their middle, and whatever passenger laid hold of it, was entitled to lead them away. HERODOTUS, l. i. c. 199. STRABO gives a particular account of this practice, as it was observed in the Temple of Anait in Armenia. L. xi. p. 805. See also HERODOTUS, l. iii. c. 93.

No. 1133. — 1 MACCABEES i. 23. *He took the hidden treasures which he found.*] As treasures are frequently hidden under ground in the East, by those that are apprehensive of revolutions, so the finding them is one great object, in their apprehensions, of sorcery. We are told by travellers into the East, that they have met with great difficulties very often, from a notion universally disseminated among them, that all Europeans are magicians, and that their visits to those Eastern countries are not to satisfy curiosity, but to find out, and get possession of those vast treasures they believe to be buried there in great quantities.

These representations are very common; but Sir J. CHARDIN's MS. in a note on this passage, gives us a more particular account of affairs of this kind. "It is common in the Indies for those sorcerers that accompany conquerors, every where to point out the place where treasures are hid. Thus at Surat, when Siragi came thither, there were people who, with a stick striking on the

ground, or against walls, found out those that had been hollowed or dug up, and ordered such places to be opened." He intimates, that something of this nature had happened to him in Mingrelia.

No. 1134. — iv. 59. *Moreover Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days.*] Josephus (*Ant. Jud.* lib. xii. c. 7. § 7.) gives an account of this festival, and says it was called φωτα. It appears by the Talmud, that through the eight days of this solemnity, many lights used to be set up in or about their houses. It was distinguished by the name of the Feast of Lights, was remarkable for its illuminations, and was observed in the latter end of the month Casleu, answering to the first part of our December. It is probable that the lamps used on this occasion were adorned with violets; and that the dedication of the altar, and the inauguration of Herod the Great, were blended together. An instance of a similar nature, in later times, has occurred in the East. Sir John Chardin tells us, "that the Persians observe only three religious seasons with great solemnity, and one civil festival, which is that of new-year's day. But if they observe but one, they do it very solemnly. The celebration of it holds three days, and in some places, particularly at court, eight, beginning exactly at that point of time that the sun enters Aries. They call this festival Noorooz Sultany, that is, the royal or imperial new-year, distinguishing it from their ecclesiastical new-year's day. The ancient Persians observed very solemnly the days when the sun came to each of the two solstices, and two equinoxes; but more particularly that of the spring equinox, because of its bringing on pleasant weather. The festival held eight days. Its observance continued until the time that the Mohammedans became masters of Persia, who, introducing a new epocha, and a new way of computing time, the ancient custom of solemnizing the first day of the year sensibly declined, and at length totally ceased: people being disinclined to the observation, from a dislike to the old religion of the country, which they supposed made a

religious festival of the first day of the year, in honour of the sun, which appeared, therefore, an idolatrous practice to the followers of Mohammed, who abhorred all sorts of rejoicing, therefore, on that day. Things remained in this state till the year 475, (or 1082,) when Jelaleddin coming to the crown on the day of the vernal equinox, the astronomers of the country took that occasion to represent to him, that it was an interposition of Providence, directing that his coming to empire should happen on the first day of the year, according to the ancient form of computation, that so he might re-establish a custom that had been observed for many ages in that country. The astronomers added, that if he should re-establish this festival of the solar new-year's day, it would be something particular, as according to an ancient custom of the Persians, who reckoned the years by the reign of their kings, the beginning of his reign would be the first day of the solar year. This prince was pleased with the proposal, and re-established the ancient festival of the royal new-year's day, which has been solemnized ever since with pomp and acclamations." *Voy.* tom. i. p. 171.

Here we see the coinciding of the time of a prince's coming to the crown with a remarkable day in the year, was sufficient not merely to add great splendour to an old observation, but to revive it after it had been extinguished, and give it a permanent establishment. In like manner, if the day in which the Romans conferred royalty on Herod, and settled it so that it long continued in his family, happened at the time that the Jews celebrated their Feast of Lights, it is no wonder that in the time of Persius, the illuminations in Judea, and particularly at Jerusalem, were of the most splendid kind. Herod affected, it is well known, great pomp, and engaged in great expences, to make the nations round conceive a high notion of his magnificence; accordingly he obtained the surname of Great.

In this view, it can be no wonder, that Persius supposes, that many old Romans, who sat sunning themselves, and talking over the sights they had seen in their younger years, should mention, with rapture, the Jewish

illuminations at which they had been present, when travelling in Judea, or serving in the army there, for such seems to be the spirit of the passage:

> ——— Nostra ut Floralia possint
> Aprici meminisse senes: quid pulchrius? at cum
> Herodis venere dies, ———
> * * * * * *
> Labra moves tacitus, recutitaque sabbata palles.
>
> PERS. *Satyr.* v. 178, &c.

While one of those old gentlemen the poet speaks of was admiring the feasts of Flora, and saying what could be more beautiful; another reminded him of Herod's illuminations, "when your lips," said he, "moved with silent admiration, and you were pale with astonishment at those festivals of the circumcised."

The manner in which these illuminations were made, and to which the word dispositæ, in this passage refers, may be illustrated, probably, by the modern usages of the East.

CHARDIN informs us, (*Voy.* tom. iii. p. 17.) as to the "Persian illuminations, that the grand houses of a particular place at Ispahan, when illuminated, have a slender scaffolding of small poles, for the reception of small earthen lamps. The houses are quite covered with them, from the first story to the top. They are about six score to each arch; these lamps are so small as not to be minded, except by very exact observers; but when they are lighted, they make the most brilliant illumination in the world, for these lamps in all are reckoned at 50,000. Abas the Great was very fond of this pompous show, and often gave himself this pleasure."

In another place he speaks of their illuminations as made at the doors of their houses, and in their principal bazars, or streets of shops. P. 140.

Small earthen lamps, but in great numbers, are now made use of in Persia; and, probably, were used in the days of Herod. By means of slender frames of wood-work they are placed in an agreeable order; and the word dispositæ supposes that the Jews were curious too in placing their lamps.

Chardin gives no account of mixing verdure and flowers with the lamps; but we find, in Du Tott's *Memoirs*, that the Feast of Tulips is held among the Turks in the night, and lamps and flowers mixed together then. In the Jewish festival they were violets that were mingled with the lamps, which fixes the time of year when that was celebrated.

It may not be disagreeable to transcribe Du Tott's account of the Turkish Feast of Tulips. "It is so called," he tells us, in a note in p. 78, of his first tome, "because it consists in illuminating a garden; and this flower is what the Turks admire most." And in the text of the same page, he tells us, "that the garden of the harem is the place where these nocturnal entertainments are given. Vases of every kind, filled with natural and artificial flowers, are brought for the occasion, and add to the splendour of an illumination caused by an infinite number of lanterns, coloured lamps, and wax-candles, in glass tubes, reflected on every side by mirrors disposed for that purpose."

"The karttie-mangallè, the feast of the fortunate hour, or the feast of lamps, was celebrated in the month of November, on the day preceding the full moon. The fortunate hour for lighting lamps was previously determined and laid down by the royal astrologers in Nekat-wattoroos. In the morning of the day appointed, lamps and oil were brought from the royal store to the Nata-Dewale, where the chiefs being assembled, and the Kappurawles of the four principal dewales, the latter sung the Mangala-asta, a hymn of thanks and praise to the gods, and offered up prayers for the prosperity of the kingdom. They then distributed with great ceremony, Nekat-wattoroos, with oil, to all the principal temples. In the evening, at the fortunate hour pointed out, the great square decorated with arches, and the palace, the temple, the dewales, and the four principal streets, were completely and brilliantly illuminated. During the night, the relic of Boodhoo, and the images of the gods, were carried in procession through the city on elephants, with nearly the same attendance, and the same honours, that were paid to them during the first part of the Perraherra. Davy's *Account of Ceylon*, p. 174.

No. 1135. — vi. 37. *And upon the beasts there were strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one, two and thirty strong men, that fought upon them, besides the Indian that ruled him.*] In modern Indian warfare, the number of fighting men that could be placed, with any effect, on the back of an elephant, does not exceed eight. "Turres dorso imponunt," says LINSCHOTEN, in the sixteenth century, "ex quibus quinque vel sex viri balistis tormentis ac igneis patinis instructi depugnant, et in hostes conjiciunt." Cap. xlvi. p. 55. GROSE, describing the use made of elephants by the Persians, Syrians, and Romans, says, "they built upon the backs of these monstrous creatures great wooden towers of several stories, upon which the archers mounted, and shot in safety, having almost their whole body under covert. In the battle which Antiochus Eupater gave to Judas Maccabeus, that king of Syria had more than thirty elephants of this kind, on each whereof were thirty-two archers, who shot arrows from all sides, and an Indian who guided them." Vol. i. p. 270.

The largest elephants are from ten to eleven feet in height, some are said to exceed it; the average is eight or nine feet. They are fifty or sixty years before they arrive at their full growth; the female goes with young eighteen months, and seldom produces more than one at a birth, which she suckles until it is five years old; its natural life is about one hundred and twenty years. The Indians are remarkably fond of these animals, especially when they have been long in their service. I have seen an elephant valued at twenty thousand rupees; the common price of a docile well-trained elephant is five or six thousand; and in the countries where they are indigenous, the company contract for them at five hundred rupees each, when they must be seven feet high at the shoulders. The mode of catching and training the wild elephant is now well known; their price increases with their merit during a course of education; some, for their extraordinary qualities, become in a manner invaluable; when these are purchased, no compensation induces a wealthy owner to part with them.

"The skin of the elephant is generally a dark grey, sometimes almost black; the face frequently painted with a variety of colours; and the abundance and splendour of his trappings add much to his consequence. The Mogul princes allowed five men and a boy to take care of each elephant; the chief of them, called the mahawut, rode upon his neck to guide him; another sat upon the rump, and assisted in battle; the rest supplied him with food and water, and performed the necessary services. Elephants bred to war, and well disciplined, will stand firm against a volley of musquetry, and never give way unless severely wounded. I have seen one of these animals, with upwards of thirty bullets in the fleshy parts of his body, perfectly recovered from his wounds. All are not equally docile, and when an enraged elephant retreats from battle, nothing can withstand his fury: the driver having no longer a command, friends and foes are involved in undistinguished ruin.

"The elephants in the army of Antiochus were provoked to fight by shewing them the blood of grapes and mulberries. The history of the Maccabees informs us, that 'to every elephant they appointed a thousand men, armed with coats of mail, and five hundred horsemen of the best; these were ready at every occasion; wherever the beast was, and whithersoever he went, they went also; and upon the elephants were strong towers of wood, filled with armed men, besides the Indian that ruled them.'

"Elephants in peace and war know their duty, and are more obedient to the word of command than many rational beings. It is said they can travel, on an emergency, two hundred miles in forty-eight hours; but will hold out for a month at the rate of forty or fifty miles a day, with cheerfulness and alacrity. I performed many long journeys upon an elephant given by Ragobah to Colonel Keating; nothing could exceed the sagacity, docility, and affection of this noble quadruped; if I stopped to enjoy a prospect, he remained immoveable until my sketch was finished; if I wished for ripe mangos growing out of the common reach, he selected the most fruitful branch, and breaking it off with his trunk, offered it to the driver for the com-

pany in the houdah, accepting any part given to himself with a respectful salam, by raising his trunk three times above his head, in the manner of the oriental obeisance, and as often did he express his thanks by a murmuring noise. When a bough obstructed the houdah, he twisted his trunk around it, and, though of considerable magnitude, broke it off with ease, and often gathered a leafy branch, either to keep off the flies, or as a fan to agitate the air around him, by waving it with his trunk; he generally paid a visit at the tent-door during breakfast, to procure sugar-candy or fruit, and be cheered by the encomiums and caresses he deservedly met with: no spaniel could be more innocently playful, nor fonder of those who noticed him, than this docile animal, who, on particular occasions, appeared conscious of his exaltation above the brute creation."

No. 1136. — x. 8. *A buckle of gold.*] This was agreeable to the custom of the ancient Phœnicians. Such we find from VIRGIL, was one of the regal ornaments of queen Dido.

> Aurea purpuream subnectit fibula vestem.
>
> *Æn.* 4. ver. 139.

A golden buckle fastened her purple robe.

We learn also from LIVY, that the same honourable distinction was sometimes conferred by the Romans on those who had signalized themselves in the field of battle.

No. 1137. — 2 MACCABEES iii. 19. *The virgins who were shut up.*]. This alludes to the retired life of virgins in Eastern countries, and among the ancient Greeks. They went not out of their parents' houses, from regard to modesty and purity. *Ecclus.* xlii. 9. 2 *Macc.* i. 15. and DUPORT'S *Gnomologia Homerica.* p. 180. note g. POTTER'S *Gr. Ant.* b. iv. c. 13.

No. 1138. — xiii. 5. 6. *Now there was in that place a tower fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes; and whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto.*

death.] The ancient Persians executed some criminals by stifling them in ashes. The action of the criminal to disengage himself plunged him deeper in the whirling ashes; and this agitation was increased by a wheel, which kept the ashes in continual motion, till he was suffocated. Thus was Menelaus put to death. VALERIUS MAXIMUS, lib. ix. cap. 2.

END OF THE APOCRYPHA.

No. 1139. — St. MATTHEW i. 1.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

THIS compendious mode of verifying descents was practised by the Arabians. NIEBUHR, (vol. iii. p. 209.) says, "The Arabians have contrived a compendious mode of verifying their lines of descent. From among their later ancestors they select some illustrious man, from whom they are universally allowed to be descended. This great man, again, is as universally allowed to be descended from some other great man; and thus they proceed backwards to the founder of the family." "Thus, as no Arab doubts that Daui Seid and Daui Barkad were descendants of Al Bunemi, Al Bunemi of Hassan ibn Ali; also, Khassem alk bir of the Imam Hadi, and the Imam Hadi of Hossein ibn Ali; it is easy to the reigning families of Mecca, Sana, &c. to prove themselves descendants of Mahomet, by means of these heads of their families." *French* edit. 4to. p. 142.

No. 1140. — i. 16. *And Jacob begat Joseph, the husband of Mary.*] In the genealogy of Christ, recorded by *Matthew* and *Luke*, a double parentage is given to Joseph, the former saying that Jacob begat Joseph, the latter calling him the son of Heli. Such a practice and mode of expression occurs elsewhere than in Scripture. We have a striking instance of it in a Palmyrene inscription, copied by Mr. Wood, who remarks, that it is much more difficult to understand than to translate. This will appear by rendering it literally, which is easiest done into Latin. "Seriatus populusque Alialamenem Pani filium, Mocimi nepotem, Æranis pronepotem, Mathæ abnepotem; et Eranem patrem ejus, viros pios et patriæ amicos, et omnimodi placentes patriæ patriisque diis, honoris gratia; anno

450, mense Aprili. Our difficulty is, that Æranes is called the father of Alialamenes, whereas Alialamenes is himself called the son of Panus. The sense of this inscription may be thus rendered: Erected by the senate and the people to Alialamenes, the son of Panus, grandson of Mocimis, great-grandson of Æranes, great-great-grandson of Matheus, and to Æranes his (Alialamenes') father: pious men, and friends of their country. This descent struck Dr. HALIFAX so much, who copied the same inscription, (*Phil. Trans.* No. 217. p. 83.) that he observes upon it, "this custom of theirs, of running up their genealogies or pedigrees, to the fourth or fifth generation, shews them to have borrowed some of their fashions from their neighbours the Jews, with whom it is not unlikely they had of old great commerce; and perhaps many of them were descended from that people, Zenobia herself being said to have been a Jewess; or else this must have been the manner of all the Eastern nations."

No. 1141. — i. 17. *The generations.*] This way of reckoning by generations was used by other nations as well as the Jews; and particularly by the Greeks. PAUSANIAS, l. i. c. 10. HERODOTUS, *Clio.* 184. Among the Syrians it appears to have been customary. "After the lapse of twenty-five generations the world was visited by water, and the sons of men, by the progress of this water, were exiled from the body, except Nuh, the man, and Nuraito, his wife, also Schum, Jamin, and Jafet, sons of Nuh, who were delivered from death by water, and by whom the world was restored." NORBERG, vol. i. p. 51. 95.

No. 1142. — i. 20. 22, 23. *Behold a virgin shall be with child, and shall bring forth a son.*] It was an opinion common to many nations of antiquity, that distinguished sages, legislators, and founders of religious systems, were born in a supernatural manner, of virgins, without the embrace of a mortal. This is noticed by ST. JEROME, in the first of his books against Jovinianus, ch. xxvi. "Among the Indian gymnosophists," (Brahmins,) says he, an opinion handed down by tradition, prevails, that

Budda, the founder of their religion, was born by a virgin from her side. We need not wonder that barbarians entertained such an opinion, since even the polished Greeks, fabled, that Minerva issued from the head of Jupiter, and Bacchus from his thigh. Speusippus too, the son of Plato's sister; Clearchus, in the panegyric on Plato, and Anacilides, in the second book of philosophy, relate, "that Periktione, Plato's mother, conceived from a vision of Apollo, and believe that the greatest of philosophers came into the world in no other manner than by being born of a virgin. And that the powerful Rome may not reproach us with the birth of the Saviour from a virgin, it is affirmed, that the founders of the city were the offspring of the virgin Ilia, and of Mars." What this learned father of the church says at the beginning of this passage of the Indian Budda, is confirmed by the latest and most authentic accounts of the Braminic system of religion. Father Paulinus of St. Bartholomew, in his Latin account of this system of religion (*Rome* 1791. p. 158.) says, "Where he treats of Budda, or more properly Budha, that he was born of Maja, the goddess of imagination, from the virgin understanding and will, without previous cohabitation."

The Tibetians, Chinese, and Japanese give a similar account of Fohi or Schaka, who is reputed to be the founder of the religious system which is spread over all the south of Asia. After he had migrated through several bodies, he entered to be born again, and to reform the corrupted human race, into the body of Lhamoghiuprul, a nymph of extraordinary beauty, who bore him from her side. GEORGE'S *Alphabet, Tibetan*, p. 32. *Rome*, 1762. Compare DU HALDE'S *Description of the Chinese Empire*, b. iii. 26. DE GUIGNES' *History of the Huns and Turks*, part i. 340. BARROW (*Travels in China*, p. 473.) says, "the most common of all female deities in China, is Shing-moo, or holy mother, or rather the mother of perfect intelligence. This lady is the exact counterpart of the Indian ganga, or goddess of the river; the Isis of the Egyptians; and the Ceres of the Greeks. Nothing shocked the missionaries so much on their first arrival

in China, as the image of this lady, in whom they discovered, or thought they discovered, the most striking resemblance to the Virgin Mary. They found her generally shut up with great care at the back part of the altar, and veiled with a silken screen, to hide her from common observation: sometimes with a child in her hand, at other times on her knee, and a glory round her head. On hearing the story of the Shing-moo, they were confirmed in this opinion. They were told that she conceived and bare a son, while yet a virgin, by eating the flower of the lienwha, (the nelumbium,) which she found lying upon her clothes, on the banks of a river where she was bathing: that when the time of her gestation was expired, she went to the place where she had picked up the flower, and was there delivered of a boy: that the infant was found, and educated by a poor fisherman, and in process of time, became a great man, and performed miracles."

A remarkable resemblance to the usual representation of the Virgin Mary, with the infant Jesus at her breast, is found in an old Indian painting, which represents the foster-mother of Crischna, a god who is become man, with her foster son at her breast, both with a glory round their heads. Moor's *Hindu Pantheon*, plate 50 p. 197. According to the doctrine of the Egyptians, as Plutarch relates in the *Life of Numa*, ch. iv. "A virgin might conceive from the Holy Spirit, without a man." See Rosenmüller's *Treatise on the Birth of the Saviour of the World*, in the *Journal for Select Theological Literature*, published by *J. P. Gabler*, vol. ii. art. ii.

No. 1143. — ii. 1. *There came wise men from the East.* The magi chiefly flourished in Persia, and it probably came from thence to Jerusalem on this occasion. The expectation which at this time universally prevailed, that it was decreed by the fates, that some conquering one out of Judea should obtain the dominion, and which referred to the advent of the great king, might induce them to undertake this journey. See Hyde's *Religio Veterum Persarum*, cap. xxxi. 24. Prideaux, *Connect.* vol. i. part i. b. 3. *Anno* 522. p. 179—211. *Universal Hist.* vol. v. p. 143. Wetstein, *in loc.*

[In the original these wise men are called magi, a name which at first denoted the race of priests of the Medes and Persians, but which spread with the Persian dominion, and was afterwards applied throughout the East, to philosophers, and especially to astronomers. *Pliny* and *Ptolemy* mention arabi or magi, (see GROTIUS on this passage,) and the first says, (*Nat. Hist.* xxiv. 29.) they were skilled in medicine, and employed frankincense and myrrh.

That the magi mentioned by the Evangelist, in the above passage, came from Arabia, is an opinion which arose in the first ages of Christianity, and is rendered probable by the fact, that the gifts with which, according to the custom of the East, they appeared before the new-born king, to whom they intended to do honour, gold, frankincense, and myrrh, (ver. 11.) were productions of southern Arabia. ROSENMÜLLER.]

No. 1144. — ii. 9. *The star which they saw in the East went before them.*] The appearance of a star, and the communication of direction by it, has been mentioned by profane writers. APPOLLONIUS RHOD. *Argonautus*, lib. iv. v. 294.

Ὡς ἄρ᾽ ἔφη· τοῖσι δὲ θεὰ τέρας ἐγγυάλιξεν
Αισιον. ᾧ καὶ πάντες ἐπευφήμησαν ἰδοντες
Στέλλεσθαι την δ᾽ ὀιμον· ἐπιπρο γὰρ ὁλκὸς ἐτύχθη
Ουρανίης ἀκτῖνος, ὅπη καὶ μόρσιμοθ ἦεν.

DIOD. SICUL. lib. xvi. p. 460. Δι᾽ ὅλης τῆς νυκτὸς προηγεῖτο λάμπας καὸμένη κατὰ τον ἀρανὸν, μέχρις ὃ συνέβη τον ϛίλον ἐις τὴν, Ιταλίαν καταπλεῦσαι. PLUTARCH *Timoleonte*, p. 239. LUCIAN, *Navig.* p. 671. VIRGIL, lib. ii. v. 692.

Vix ea fatus erat senior: subitoque fragore
Intonuit lævum, et de cœlo lapsa per umbras
Stella facem ducens multa cum luce cucurrit
Illam, summa super labentem culmina tecti
Cernimus idæa claram se condere silva
Signantemque vias: tum longo limite sulcus
Dat lucem.

No. 1145. — ii. 23. *Nazareth.*] "Nassara, the Nazareth of the Scriptures, is called by *Maundrell* an inconsiderable village; by *Brown*, a pleasant one, with a respectable convent; and in Dr. *Clarke*'s visit was said to have so declined, under the oppressive tyranny of Djezzar's

government, as to seem destined to maintain its ancient reputation, since now, as of old, one might ask, with equal reason, *Can there any good thing come out of Nazareth? John* i. 46. This town, or village, is situated in a deep valley, not on the top of a high hill, as has been erroneously stated, but rather on the side of a hill, nearer its base than its summit, facing to the south-east, and having above it the rocky eminence which we had passed over in approaching it. The fixed inhabitants are estimated at about two thousand, five hundred of whom are Catholic Christians, about three hundred Maronites, and two hundred Mohammedans; the rest being schismatic Greeks. These are all Arabs of the country, and notwithstanding the small circle in which their opposing faiths meet, it is said, to their honor, that they live together in mutual forbearance and tranquillity. The private dwellings of the town, to the number of about two hundred and fifty, are built of stone, which is a material always at hand: they are flat roofed, being in general only of one story, but are sufficiently spacious and commodious for the accommodation of a numerous poor family. The streets are steep, from the inclination of the hill on which they stand; narrow, from custom; and dirty, from the looseness of the soil. Of the public buildings, the mosque is the most conspicuous from without, and is, indeed, a neat edifice: it has six arches on one of its sides, for we could see no more of it, as it is enclosed within a wall of good masonry, and furnished with a plain whitened thin arch, surrounded by a gallery, and surmounted by the crescent; the whole rising from the centre of the town, as if to announce the triumph of its dominion to those approaching it from afar. The Greeks have their church on the south-east edge of the town, at the foot of the hill. The Maronites theirs in front of the Franciscan convent. The church is built over a grotto, held sacred from a belief of its being the scene of the angels announcing to Mary her favor with God, and her conception and bearing of the Saviour. On entering it, we passed over a white marble pavement, ornamented in the centre with a device in Mosaic, and descended by a flight of marble steps into a grotto, beneath the body

of the church. In the first compartment of this subterraneous sanctuary, we were told had stood the mass which constitutes the famous chapel of Loretto, in Italy; and the friars assured us, with all possible solemnity, that the angels appointed to the task took out this mass from the rock, and flew with it first to Dalmatia and afterwards to Loretto, where it now stands: and that in measuring the mass itself, and the place from which it had been taken, they had found them to correspond in every respect, neither the one by the voyage, nor the other by age, having lost or altered any part of its size or shape. Proceeding farther in, we were shewn a second grotto, or a continuation of the first, with two red granite pillars, of about two feet in diameter, at its entrance, and were told that one marked the spot where the angel stood when he appeared to Mary, exclaiming, *Hail, thou that art highly favored, the Lord is with thee: Blessed art thou among women.* *Luke* i. 28. The pillar on the right is still perfect, but that on the left has a piece of its shaft broken out, leaving a space of about a foot and a half between the upper and under fragment; the latter of those continuing still to be supported by being firmly embedded in the rock above, offers to the eyes of believing visitors, according to the expression of the friars, a standing miracle of the care which Christ takes of his church, as they insist on its being supported by the hand of God alone. The grotto here, though small, and about eight feet in height, remains still in its original roughness, the roof being slightly arched. In the outer compartment, from whence the chapel of Loretto is said to have been taken, the roof, as well as the sides, have been reshaped, and plastered, and ornamented, so that the original dimensions no longer remain. Within, however, all is left in its first rude state, to perpetuate to future ages the interesting fact which it is thought to record. Passing onward from hence, and ascending through narrow passages, over steps cut out of the rock, and turning a little to the right, we came to a chamber which the friars called La Cucina della Santa Madona; they here shewed us the chimney of the hearth on which Mary warmed the food for Jesus, while yet an helpless infant, and where she baked the cakes for her hus-

band's supper, when he returned from the labors of the day. This was an apartment of the house, as they observed, in which the Son of God lived so many years in subjection to man; as it is believed by all that he was brought up from childhood to manhood in Nazareth. The fact of Joseph and Mary having resided in this house, and used the very room in which we stood, as their kitchen, has nothing at all of improbability in it: and as excavated dwellings, in the side of a steep hill like this, would be more secure, and even more comfortable, than fabricated ones, it is quite as probable that this might have really been the residence of the holy family, as of any other. The synagogue in which Jesus read and expounded the prophet Esaias on the sabbath, is shewn here within the town, while the precipice from which the exasperated people would have hurled him, is pointed out at a place more than a mile distant, to the southward, and on the other side of the vale." BUCKINGHAM'S *Travels in Palestine*, p. 86.

No. 1146. — iii. 3. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*] The account which DIODORUS SICULUS (lib. ii.) gives of the march of Semiramis into Media and Persia, will give us a clear view of the preparation of the way for a royal expedition. "In her march to Ecbatane, she came to the Zarcean mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without making a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and, at a great expence, she made a shorter and more expeditious road, which, to this day, is called from her, the road of Semiramis. Afterwards she went into Persia, and all the other countries of Asia, subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and, at a great expence, made the ways passable." At the Olympic and Isthmian games, heralds were persons of the greatest importance: their

office was to proclaim from some elevated place, the combat that was to be entered on: to summon the agonistæ, or contenders, to make their appearance, and to announce their names; to specify the prize for which they were to contend; to admonish and animate, with appropriate discourses, the athletæ, or combatants: to set before them, and explain, the laws of the agones, or contenders, that they might see that even the conqueror could not receive the crown or prize, unless he had strove lawfully: after the conflict was ended, to bring the business before the judges, and, according to their determination, to proclaim the victor: to deliver the prize to the conqueror, and to put the crown on his head, in the presence of the assembly: to convoke all solemn and religious assemblies, and to bring forth and shew the sacrifices offered on those occasions: to call the attention of the people during the sacrifices, to the subject of devotion. See *Dan.* iii. 4. 1 *Tim.* ii. 7. 2 *Tim.* i. 11. 2 *Pet.* ii. 5. *Gen.* xli. 43. Heralds generally carried a caduceus: this was a rod with two spread wings at the top, about which two serpents were entwined. It was the emblem of peace. Their character was sacred. HOMER, *Il.* x. 315. i. 334. They might enter without danger into besieged cities, or even into battles. They convoked the assemblies of the leaders, according to the orders they received from the general or king. They commanded silence when kings were to address the assembly, and delivered the sceptre into their hands before they began their harangue. HOMER, *Il.* xviii. 503. ii. 280. xxiii. 567. They were the bearers and executors of the royal commands; (*Iliad* i. 320.) and went in search of those who were summoned to appear. They were entrusted with the most important missions, and accompanied princes in the most difficult circumstances. *Iliad* xxiv. 674. 689. ix. 170. *Odyss.* x. 102. They were employed to proclaim and publish whatever was to be known by the people. *Odyss.* xx. 276. They declared war and proclaimed peace. *Odyss.* xviii. 334. They took part in all sacred ceremonies. *Odyss.* i. 109.

While Sir Thomas Roe and his chaplain were travelling with the mogul between Mandoa and Amadavar, "We

were," says the chaplain, "nineteen days making but short journeys in a wilderness, where (by a very great company sent before us, to make those passages and places fit to receive us) a way was cut out and made even broad enough for our convenient passage; and in every place where we pitched our tents, a great compass of ground was cleared for them by grubbing away the trees and bushes." *Embassy*, p. 468.

At the commencement of the harvest, the roads, not only in the Bhaderpoor purgunna, but many other places, were so destroyed by the preceding heavy rains and floods, that it was impossible to travel without sending precursors to see that the hills of sand and mud were levelled, and the chasms and ravines filled up, before a wheeled carriage could pass. This, by the custom of the country, is performed gratuitously for governors and persons in office; and at this season travellers of every description, whether in a palanquin or on horseback, must have the highways mended before they undertake a journey. During the rainy season they are generally impassable, and frequently invisible from inundation. On the halcarra, or harbinger, arriving at a village with an intimation that a man of consequence is on his way thither, a proclamation is issued to repair the road as far as the next village, and so in continuance. In a light soil it is a work of no great expense, and soon accomplished. FORBES's *Orient. Memoirs*, vol. ii. p. 450.

In military expeditions, a number of persons, who precede the army, are employed in levelling the road, filling cavities, removing obstructions, making the irregular path direct, and the rugged smooth. JOSEPHUS, (*Bell. Jud.* l. iii. c. 6. p. 229. *Haverc.*) giving an account of the incursion of the army under Vespasian into Galilee, describes the usual manner in which the Romans conducted their marches. "He ordered a body of light-armed auxiliaries and archers to advance before the army, that they might check any sudden unexpected assault of the enemy, and explore any suspected forest in which an ambush might be formed. These were followed by a company of heavy armed Roman troops, consisting both of cavalry and in-

fantry; after these, marched ten men, drawn out of every hundred, carrying their baggage, and the materials for making encampments; after these the pioneers, whose business it was to make the irregular road direct, to level what was rough and rugged, and to cut down any woods that interposed in their march." See also DION. CASSIUS, lib. lxxvi. tom. 2. p. 1281. *Reimar*; JUSTIN, lib. ii. c. 10. p. 209. edit. *Gronovii*. POLYÆNUS, *Stratagem.* p. 599. *Casaubon.*

They precede the king in his journies, announcing his approach to the inhabitants of the towns and villages through which he is to pass. They go two or three days journey before him, and command the inhabitants to clear and repair the way: a very necessary step in a country where there are no public roads. WARD'S *View of the Hindoos*, vol. iii. p. 132.

No. 1147.— iii. 4. *His meat was locusts and wild honey.*] Some commentators have taken much pains to shew that the locusts which are here stated to have formed part of the food of John the Baptist, were not the insects called by that name, but the fruit of a certain tree. But, disgusting as it may seem to us to use these insects as food, it is however certain, that the Orientals are of a very different opinion. DAMPIER, (part i. p. 430.) says, that the Indians in the Baschi islands eat locusts; and he affirms, that he had himself tried them, and found them very well tasted. In another place, (part ii. p. 27.) he relates, that the Tonquinese are used to eat locusts, either fresh broiled upon coals, or salted to preserve them. SHAW, (*Trav.* p. 188.) observes, that the Jews were allowed to eat several kinds of locusts, and that, when salted, they are not unlike in taste to our river crabs. IVES (*Travels*, p. 15.) says, "The inhabitants of Madagascar eat locusts, which were amazingly numerous in that island, and preferred them to the best fish." Vide also HERODOTUS, b. iv. cap. 172. *Diodorus Siculus* speaks of a people who were called locust-eaters, from their feeding on those insects. PLINY, (*Nat. Hist.* vi. 30.) speaks of Ethiopians who lived wholly on locusts, salted and dried, which were preserved throughout the year. And book ii. cap. 29. he says, that the Parthians

accounted them an agreeable food. According to HASSELQUIST, (*Travels in Palestine and Egypt*, p. 230. 419.) roasted locusts are still eaten in Arabia. FORBES's *Oriental Mem.* i. p. 46. SALT's *Abyssinia*, p. 171.

"There is in the land of Canaan a kind of wild bees; they live in holes in the rocks, collect their honey, and the overplus, which they do not use for themselves and their young, flows out of the holes in the rocks, which are their nests; if you place a dish under it, you obtain a fluid honey: they call this wild honey; but it is very different from what is called tame honey." STEPHEN SCHULZ, *Disc. of the Most High*, vol. v. p. 133. MAUNDRELL (*Journey from Aleppo to Jerusalem*, p. 66. 86.) affirms, that in his journey to the Dead Sea, he remarked as strong a smell of honey and wax as if he had been near a bee-hive. MARITI also, (*Travels*, p. 557.) says, that in the limits and among the mountains of Palestine, there are great numbers of wild-bees, which collect honey in hollow trees, and clefts of the rocks: they are also met with in other parts of Asia and Africa. Thus LICHTENSTEIN, (*Travels in the South of Africa*, vol. i. p. 335.) relates that in the south of Africa there is a particular species of bees, which frequent the heights of Langekloof, and make from the flowers of the bruma, which emit a sweetish odour, very fine honey, which they collect in hollow trees and crevices of rocks. "This honey is quite white; the cells of wax are so thin, that in gathering they melt with the honey, which may be easily poured into a bottle. The taste is so agreeable and mild, that I cannot imagine that of Mount Hymettus to have been superior. The colonists of Langekloof often gather it, and use it instead of sugar." ROSENMÜLLER.

No. 1148. — iii. 11. *Whose shoes I am not worthy to bear.*] "The covering of the feet among the ancient Hebrews, Greeks, and Romans, usually consisted, and among the Arabs it still consists, merely of leather or wooden soles, called by the Greeks and Latins, sandals. They are fastened to the sole of the foot by means of two straps, one of which passes between the great and the second toe, the other goes

round the heel, and then across the foot, where it is tied to the other." MARITI's *Travels*, p. 211. Compare NIEBUHR's *Description of Arabia*, p. 63.

But those sandals are only worn in walking out of doors. On returning home, or entering the house of another to visit him, they are pulled off at the door. The tying and untying of the sandals was, from remote ages, the business of slaves; and the servant newly purchased had to commence his duties by untying his master's sandals, and carrying them after him for a certain distance, as is mentioned in the Talmudic treatise. *Kidduschin*, fol. 22. p. 2. This office was considered as so mean, that a rabbinical saying declares, that "whatever services a servant does for his master, a disciple may do for his teacher, only not unloose the latchets of his shoes." John, therefore, thought himself not worthy to do for Jesus that which was considered as too mean for a disciple to do for a wise man. To "unloose the latchets of the shoes or sandals," and "to bear them after somebody," are proverbial expressions, which are perfectly equivalent to each other. ROSENMÜLLER.

No. 1149. — iii. 11. *I baptize you with water unto repentance.*] The Holy Scriptures speak of three different baptisms: the baptism of the Jews, that of John, and that instituted by our Saviour himself. In the latter, also, as the Greek name itself indicates, the person to be baptized was wholly dipped in the water, till the wetting of the head, instead of the immersion of the whole body, was introduced in the church. The first of these three baptisms, which is commonly called the baptism of the Jews, was partly an ablution prescribed in the law of God, which was also performed after voluntary defilement; partly a bath likewise, prescribed by God as a preparation for solemn acts or events. Aaron and his sons had to wash themselves before consecration, and after them the other priests, nay, even the scribes. The people of Israel were ordered to wash their clothes before the law was given them on Mount Sinai. According to the testimony of the rabbi, such a prescribed washing of the clothes never took place without

washing the body. The usual mode was to bathe naked, and to wash the clothes separately: often the clothes were immersed at the same time.

It will be recollected that there were two kinds of proselytes; those of the gate, who only renounced idolatry, and acknowledged the one true God; and proselytes of the covenant, or of justice, who submitted to the whole law; and were, therefore, circumcised, and enjoyed equal rights with the Jews: these were also obliged to baptism. The Scripture does not mention such baptism of proselytes. Almost all the ancient nations had religious ablutions, as most of the Orientals still have. The Hindus hold bathing in the waters of the Ganges in high estimation; nay, some even drown themselves in this stream, which they regard as sacred, for the purpose of cleansing themselves of their sins. The Celts bathed on the seventh day of the week, to prepare themselves for the first, which was consecrated to the sun, and thence called Sunday. The German name of the seventh day, Sonnabend, (Sun-eve, or Sunday eve), alludes to this preparation for Sunday. In Danish, Saturday is called Loverstag, from an Icelandic word, which signifies washing. The common people in Russia still bathe every Saturday. The Mexicans washed new-born infants twice, and this custom was always accompanied with religious ceremonies. May this bath cleanse thy heart, was one of the wishes addressed to the child. See CLAVIGERO'S *Hist. of Mexico*, vol. vi. The ablution of the Israelites, as well those prescribed by the law at the baptism of proselytes, was like the religious ablutions of all nations, symbolical, pointing at cleansing the heart, at purification from sin. The baptism of John was of a higher nature than even the ablutions prescribed by the divine law. Compare *Acts* xix. 6. STOLLBERG'S *History of Religion*, vol. v. p. 91. ROSENMÜLLER.

No. 1150.—iii. 11. *He will baptize you with the Holy Ghost and with fire.*] The baptizing with fire indicates a more efficacious and more complete purification and reformation than that which is produced by water: a purifying power was ascribed to fire. "Omnia purgat edax ignis," says OVID, *Fast.* iv. 788. When, therefore, the booty

taken from the slain Midianites was to be cleansed, all that could bear the fire was obliged to pass through it, to purify it, as is said expressly in *Numbers* xxxi. 23. This purification by fire is called in the Talmud the baptism by fire. See SANHEDRIN, fol. 39. p. 1. ROSENMÜLLER.

No. 1151. — iii. 12. *Whose fan is in his hand.*] The word Πτυον from πτυω, to spit, spit out, properly signifies a shovel, whence corn is thrown or spit out, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not a fan or van, is evident from HOMER, *Il.* xiii. v. 588.

Ως δ' οτ' απο πλατεος πτυοφιν μεγαλην κατ' αλωην
Θρωσκωσιν κυαμοι μελανοχροες, η ερεβινθοι —

As on the spacious floor the dusky beans
Or vetches leap, from the broad shovel thrown; —
So from the steel that guards Atrides' heart
Repell'd to distance flies the bounding dart.

"After the grain is trodden out, they winnow it by throwing it against the wind with a shovel, the το πτυον, *Matt.* iii. 12. *Luke* iii. 17. there rendered a fan, is too cumbersome a machine to be thought of; for it is represented as carried in the hand." SHAW'S *Travels*, p. 139. THEOCRITUS, vii. 59.

No. 1152. — iii. 16. *The heavens were opened unto him.*] Heaven itself gave a sign of approbation and decision, which the manner and the time rendered intelligible. In Jewish and heathen antiquity, a belief generally prevailed that the Deity spoke to Moses by symbols. Thus, thunder and lightning, especially in a serene sky (cœlo apulo, sereno,) were important symbols, (data signa Deorum.) Compare the commentators on *Æn.* viii. 523. In like manner the favourable appearance and happy flight of a bird frequently decided on an undertaking, in the moment of expectation. The dove (alba sancta columba,) (*Tibull.* i. 8, 9.) was one of the sacred birds, or the acknowledged symbol of purity and innocence. CICERO (*De Divinat.* i. 48.) has preserved the poetical description of Ennius, of the manner in which Romulus received a favourable decision of the gods, and his consecration to the royal dignity,

by corpora sancta avium." I. A. G. MEYERS, *towards a Defence and Illustration of the History of Jesus*, p. 203. ROSENMÜLLER.

No. 1153. — iv. 1. *The wilderness.*] "From this place you proceed in an intricate way amongst hills and vallies interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours travel in this sort of road, you arrive at the mountainous desert into which our Blessed Saviour was led by the spirit, to be tempted of the devil. A most miserable dry barren place it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we passed along, we saw some ruins of small cells and cottages, which they told us were formerly the habitations of hermits retiring hither for penance and mortification; and certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the top of these hills of desolation, we had, however, a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last place we descended, after about five hours march from Jerusalem. As soon as we entered the plain, we turned upon the left hand, and going about one hour that way, came to the foot of the Quarantania, which, they say, is the mountain into which the devil took our Blessed Saviour, when he tempted him with that visionary scene of all the kingdoms and glories of the world: it is, as *St. Matthew* styles it, an exceeding high mountain, and in its ascent not only difficult, but dangerous: it has a small chapel at the top, and another about half way up, founded upon a prominent part of the rock; near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in, in imitation of *that* of our Blessed Saviour. In most of these grots we found certain Arabs quartered, with fire-arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountain; so we

departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice." MAUNDRELL's *Journey, Monday, March* 29.

No. 1154. — iv. 5. *A pinnacle of the temple.*] The πτερύγιον τοῦ ἱεροῦ here mentioned, seems to have been what was called the king's portico, which was built parallel to the south front of the temple, and was, JOSEPHUS (*Ant.* lib. xv. cap. 11. § 5.) says, "one of the most memorable works that was ever seen under the sun; for, whereas the valley itself was here so deep that one could not bear to look down into it; on the edge of this, Herod raised the immense height of the portico; so that if any one from the roof of this portico should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss." Somewhere on the roof of this portico, it is probable, that the devil placed our Saviour.

No. 1155. — iv. 8. *The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.*] From the circumstances of the story, it appears that the devil really shewed our Saviour as great an extent of country as was visible from the high mountain, supplying, in a moment of time, an illusive view of the other great and glorious kingdoms of the world. The Abbé MARITI, (*Travels through Cyprus,*) in his description of this mountain, says, "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain of forty days, overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Red Sea. It was here that the devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.*"

No. 1156. — iv. 16. *Light is sprung up.*] Of this mode of speaking many instances are to be found.

Thus ÆSCHYLUS, *Agamemn.* v. 531.

Ηκει γαρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων
Καὶ τοῖς δ' ἅπασι κοινὸν Αγαμέμνων ἄναξ.

Εμοῖς μὲν ἔιπας δώμασιν φάος μέγα
Καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.
Persis, v. 229.

Vid. *Fragment. de Fortuna*, et EURIP. *Orest.* v. 243. Thus Æneas to Hectorem: O Lux Dardaniæ! Virg. l. ii. v. 281.

No. 1157. — iv. 24, 25. *They brought unto him all sick people — and he healed them.*] "The news that a foreign hakeem or doctor, was passing through the country, very soon was spread abroad; and at every halt our camp was thronged with the sick, not only of the village near to which we were encamped, but of all the surrounding villages. Many came several days journies to consult our doctor, and were brought to him in spite of every difficulty and inconvenience; some came on asses, bolstered up with cushions, and supported by their relations; others on camels, whose rough pace must have been torture to any one in sickness. It may be conceived what a misfortune sickness must be in a country where there is no medical relief, nor even a wheeled conveyance to seek relief when it is at hand. The greatest credit is due to the medical gentlemen, who were attached, not only to our embassy, but to all preceding embassies, for the charity and humanity with which they relieved the wants of these poor people: they not only distributed their medicines gratis, but they as gratuitously bestowed their skill, their time, and their zeal, for which it is grievous to say, in very few instances did they meet with corresponding gratitude." MORIER's *Second Journey through Persia*, p. 53.

No. 1158. — iv. 24. *Those which were lunatic.*] Dr. MEAD, (in his *Treatise on the Influence of the Sun and Moon*, p. 38. 8vo.) speaking of diseases which depend on the influence of the moon, observes, that "of this class none are more remarkable than epileptic diseases, which, besides the other difficulties with which they are attended, have this also surprising, that they constantly return every new and full moon. "The moon," says GALEN, (*De Diebus Criticis*, lib. iii.) "governs the periods of epileptic cases. Upon this score, they who were thus affected, were by the Greek writers called Σεληνιακοι (ALEXAND. TRALLIAN. lib. i. cap.

25.) and in the *Histories of the Gospel* Σεληνιαζομενοι, and by some of the Latin writers afterwards *Lunatici*."

No. 1159. — v. 6. *Blessed are they that hunger and thirst after righteousness.*] XENOPHON in like manner applies the original word to the mind as well as to the body. Thus in *Œcon.* xiii. 9. Πεινωσι τε επαινου εχ ηττον ενιαι των φυσεων η αλλαι των σιτων τε και ποτων. Some tempers hunger after praise, no less than others after meat and drink. See also PLUTARCH, *De Ira Cohib.* tom. ii. p. 460. and WETSTEIN and KYPKE, *in loc.* *Luke* i. 53. *John* vi. 35. *Rev.* viii. 16.

No. 1160. — v. 9. *Blessed are the peace-makers.*] All the Pegu clergy are mediators in making up cases of debate and contention that happen among neighbours: they never leave mediating till there be a reconciliation; to seal which, the reconciled eat champock from one another's hands. This champock is tea of a very unsavoury taste: it grows, as other tea does, on bushes, and is in use on such occasions all over Pegu. Capt. HAMILTON, PINKERTON's *Coll.* part xxiii. p. 420.

No. 1161. — v. 13. *It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*] There was a species of salt in Judea which was generated at the lake Asphaltatis, and hence called bituminous salt, easily rendered vapid, and of no other use but to be spread in a part of the temple, to prevent slipping in wet weather. SCHOETGEN, *Hor. Heb.* vol. i. p. 18.

No. 1162. — v. 15. *Neither do men light a candle, and put it under a bushel.*] The ancients used sometimes to hide their burning lamps under bushels, or the like: for proof of this, see WOLFIUS, WETSTEIN, ELSNER, and KYPKE, *in loc.*

No. 1163. — v. 22. *The judgment.*] At the time of our Saviour, there were three different kinds of courts of justice among the Jews. The first of which, every little town, probably, had one, consisted of three judges, who took cognizance of inferior crimes; for instance, theft. High tribunals consisted of three-and-twenty judges. Only considerable cities had such: those for the most part decided in cases of life and death: they were also called

little sanhedrims. Our Saviour probably meant these when he said, *He is guilty of the judgment*. By the denomination of the High Council, he evidently designates the High Council of the two-and-twenty at Jerusalem. The Greek words translated by, "in danger (guilty) of hell fire," literally mean, "is guilty of the gehenna of fire; or, of the fire in the valley of Hinnom;" for gusenna is compounded of Hebrew, ge, valley, in Hinnom; the name of this valley, probably from some former possessor of it. This valley had become, for several reasons, an object of abhorrence; here apostate kings and other Israelites had sacrificed to idols, had made their children pass through the fire, or sacrificed them to Moloch, by putting them alive into the arms of the red-hot image of the idol. In the sequel, to render this valley truly detestable, the bodies of persons executed for flagitious crimes, and of animals that died of disease, were cast into it; and that the pestilential exhalations which filled the air might not endanger the surrounding country, fires were almost constantly kept burning there: hence, the valley of Hinnom, or Gehenna, was considered as an image of hell, and at length hell itself so called. The word raka, in the language then spoken in Palestine, which was Syrian dialect, signified a worthless person. Fool does not here mean an idiot, but a wicked person or blasphemer, as in *Psalm* xiv. 1. ROSENMÜLLER.

No. 1164. — v. 25. *Agree with thine adversary quickly, whiles thou art in the way with him.*] These words allude to a Roman custom, which had been introduced into Palestine with the Roman government. Among the Romans, when a person had a lawsuit with another, he first endeavoured to arrange the matter amicably (CICERO for PUBLIUS QUINTIUS, v. 11.). If the matter could not be settled in this manner, the complainant called on *his* adversary to go with him before the prætor. If the latter refused, the complainant called on some person present to be a witness, saying, May I take you as witness? If the latter agreed, he presented the tip of his ear, which the complainant touched. After this, he could compel the defendant by force to go before the magistrate with him, and

even lay hands on him for the purpose, which explains the words in *Matt.* xviii. 28. where one servant laid hands on the other, and took him by the throat, saying, *Pay me that thou owest.* If he agreed with the complainant "on the way," (endo via,) the affair was at an end, which explains the above words of Jesus, *Whiles thou art in the way with him.* See ADAMS's *Roman Antiquities*, b. i. p. 405. Compare *Luke* xii. 58. ROSENMÜLLER.

No. 1165. — v. 28. *Already in his heart.*] So speaks CICERO, (*De Off.* iii. 8.) "In ipsa dubitatione facinus inest, etiam si ad id non pervenerint." And JUVENAL,

> ——— Scelus intra se tacitum qui cogitat ullum,
> Facti crimen habet. *Sat.* xiii. 209.

Whoever, in Persia, has the imprudence to look at the wife of a man of rank, were it but as she travels on the road, is sure to be severely beaten by her eunuchs. CHARDIN, *Voyage en Perse*, tom. vi. c. 13. p. 238.

In Asia, the women are rigorously secluded from the society of men. Constantly shut up in their houses, they have no communication but with their husband, their father, their brother, or at most, their cousin-german. Carefully veiled in the streets, they dare hardly speak to a man even on business. It would be there peculiarly indecent to fix your eyes on them, as in that country, an uplifted veil is the mark of a prostitute, or the signal for a love adventure. VOLNEY's *Travels*, vol. ii. p. 481.

No. 1166. — v. 29. *If thy right eye offend thee.*] Agreeably to this, PHILOSTRATUS, (*De Vit. Sophist.* i. 20.) speaking of Isæus, who had on a sudden altered quite his dress and manner of life, says, that he was ωσπερ τους προτερους οφθαλμους αποβαλων, like one who had cast away his former eyes: meaning those inclinations of his which were dearest to him.

No. 1167. — v. 31. *Whosoever shall put away his wife.*] This law was in force also among the Romans, as PLUTARCH tells us in his *Life of Romulus*, by one of whose laws the husband, but not the wife, had the right to dissolve the marriage, in the same manner as among the Jews. *Deut.* xxiv. 1, 2. But it was necessary that there should

be a sufficient reason. A divorce, without well-founded and just cause, was punished by the law of Romulus, with confiscation of the man's property, half of which went to the wife, and the other half was consecrated to Ceres. ADAM'S *Rom. Ant.* ii. 281. Comp. *Malachi* ii. 15, 16. *Mark* x. 4. *Luke* xvi. 18. ROSENMÜLLER.

No. 1168. — v. 34. *Swear not at all; neither by heaven, for it is God's throne.*] Among other forms of swearing, the ancients sometimes did so by the throne of their kings. HERODOTUS (b. iv. c. 68.) says, that "when the Scythians desire to use the most solemn kind of oath, they swear by the king's throne." The Turks at this day swear by the Ottoman Porte. REISKE has the same remark: "Adhuc obtinet apud Turcas, per Portam Ottomanicum, hoc est domicilium sui principis, jurare."

No. 1169. — v. 35. *Nor by the earth.*] "Having arrived at the distance of three quarters of a mile, as near as we could conjecture, from Dipylon, we halted: an old man, upon his ass, soon came up, from whom I enquired the name of the place where we stood: his immediate reply was, Acathemia. When I repeated my question with some degree of doubt as to the accuracy of this intelligence, he spoke the word several times, declaring vehemently, with an ancient oath, μα την γην, *by the earth*, it is Acathemia. As the old gentleman seemed rather nettled, I endeavoured to appease his choler by the application of some paras: he took them without the least notice of the donor, but, spurring on his ass, went along repeating to himself the phrase, δοξαζη ὁ θεος, praised be God, till we were out of hearing." HUGHES'S *Travels in Sicily, Greece, &c.* vol. ii. p. 294.

No. 1170. — v. 43. *Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy.*] The passage of the law to which these words refer is *Lev.* xix. 18. *Thou shalt not avenge nor bear any grudge against the children of thy people: thou shalt love thy neighbour as thyself: I am the Lord.* The addition, *and hate thine enemy*, does not stand in the law; but the teachers asserted that it was to be inferred from the first part of the ordinance, which only imposed it as a duty on the Israelites to be disposed to conciliation with each other. They

support this opinion by the traditions of preceding teachers, and by the laws respecting the treatment of idolatrous nations. Limits were set, indeed, to their hatred of the Edomites and Egyptians by the law, which enacted, that the third generation of individuals of those nations, who became proselytes, should be naturalized. *Deut.* xxiii. 7. 8. With respect to the other neighbouring nations, they were neither to conclude alliances with them, nor to do them a favour, as is expressly declared with respect to the Canaanites in *Deut.* vii. 1. The same with the Midianites, *Numb.* xxxi. 2. and with the Amalekites, *Exod.* xvii. 14. But Ammonites and Moabites were never to obtain the rights of Hebrew citizens, not even after the tenth generation. *Deut.* xxiii. 3. Now as the Hebrews were expressly enjoined by their law to hate the heathens who dwelt in the land of Canaan and the neighbourhood, all heathens appeared to them in the same light; and they thought themselves not bound to perform towards them the duties of humanity, unless they were converted to the Jewish religion; nay, they even considered them as enemies on whom vengeance was to be taken whenever an opportunity offered. Their hatred toward all who did not belong to their people is mentioned by several ancient authors. Thus TACITUS (*Hist.* v. b. v. cap. 11.) says, "Among themselves they observe inviolable fidelity, and are ready to do acts of kindness to each other; but they cherish an irreconcileable hatred of all others." What Tacitus says here, agrees with the expression of a more valid and impartial witness, that of *St. Paul*, 1 *Thess.* ii. 15. *Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.* Their national arrogance went so far, that they did not even salute a heathen and Samaritan, a conduct by which they rendered themselves odious to all the neighbouring nations. JUVENAL also, in his description of the Jews, says, "They shew nobody the way who is not of their religion, and lead none but their own people to the fountain sought."

Non monstraret iter, eadem nisi sacra colenti,
Quæsitum ad fontem solos deducere vestres. *Sat.* xiv. 103, 4.

ROSENMÜLLER.

No. 1171. — vi. 16. *They disfigure their faces.*] The Greek expression (ἀφανίζουσι) properly signifies, they make their faces invisible; *i. e.* they veil them: for mourners and persons in affliction were accustomed to wrap their faces in their garments. See 2 *Sam.* xv. 30. *Esther* vi. 12. Hence *Horace* says, "Tecto capite, ut si filius immaturus obiisset." The Greek word may, however, be understood as we translate it: *for they disfigure their faces*, as it is well known, that mourners strewed their heads with ashes and dust. See 2 *Sam.* i. 2. *Esther* iv. 1. *Isaiah* lxi. 3. *Ezekiel* xxvii. 30. On less sorrowful occasions they merely refrained from washing and anointing themselves. See *Dan.* x. 3. And our Saviour seems to allude to this custom, as he says, (verse 17.) *But thou, when thou fastest, anoint thine head, and wash thy face.*

No. 1172. — vi. 19. *Lay not up for yourselves treasures.*] The illustrious and opulent among the ancients were employed not merely in accumulating silver and gold, but in amassing a prodigious number of sumptuous and magnificent habits, which were regarded as a necessary and indispensable part of their treasures; hence, in the detail of a great man's wealth, the numerous and superb suits of apparel he possessed, never fail to be recorded. DION. HALICAR. lib. vi. p. 350. HUDSON. POLYÆNI, *Stratagem.* p. 180. edit. *Casaubon.* 1589. DION. CASSIUS, lib. lxi. p. 998. REIMAR. PHILO in FLAC. tom. ii. p. 539. edit. *Mangey.* Thus also we read, that Titus, after the destruction of Jerusalem, distributed to those who had distinguished themselves by their valour, gold, silver, and garments. JOSEPHUS, *Bell. Jud.* lib. vii. cap. 1. § 3. p. 404. HAVERCAMP. CLEMENS ALEXAND. p. 59. 234. edit. *Paris.* 1629. HORAT. *Epist.* lib. i. 6. 40. *Job* xxvii. 16. *Gen.* xlv. 22. *Acts* xx. 33. *James* v. 2, 3.

No. 1173. — vi. 19. *Moth and rust doth corrupt.*] "At Pondicherry," says Bartolomeo, "I met with an incident which excited my astonishment. I had put my effects into a chest which stood in my apartment, and being one day desirous of taking out a book, in order to amuse myself with reading, as soon as I opened the chest, I discovered in it an innumerable multitude of what are im-

properly called white-ants. The appellation, termites, from the Latin systematic name, termes, is better. There are various kinds of them, but only in warm countries, which are all equally destructive, and occasion great devastations, not only in sugar plantations, but also among furniture, and clothes in habitations. When I examined the different articles in the chest, I observed that these little animals had perforated my shirts in a thousand places, and gnawed to pieces my books, my girdle, my amice, and my shoes. They were moving in columns each behind the other; and each carried away in its mouth a fragment of my effects, which were more than half destroyed." BARTOLOMEO, by *Johnson*, p. 13.

In Japan there is a species of ants, in shape, bigness, and other particulars, like our common ones, but white as snow; they will in a very little time pierce through any thing but stone or ore, doing, wherever they come, very great mischief; and no other way has yet been found of keeping them from merchandizes, and things of value, but by strewing some salt under and over such articles. *Modern Univer. Hist.* vol. ix. p. 97.

The weevil is a small insect of the moth kind, which deposits its eggs in the cavity of grain, and particularly in that of wheat. If the crops be stacked or laid up in the barn in sheaves, these eggs are there hatched, and the grain in consequence is totally destroyed. WELD'S *Trav. through N. America*, vol. i. p. 216.

At Carthagena, in South America, the insect called comegen, damages and destroys the furniture of houses, particularly all kinds of hangings, whether of cloth, linen, silk, gold or silver stuffs, or laces; and, indeed, every thing, except those of solid metal, where its voracity seems to be wearied out by the resistance. It is nothing more than a kind of moth or maggot; and is so small, as to be scarcely visible to the naked eye; but so expeditious in its depredations, that in a very short time it entirely reduces to dust one or more bales of merchandize where it happens to fasten; and, without altering the form, perforates it through and through, with a subtility which is not perceived till it comes to be handled, and then, instead of thick cloth or

linen, one finds only small shreds and dust; it will thus destroy all the goods in a warehouse, where it has got footing, in one night's time. Ulloa's *Voyage*, by *Adams*, vol.i. p. 67, 68.

"The termites, or white ants of Bombay, are so numerous and destructive at Anjengo, that it is difficult to guard against their depredations; in a few hours they will demolish a large chest of books, papers, silk, or clothes, perforating them with a thousand holes: we dare not leave a box on the floor without placing it on glass bottles, which, if kept free from dust, they cannot ascend: this is trifling, when compared with the serious mischief they sometimes occasion, by penetrating the beams of a house, or destroying the timbers in a ship.

"These destructive animals advance by myriads to their work, under an arched incrustation of find sand, tempered with a moisture from their body, which renders the covert way as hard as burnt clay, and effectually conceals them at their insidious employment.

"I could mention many curious instances of depredation by the termites; one happened to myself: I left Anjengo in the rainy season to pass a few weeks with the chief at his country house at Eddova, in a rural and sheltered situation; on my departure I locked up a room, containing books, drawings, and a few valuables; as I took the key with me the servant could not enter to clean the furniture: the walls of the room were white-washed, adorned with prints and drawings, in English frames and glasses; returning home in the evening, and taking a cursory view of my cottage by candle-light, I found every thing apparently in the same order as I left it; but on a nearer inspection the next morning, I observed a number of advanced works, in various directions, towards my pictures; the glasses appeared to be uncommonly dull, and the frames covered with dust; on attempting to wipe it off, I was astonished to find the glasses fixed to the wall, not suspended in frames as I left them, but completely surrounded by an incrustation cemented by the white-ants; who had actually eat up the deal frames and back boards, and the greater part of the paper, and left the glasses up-

held by the incrustation, or covered way, which they had formed during their depredation. From the flat Dutch bottles, on which the drawers and boxes were placed, not having been wiped during my absence, the ants had ascended the bottles by means of the dust, eat through the bottom of a chest, and made some progress in perforating the books and linen. The chief's lady, with whom I had been staying at Eddova, on returning to her apartments in the fort, found, from the same cause, a large chest, in which she had deposited shawls, muslins, and other articles, collected preparatory to her leaving India, entirely destroyed by these voracious insects." FORBES's *Oriental Memoirs*, vol. i. p. 361.

No. 1174. — vi. 28. *The lilies of the field.*] The lily of the field sometimes appears with unrivalled magnificence. This remark is justified by the following statement of Mr. SALT, (*Voyage to Abyssinia*, p. 419.) "At a few miles from Adowa, we discovered a new and beautiful species of amaryllis, which bore from ten to twelve spikes of bloom on each stem, as large as those of the bella-donna, springing from one common receptacle. The general colour of the corolla was white, and every petal was marked with a single streak of bright purple down the middle; the flower was sweet scented, and its smell, though much more powerful, resembled that of the lily of the valley. This superb plant excited the admiration of the whole party; and it brought immediately to my recollection the beautiful comparison used on a particular occasion by our Saviour, *I say unto you, that Solomon, in all his glory, was not arrayed like one of these.*

No. 1175. — vii. 9. *Will he give him a stone.*] This seems to have been a proverbial expression, for PLAUTUS (in *Aulul.* ii. 2. 18.) says, Altera manu fert lapidem panem ostendit altera.

No. 1176. — vii. 15. *Ravening wolves.*] The Latin poets usually give the wolf the epithet of rapax, or raptor. *Oppian* calls him αρπακτηρα and αρπαγα. BROOKE's (*Nat. Hist.* vol. i. p. 200.) says, that "these creatures are great enemies to sheep and tame cattle; and that though the wolf will prey upon several other kinds of animals, yet he

is fondest of kids, lambs, and sheep; and that when he is become desperate through want, and courageous through necessity, he ventures forth to attack such animals as have taken refuge under the protection of man; he therefore falls in among the fold, destroys all he meets, kills merely from a pleasure in slaughter, and if this succeed, he returns again, till being wounded or frightened by dogs or men, he ventures out only by night, ranges the field, and destroys whatever he has strength to conquer." The wolf is very voracious, for he will swallow the flesh with the skin and hair, as well as the bones, and generally eats sufficient to serve him three days. *Zeph.* iii. 3. He is a most sharp-sighted animal, and can even see in the night, when the moon does not shine. ÆLIAN, *Hist.* lib. x. cap. 26. He begins to prowl in the evening. *Jer.* v. 6. *Hab.* i. 8. BOCHART, vol. ii. p. 823.

No. 1177. — vii. 26. *A foolish man, which built his house upon the sand.*] The fishermen in Bengal, build their huts in the dry season on the beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent north-west winds, the water pours down in torrents from the mountains. In one night multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable. WARD'S *View of the Hindoos*, vol. ii. p. *335*.

"It so happened, that we were to witness one of the greatest calamities that have occurred in Egypt in the recollection of any one living. The Nile rose this season three feet and an half above the highest mark left by the former inundation, with uncommon rapidity, and carried off several villages, and some hundreds of their inhabitants. I never saw any picture that could give a more correct idea of a deluge than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the scarcity of water the preceding season; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds around their villages, to keep the water from their houses; but the force of this inundation baffled all their efforts.

Their cottages being built of earth, could not stand one instant against the current; and no sooner did the water reach them, than it levelled them with the ground. The rapid stream carried off all that was before it; men, women, children, cattle, corn, every thing was washed away in an instant, and left the place where the village stood without any thing to indicate that there had ever been a house on the spot." BELZONI's *Researches in Egypt*, p. 299.

No. 1178. — viii. 9. *For I am a man under authority, having soldiers under me; and I say to this man, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth it.*] There are two beautiful passages in ARRIAN, which tend to illustrate this speech of the centurion. Καταταγεις Αγαμεμνων, λεγει μοι, πορευου προς τον Αχελλεα, και αποστοσον την Βρισηιδα πορευομαι. Ερχου, ερχομαι. He who personates Agamemnon, says to me, go to Achilles, and bring hither Briseis: I go. He says, come hither: I come. *Dissert.* l. i. c. 25. p. 97. Οταν ὁ Θεος ειπη τοις φυτοις ανθειν, ανθει. Οταν ειπη βλαστανειν, βλαστανει. οταν εκφερειν τον καρπον, εκφερει. οταν πεπαινειν, πεπαινει. οταν παλιν αποβαλλειν, και φυλλορροειν και αυτα εις αυτα συνειλουμενα εφ' ησυχιας μενειν, και αναπαυεσθαι, μενει και αναπυεται. When God commands the plants to blossom, they bear blossoms. When he commands them to bear seed, they bear seed. When he commands them to bring forth fruit, they put forth their fruits. When he commands them to ripen, they grow ripe. When he commands them to fade, and shed their leaves, and to remain inactive, involved in themselves, they thus remain, and are inactive. Cap. xiv. p. 62. See RAPHELIUS.

Nor is the military subordination adverted to by the centurion without its parallel in modern times in the East. Kirtee-Ranah, a captive Ghoorkha chief, who was marching to the British head-quarters, on being interrogated concerning the motives which induced him to quit his native land, and enter into the service of the rajah of Nepal, replied in the following very impressive manner. My master, the rajah, sent me: he says to his people, to one, go you to Gurwhal; to another, go you to Cashmere, or

to any distant part. My lord, thy slave obeys; it is done. None ever enquires into the reason of an order of the rajah. FRAZER'S *Notes on the Hills at the Foot of the Himala Mountains*, p. 226.

No. 1179. — viii. 11. *Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*] The Greek word which is here translated by "sit," (ἀνακλιθήσονται,) properly signifies, "to recline or sit at table." The future bliss of the pious is likewise represented in the New Testament under the image of a sumptuous feast. See *Luke* xiv. 15. *Matthew* xxii. 1. *Rev.* xix. 9. We find the same figure among the Greeks. Thus their poets say of Ixion, that he was allowed to eat with the gods, *i. e.* that he had enjoyed the greatest happiness which could fall to the lot of man. They say the same of Tantalus. But not only their poets but also their philosophers make use of this emblem. For *Empedocles*, speaking of the felicity of the virtuous after death, says, "they sit at table with the other immortals, and free from the pains to which men are subject." *Epictetus* imitates *Empedocles* when speaking to one who was making a progress in wisdom: "Thou wilt one day become a worthy companion at the table of the gods." Our Saviour, in the above passage, in saying that the heathens should sit in Heaven on the same couches with Abraham, Isaac, and Jacob, the ancestors of the Jewish nation, wounds the pride of the Jews, who disdained to eat with the heathens, though many of them with respect to their morality, were better than they. He finely compares the fruitless repentance, the pain and endless torment of the wicked who are excluded from the joys of Heaven, under the emblem of such as are rejected and cast out of the door at a marriage feast, to which they had come in the hope of being admitted. In pain and despair they weep and gnash their teeth. As the Jews for the most part had their great feasts in the evening, by the light of tapers, the darkness, in which those who are rejected, are cast out of the house, is a very appropriate image of the dreadful state of the condemned who are for ever excluded from the blessed contemplation of God. MACKNIGHT'S *Harmony*.

No. 1180. — viii. 12. *There shall be weeping and gnashing of teeth.*] This is spoken in reference to the anguish expressed by slaves under the severe treatment which they almost invariably received. They generally suffered great cruelty. They were the absolute property of their masters; even their lives were at their disposal: for the slightest offence they were scourged, and condemned to hard labour. They were generally prisoners taken in war: they were sold by auction to the highest bidder, and were sent to work in mines, or shut up in workhouses to labour. They were frequently branded on the face. XENOPHONTIS, *Memor.* lib. ii. p. 123. *Oxon.* 1741. DIOGON. LAERT. p. 122. edit. *Meibomii*, 1692. DIOD. SIC. tom. ii. p. 525. WESSELING. *Amst.* 1745. PHOCYLIDES, v. 212. APPIAN, *Bell. Civil.* p. 987. DION. CASSIUS, lib. xlvii. tom. i. p. 498. REIMAR. *Hamb.* 1750. POLYÆNI, *Stratagem.* p. 99. edit. *Casaubon*, 1589. STRABO, lib. xii. p. 562. *Paris*, 1620.

No. 1181. — viii. 26. *There was a great calm.*] Not only the wind was laid, but the surface of the sea was smooth and level, which γαληνη, properly signifies; whereas, after a storm is over, the water of the sea is for a long time in motion. This circumstance, therefore, helps to shew the full force of the miraculous power then exerted, (*Mark* iv. 39. *Luke* viii. 24.) where both these circumstances are mentioned or implied. The motion of the sea after a storm is taken notice of by SENECA *de Tranquill.* (cap. ii. edit. *Lips.*) Sicut est quidam tremor etiam tranquilli maris; cum ex tempestate requievit: and again, (*de Brev. Vit.* cap. ii.) Velut in profundo mari, in quo post ventum quoque volutatio est. Cunctus pelagi cecidit tumor. VIRG. *Æn.* i.

No. 1182. — viii. 28. *Possessed with devils.*] It was the prevailing opinion, not only among the Jews at the time of Jesus, but also among the Greeks and Romans and other ancient nations, that every sickness which deprived a man of the use of his reason, was the effect of the influence of an evil spirit. The expression, by which this dreadful influence is designated, and translated *possessed with devils*, is of Grecian derivation; and the same expres-

sion in the same signification is made use of by several Greek authors, both before and after the time of our Saviour. Æschylus, Sophocles, Euripides, Herodotus, Lucian, and others speak of demoniacs, which is a proof that the disorder they mean was usual at all times, and not more prevalent in Judea during the preaching of Jesus than in other countries and at other periods. If, therefore, this disease had been known long before the appearance of our Saviour, and if it could sometimes be healed, and that this was the case, Jesus himself intimates when he says, (*Matth.* xii. 27.) *If I by Beelzebub cast out devils, by whom do your children cast them out?* It may perhaps have had only a natural cause. This we may suppose without the least prejudice to the miraculous power of the Messiah; for we must remember, that he healed and restored not one, but several persons so affected. If the disorder was of the most obstinate kind, and every other remedy applied had been fruitless, his word alone effected a perfect recovery.

Mental alienation was so generally considered in antiquity to be occasioned by possession of a devil, that HERODOTUS (vi. 84.) says of the madness of Cleomenes, that it was of a very extraordinary description, because it did not proceed from the cause usually assigned. "The mental alienation of Cleomenes," says he, "was not occasioned by a demon, but by excessive drinking."

If it is asked why our Saviour and his apostles seemed to confirm the opinion of a real demoniacal possession, by speaking of such patients in terms suitable to the above notion, it may be answered, that neither Jesus nor his disciples spoke as men of learning; they conformed to the ordinary language which prevailed at that time. They therefore called the disease, which deprived men of the use of their reason, by the name by which it was then generally known; and had it been called otherwise by the Evangelist, his immediate readers would probably have considered the case as less miraculous. But by this he as little confirms the opinion of a real possession by a devil, as Jesus, when he makes use of various Jewish mythological expressions, respecting a future life, recognized as

true the notions on which they were founded. When he says, that his disciples shall eat and drink with him at his table, in his kingdom, did he mean to say that entertainments would really be given in Heaven? or did he merely conform to the modes and figures of speech prevalent at that time?

When it is said in *Matthew* viii. 30. that the evil spirits of those possessed had prayed Jesus to allow them to go into the swine, it is without doubt meant that those lunatics had run full speed towards the swine and driven them into the sea. For the mode of speech prevailing at that time applied to the devils, what was done by the men who were supposed to be possessed by them. Thus in *Luke* xi. 14. a dumb man is called one who had a dumb devil. And in *Acts* xix. 15. it is said the evil spirit had answered the exorcist; but immediately after, verse 16. he is called *the man in whom the evil spirit was.* Rosenmüller.

No. 1183.—viii. 28. *When he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs.*] "As I was not induced to accept the offers made me to remain at Tiberias, I left it early the following morning, the 11th of September, coasted the lake, trod the ground celebrated for the miracle of the unclean spirit, driven by our Saviour amongst the swine. The tombs still exist in the form of caverns, on the sides of the hills that rise from the shore of the lake; and from their wild appearance may well be considered the habitation of men exceeding fierce, possessed by a devil: they extend at a distance for more than a mile from the present town." Light's *Travels in Egypt*, p. 206. "From this tomb we went to a still more perfect one, which was entirely cleared out, and now used as a private dwelling. Though the females of the family were within, we were allowed to enter, and descended by a flight of three steps, there being either a cistern or a deep sepulchre on the right of this descent. The portals and architrave were here perfectly exposed; the ornaments of the latter were a wreath and open flowers; the door also was divided by a studded bar, and pannelled, and the ring of the knocker remained, though the knocker itself

had been broken off: the door, which was of the same size and thickness as those described, traversed easily on its hinges, and we were permitted to open and close it at pleasure. The tomb was about eight feet in height, on the inside, as there was the descent of a steep step from the stone threshold to the floor. Its size was about twelve paces square; but as no light was received into it except by the door, we could not see whether there was an inner chamber, as in some of the others. A perfect sarcophagus still remained within, and this was now used by the family as a chest for corn and other provisions: so that this violated sepulchre of the dead had thus become a secure, a cool, and a convenient retreat to the living of a different race." BUCKINGHAM'S *Travels in Palestine*, p. 440. 437.

These burying-grounds frequently afford shelter to the weary traveller when overtaken by the night; and their recesses are also a hiding-place for thieves and murderers, who sally out from thence to commit their nocturnal depredations. FORBES'S *Orient. Memoirs*, vol. iii. p 102.

No. 1184. — ix. 9. *As Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom.*] Arriving at Persepolis, Mr. MORIER (*Second Journey through Persia*, p. 70.) observes, "here is a station of rahdars, or toll-gatherers, appointed to levy a toll upon kafilehs, or caravans of merchants; and who, in general, exercise their office with so much brutality and extortion as to be execrated by all travellers. The collections of the toll are farmed, consequently extortion ensues; and, as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently powerful is given for their insolence on the one hand, and the detestation in which they are held on the other. Baj-gah means the place of tribute: it may also be rendered the receipt of custom; and, perhaps, it was from a place like this that our Saviour called Matthew to follow him."

No. 1185. — ix. 10, 11. *As Jesus sat at meat in the house, many publicans and sinners came and sat down with him and*

his disciples.] However respected the receivers of customs were by the Romans themselves, (CICERO calls them, *pro Lege Manil.* cap. 7. homines amplissimos, honestissimos and ornatissimos,) they were as much hated and detested, according to the assertion of ASCONIUS, in CICER. *Verr.* ii. 3. in the provinces to which Palestine belonged, particularly their officers and servants, or the sub-receivers of customs, such as Matthew was. This explains the great hatred of the Jews towards these people, of which we have proofs in several passages in the New Testament. It proceeded partly from their great aversion to the Romans, in whose service they were, and whom they considered as enemies to their liberty; partly it was a consequence of acts of injustice and extortion, of which these people were too often guilty. In the eyes of the Jews they were wicked, detestable men, and they avoided all connection and intercourse with them. It was therefore made a reproach to Jesus, that he condescended to hold intercourse with them. For this reason, worthless and vicious men were called publicans (τελῶναι.). ADAM'S *Roman Antiquities*, vol. i. p. 47. ROSENMÜLLER.

No. 1186. — ix. 12. *A physician.*] The ancient Greek ἰατροι not only prescribed, but made up their own medicines, and also practised surgery.

No. 1187. — x. 3. *The publican.*] The occupation of a publican, or tax-gatherer, under the Romans, was a most invidious employment. Theocritus being once asked, Which was the most cruel of all beasts? made answer, That among the wild beasts of the forest, there were the lion and the bear; but among the beasts of the city, they were the parasite and the publican. An unknown poet says, Παντες τελωναι παντες εισιν αρπαγες. To the Jews they were peculiarly odious and detestable, as they had been so long free, and so indignantly supported the Roman yoke. Those of their own nation who undertook this employment, they looked upon as no better than heathens. *Luke* xx. 22. It is said that they would not allow them to come into their temple, or synagogues, nor admit them to partake of their public prayers, or of their offices of judi-

cature, or allow them to give testimony in a court of justice.

No. 1188. — x. 16. *As sheep in the midst of wolves.*] WETSTEIN cites a very similar expression from HERODOTUS, lib. 4, cap. 149, Εφη αυτον καταλειψειν οιν, εν λυκοισι. He said he would leave him a sheep among wolves.

No. 1189. — x. 16. *Be ye therefore wise as serpents, and harmless as doves.*] This is a proverbial saying. So in *Shir hashirim Rabba*, fol. 16. "The Holy Blessed God said to the Israelites, Ye shall be towards me as upright as the doves; but towards the Gentiles, as cunning as serpents." There is a beauty in this saying, which is seldom observed. The serpent is represented as prudent to excess, being full of cunning. *Gen.* iii. 1. 2 *Cor.* ii. 3. And the dove is simple, even to stupidity. *Hosea* vii. 11. But Jesus Christ here corrects the cunning of the serpent, by the simplicity of the dove; and the too great simplicity of the dove, by the cunning of the serpent. The following account of the boiga furnishes us with a fine illustration of this passage. "This species is remarkably beautiful, combining the richest colors of the finest gems, with the splendor of burnished gold, mingled with dark-brown shades, which contrast and heighten its brilliant ornaments. The whole under surface of the head and body is of a silver white, separated from the changing blue of the back by a golden chain on each side, the whole length of the body. This fine blue and silver, ornamented with gold, by no means gives a full idea of the beautiful embroidery of the boiga. We must take it in all the reflected tints of silver color, golden yellow, red, blue, green, and black mingled, and changing in the most extraordinary and beautiful manner possible; so that, when about to change its skin, it seems studded with a mixt assemblage of diamonds, emeralds, topazes, sapphires, and rubies, under a thin transparent veil of bluish chrystal. Thus, in the rich and torrid plains of India, where the most splendid gems abound, nature seems to have chosen to reunite them all, together with the noble metals, to adorn the brilliant robe of the boiga. This is one of the most slender of serpents, in proportion to its length. The specimens in the royal collection, which

exceed three feet in length, are hardly a few lines in diameter. The tail is almost as long as the body, and at the end is like a needle for fineness; yet it is sometimes flattened above, below, and on the two sides, rendering it in some measure square; from the delicacy of its form, its movements are necessarily agile, so that, doubling itself up several times, it can spring to a considerable distance with great swiftness; it can twine and twist itself most readily and nimbly around trees or other such bodies, climbing, or descending, or suspending itself, with the utmost facility. The boiga feeds on small birds, which it swallows very easily, notwithstanding the small diameter of its body, in consequence of the great distensibility of its jaws, throat, and stomach, common to it with other serpents. It conceals itself under the foliage of trees, on purpose to surprize the small birds; and is said to attract them by a peculiar kind of whistling, to which the term of song has been applied: but we must consider this as an exaggeration, as its long divided tongue, and the conformation of its other organs of sound, are only adapted for producing a hiss, or species of simple whistle, instead of forming a melodious assemblage of tones. Yet, if nature has not reckoned the boiga among the songsters of the woods, it seems to possess a more perfect instinct than other serpents, joined to more agile movements, and more magnificent ornament. In the isle of Borneo, the children play with the boiga, without the smallest dread; they carry it in their hands, as innocent as themselves, and twist it about their necks, arms, and bodies, in a thousand directions. This circumstance brings to recollection that fine emblem of candor and confidence, imagined by the genius of the ancients; a child smiling on a snake, which holds him fast in its convolutions. But in that beautiful allegory the snake is supposed to conceal a deadly poison, while the boiga returns caress for caress to the Indian children who fondle it, and seems pleased to be twisted about their delicate hands. As the appearance of such nimble and innocent animals, in the forests, must be extremely beautiful, displaying their splendid colors, and gliding swiftly from branch to branch, without possessing the smallest

noxious quality, we might regret that this species should require a degree of heat greatly superior to that of our regions, and that it can only subsist near the tropics, in Asia, Africa, and America. It has usually a hundred and sixty-six large plates, and a hundred and twenty-eight pairs of small plates, but is subject to considerable variation. According to this representation, the boiga is not merely to be praised for its beauty, but may be said to fulfil the old maxim of combining the wisdom of the serpent with the harmlessness of the dove." CEPEDE's *Hist. of Oviparous Quadrupeds and Serpents.*

No. 1190. — x. 25. *If they have called the master of the house Beelzebub.*] It is supposed that this idol was the same with Baal-zebub, the god-fly, worshipped at Ekron, (2 *Kings* i. 2.) and who had his name changed afterwards by the Jews to Baal-zebul, the dung-god; a title expressive of the utmost contempt. Among the Jews it was held, in a manner, for a matter of religion, to reproach idols, and to give them odious names: and among the ignominious ones bestowed upon them, the general and common one was zebul, dung or a dunghill. Many names of evil spirits, or devils, occur in the Talmud. Among all the devils, they esteemed him the worst, the prince of the rest, who ruled over idols, and by whom oracles and miracles were given forth among the heathen. This demon they called Baal-zebul.

No. 1191. — x. 42. *A cup of cold water only.*] In the Eastern countries, a cup of water was a considerable object. In India, the Hindoos go sometimes a great way to fetch it, and then boil it, that it may do the less hurt to travellers when they are hot; and after that, they stand from morning till night in some great road, where there is neither pit nor rivulet, and offer it in honour of their god, to be drank by all passengers. This necessary work of charity, in these hot countries, seems to have been practised by the more pious and humane Jews. *Asiatic Miscellany,* vol. ii. p. 142.

No. 1192. — xiii. 8. *Some an hundred fold.*] This comparison, as OEDMANN is of opinion (*Miscellaneous Collection from Natural Philosophy,* part vi. chap. xvii.) may

be best explained by the different kinds of corn sowed. "The seed which brought forth an hundred fold might be dürra, (a small maize. *Holcus.*) Mr. NORBERG heard of the maronites conti, that it produced the hundred corns. (BJÖRNSTAHL'S *Travels*, vol. v. p. 272.) According to NIEBUHR'S account, (*Description of Arabia*, p. 153.) this kind of corn increases in the most fruitful part of southern Arabia, a hundred, sometimes two hundred fold, nay, even four hundred fold; and, when HERODOTUS (i. 182.) says, that, in the vicinity of Babylon, the seed bears four hundred fold, we must certainly understand this of the dürra. The corn which brought forth sixty fold might be wheat, which, according to NIEBUHR'S assertion, (*loc. cit.* p. 153.) gives the fifty fold in many parts of Arabia; it is therefore not incredible, that in Palestine, in a good soil, it might produce the sixtieth. According to *Conti*, the wheat on Lebanon produces seventy fold. Lastly, the corn which bore fruit thirty fold might be six-sided barley. The ear of the six-sided barley can, however, attain only a middling height." ROSENMÜLLER.

No. 1193. — xiii. 12. *For whosoever hath, to him shall be given, and he shall have more abundance.*] The principal difficulty here is in the words *he that hath*, and *he that hath not*; or as the latter clause stands in *Luke* viii. 18. *what he seemeth to have.* Ος ις εχει, *he who hath*, means the *rich man*; and ος ις ουκ εχει, *who hath not*, means the *poor*. In 1 *Cor.* xi. 22. τους μη εχοντας, those *who have not*, evidently means the *poor*, as τους εχοντας, those *who have*, means the *rich*. It was an ancient law that, τους μεν εχοντας διδοναι τω βασιλει τιμης ενεκα, τοις δε μη εχουσι διδοναι τον βασιλεα, those who *have*, (*i. e.* are *rich*,) shall, through respect, give gifts to the king; but those who *have not*, (*i. e.* are *poor*), shall receive from the king. XENOPH. *Exped. Cyri.* l. vii. So EURIPIDES, *in Phœniss.* v. 408; κακον το μη εχειν, it is a miserable thing *not to have*, (*i. e.* to be poor.)

Habeo, to have or possess, is used in the same sense in Roman poets. Thus VIRGIL, *Georg.* iv. ver. 177.

——— innatus—amor urget habendi
Munere quamque suo.

The innate love of having (*i. e.* of gain) prompts each to discharge the duties of his office.

There is one example in JUVENAL, *Sat.* iii. v. 208, 209, that expresses the whole of our Lord's meaning, and will illustrate both clauses of this apparently difficult verse.

> Nil habuit Codrus: quis enim negat, et tamen illud
> Perdidit infelix totum nil.

The sense of which is pretty well expressed by Mr. DRYDEN.

> *'Tis true, poor Codrus nothing had to boast;*
> *And yet poor Codrus all that nothing lost.*

Now what was that nothing which the poet says Codrus had and lost? The five preceding lines tell us:

> Lectus erat Codro, Procula minor, urceoli sex,
> Ornamentum abaci; nec non et parvulus infra
> Cantharus, et recubans sub eodem marmore Chiron;
> Jamque vetus græcos servabat cista libellos
> Et divina Opici rodebant carmina mures.

He had one little bed, six small pitchers, the ornament of a sideboard, a small jug or tankard, the image of a Centaur, and an old chest with some Greek books in it, which the mice, for lack of better fare, consumed. This nothing he had, *i. e.* these few things constituted his all of earthly property; and all this nothing he lost, probably by endeavouring, in spite of his destiny, to be a poet. So those who devote not the light and power which God has given, to the purposes for which he has granted these gifts, from them shall be taken away these unemployed or prostituted blessings.

No. 1194.—xiii. 32. *A grain of mustard-seed, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*] The mustard-plant thrives so mightily in Chili, says OVALLE, that it is as big as a man's arm, and so high and thick, that it looks like a tree. "I have travelled many leagues through groves which were taller than horse and man; and the birds build their nests in them, as the Gospel mentions in these words, *so that the birds of the air come and*

lodge in the branches thereof. PINKERTON'S *Coll.* part lvi. p. 38.

No. 1195. — xiv. 7. *'He promised with an oath to give her whatsoever she would ask.*] In the East it is customary for public dancers, at festivals in great houses, to solicit from the company they have been entertaining, such rewards as the spectators may choose to bestow. These usually are small pieces of money, which the donor sticks on the face of the performer. A favorite dancer will have her face covered with such presents. "Shah Abbas, being one day drunk, gave a woman that danced much to *his* satisfaction, the fairest hhan in all Ispahan, which was not yet finished, but wanted little. This hhan yielded a great revenue to the king, to whom it belonged, in chamber rents. The nazar having put him in mind of it next morning, took the freedom to tell him that is was unjustifiable prodigality; so the king ordered to give her a hundred tomans, with which she was forced to be contented." THEVENOT'S *Travels in Persia*, p. 100.

The silver charger is characteristic in this history of the beheading of John. Lately, the Grand Signor having received, according to custom, the heads of some of his officers who had been decapitated by his orders, commanded that they should be exposed, in large silver dishes, at the entrance of his porte, with labels denoting their crimes, which was accordingly done.

By an ancient custom in Persia, the queen had a right, on the king's birth-day, to demand of him any favour that she thought proper. Amestris asked that the wife of Masistus (whom she erroneously supposed to pimp for the king) should be delivered into her hands; whom she had no sooner received than she ordered her breasts, nose, tongue, and lips to be cut off, and thrown to the dogs; and that she should be detained to see her own flesh devoured by them. Dr. W. ALEXANDER'S *Hist. of Women*, vol. i. p. 234.

No. 1196. — xiv. 17. *Five.*] M. GOGUET (*Origin of Laws*, vol. i. b. iii. cap. 2. p. 216. edit. *Edinburgh*) observes, that "nature has provided us with a kind of arithmetical instrument, more generally used than is commonly ima-

gined, I mean our fingers. Every thing inclines us to think, that these were the first instruments used by men to assist them in the practice of numeration. We may observe in HOMER (*Odyss.* iv. v. 412.) that Proteus counts his sea-calves by five and five, that is, by his fingers. The Tonoupinambos (certain American Indians) had no names for numbers above five; any number beyond that they made out by shewing their fingers, and the fingers of others who were present. LOCKE *on the Human Understanding*, b. ii. c. 16. § 6.

No. 1197. — xv. 27. *The dogs eat of the crumbs, which fall from their master's table.*] HOMER (*Il.* xxiii. v. 173.) represents persons of the highest rank as allowing their faithful dogs to wait round their festive boards, and gather up the fragments of their meals. Nine of these animals attended at the table of Patroclus. See also *Odyss.* xvii. v. 308. The princes of those days were not ashamed to carry home to their dogs the crumbs which fell from the table, or the fragments which remained after the feast. *Odyss.* x. v. 216.

Ὡς δε οταν αμφι ανακτα κυνες δαιτηθεν ιοντα
Σαινωσ' αιει γαρ τε φερι μειλιγματα θυμω.

No. 1198. — xvi. 3. *The sky is red and lowering.*] The signs of fair and foul weather were observed, in a similar manner among the Romans.

Cæruleus pluviam denunciant, igneus euros.
Sin maculæ incipient rutilo immiscerier igni,
Omnia tunc pariter vento nimbisque videbis
Fervere. VIRGIL. *Georg.* i. ver. 453.

If fiery red, his glowing globe descends,
High winds and furious tempests he portends:
But if his cheeks are swoll'n with livid blue,
He bodes wet weather by his watery hue.
If dusky spots are varied on his brow,
And streak'd with red a troubled colour show,
That sullen mixture shall at once declare,
Wind, rain, and storms, and elemental war. DRYDEN.

No. 1199. — xvi. 6. *Beware of the leaven of the Pharisees.*] The word leaven, in a bad sense, denotes either

erroneous and corrupt doctrine, which spreads through, taints, and corrupts the minds and manners of men; or evil practices, examples, and tempers, which have a like pernicious influence on their conduct. 1 *Cor.* v. 6, 7, 8. *Mark* viii. 15. *Luke* xii. 1. PLUTARCH informs us, that the priest of Jupiter, among the Romans, was not allowed even to touch leaven, because it both arises from corruption, and doth itself corrupt the mass with which it is mixed. *Quæst. Rom.* p. 289. *E.*

No. 1200. — xvi. 6. *The Pharisees and Sadducees.*] "The Pharisees, the Sadducees, and the Essenes, *greatly* resembled the Sheahs, Soonies, and Sooffees of Persia. The Sheahs maintain the literal and perfect meaning of the Koran. The Soonees assert the necessity of a supplement to it, by the Sonna, which is a collection of the actions and sayings of the prophet, as gathered from the mouths of his wives and companions, and afterwards augmented by the commentaries of the Mohammedan doctors; while the Sooffees resemble the Essenes in their contemplation of the divine love, and their four stages to the attainment of the divine beatitude." Sir J. MALCOLM's *History of Persia*, vol. ii. ch. 22.

No. 1201. — xvi. 18. *The gates of hell shall not prevail against it.*] The lower world, or region of death, is called gates by the Hebrew poets. *Job* xxxviii. 17. According to the Greeks and Romans these gates are of iron or brass. Thus HOMER, *Iliad* viii. 15. *Odyssey* xi. 277. VIRGIL (*Æneid*, vi. 552.) describes the gates of the lower world, hanging in diamond posts, as so firm that the power of men, nay, even the heavenly powers, are not able to prevail against them.

> Porta adversa, ingens, solidoque adamante columnæ.
> Vis ut nulla virum, nôn ipsi exscindere ferro
> Cælicolæ valeant.

Hence the gates of hell, or hell itself, are the emblem of unconquerable power. In *Solomon's Song*, viii. 6. it is said, *Love is strong as death; jealousy is cruel as the grave.* Translated by *Luther*, "jealousy is firm as hell." PETRONIUS (*Sat.* chap. lxii.) says, "Behold, a warrior strong as Orcus." ROSENMÜLLER.

No. 1202. — xvi. 19. *Whatsoever thou shalt bind on earth, shall be bound in heaven.*] This mode of expression was common among the Jews; they considered that every thing that was done upon earth, according to the will of God, was at the same time done in heaven. Hence they were accustomed to say, that when the priest, on the day of atonement, offered the two goats upon earth, the same were offered in heaven. As one goat is permitted to escape on earth, one is permitted to escape in heaven: and when the priest casts the lots on earth, the priest also casts the lots in heaven. Binding and loosing is an expression very common among the Jews. LIGHTFOOT. To bind and loose, that is, to forbid and permit, was a common expression in the Armenean language, which Jesus made use of, to designate the highest power. Thus in the *Chronicle* of GREGORIUS BAR HEBRÆUS, written in Syriac, (p. 593.) it is said, "The Jew who was yesterday supreme ruler, who could bind and loose, and wore royal garments, wore to-day a jacket; he was a beggar and no longer a ruler."

No. 1203. — xvi. 19. *I will give unto thee the keys of the kingdom of Heaven.*] Keys are the emblem of power and might. Hence Christ, (*Rev.* i. 18.) says, that he has *the keys of hell and of death*, that is, that he is lord over life and death. On the paintings on the Egyptian mummies, which are emblematical representations of what takes place with the human soul from the moment it leaves the body, from its introduction into the region of death to its reception in heaven, Isis, as well as the other deities, who sit by at the judgment tribunal of death, appear with a key in one hand. "On earth this might be the hieroglyphic of the key of the Nile, but in the hand of the deities it certainly was the key of heaven, as the most distinguished symbol of power to loose and to open, which, to this day, expressed by the Arabic word el-Fettah, the *All-opener*, is one of the most sacred names of God. Very remarkable for the explanation of this hieroglyphic of the key of heaven, is the inscription on the pillar of Isis, said to have stood in Nysa, in Arabia, which is quoted from EUSEBIUS by CALMET, (in the *Treatise on the Origin of Idola-*

try:) "I, Isis, am Egypt's queen, instructed by Mercury. Nobody will be able to loose what I have bound." Here, therefore, the power to bind is pronounced; and, by the key, the power to loose is expressed. The idea of the key, as an attribute of the deity, passed from the Egyptians to the Greeks; we need only refer to the Orphic hymns, where the keys of the earth are assigned to Pluto, the keys of the sea to Proteus, to Cupid the key of the universe, and to the Good Spirit, the key of sorrow and joy; as in NONNUS (ix. 86.) "The keys of the calm of the sea to Leucothea." VON HAMMER'S *Doctrine of the Egyptians respecting the Lower World, &c. in the Mines of the East*, vol. v. p. 295. ROSENMÜLLER.

No. 1204. — xvii. 27. *A piece of money.*] The money here spoken of was a silver stater, worth about four drachms. The tribute and coin mentioned in the above passage must not be confounded with the *denarius which*, in Judea, was paid to the Roman emperors. We no where find, and it is not probable, that Roman tribute was levied in the dominions of the tetrarchs, as long as they governed; but Capernaum was situated in Galilee, the territory of Herod Antipas. Probably the temple-tax is meant, which the Jews, as it appears, paid voluntarily for defraying the expences of the public service of the temple: this tax amounted to exactly two drachms. STOLLBERG'S *History of Religion*, vol. v. p. 301. ROSENMÜLLER.

No. 1205. — xviii. 12. *Doth he not leave the ninety and nine.*] This manner of speaking was usual with the Jews. Such a division was very common with them. "When a man is dividing nuts among the poor, though ninety-nine call upon him to divide them, and one call on him to scatter them, to him they must hearken. With grapes and dates it is not so. Though ninety-nine call on him to scatter them and one to divide them, to him they must hearken." *Talmud*, in *Peah. Per.* iv. *halac.* 1, 2. LIGHTFOOT'S *Works*, vol. i. p. 241.

No. 1206. — xviii. 15.—17. *If thy brother shall trespass against thee.*] The rules which Christ gives about an offending brother, were well known to and practised by the Jews. MAIMONIDES, in his treatise, *Deah. Per.* vi. speaks

of private admonition between the party offended and the party offending: mention is also made of a more public admonition. He that sinneth against his fellow, it is necessary that he say unto him, I have offended against thee. If he receive him, well: if not, he must bring two men, and appease him before them. Jerus. in *Joma*, fol. 45. col. 3. They likewise used openly to proclaim an incorrigible person in the synagogue. If a man will not provide for his children, they rebuke him, and shame him, and are urgent with him: and if yet he will not, they proclaim him in the synagogue, saying, Such a one is cruel, and will not nourish his children, &c. Lightfoot's *Works*, vol. i. *Harmony*, p. 241.

No. 1207. — xviii. 20. *Where two or three are gathered together in my name.*] There are many sayings among the Jews similar to this: such as, wherever even two persons are sitting in discourse concerning the law, the Divine Presence is among them. *Schœtgen.* The following among the ancient Hindoos resembles it. "When Brahma, the Lord of creation, had formed mankind, and at the same time appointed his worship, he spoke and said, With this worship, pray for increase; and let it be that on which ye shall depend for the accomplishment of all your wishes. With this remember God, that God may remember you. Remember one another, and ye shall obtain supreme happiness. God being remembered in worship, will grant you the enjoyment of your wishes; he who enjoyeth what hath been given unto him by God, and offereth not a portion unto him, is even as a thief. Know that good works come from Brahma, whose nature is incorruptible; wherefore, the omnipresent Brahma is present in the worship." *Bagvat Geeta*, p. 45.

No. 1208. — xviii. 28. *He laid hands on him, and took him by the throat.*] To take by the throat, so as almost to strangle, or rather to twist the neck behind them, was what merciless creditors used to do to debtors when they dragged them before the magistrates. Wetstein, *in loc.* shews by several references that this was frequently practised.

No. 1209. — xix. 6. *What therefore God hath joined together, let not man put asunder.*] Among the ancients, when

persons were newly married, they put a yoke upon their necks, or chains upon their arms, to shew that they were to be one, closely united, and pulling equally together in all the concerns of life. A fine allegorical representation of the marriage union is found on an antique gem in the collection of the Duke of Marlborough; it describes the marriage of Cupid and Psyche. 1. Both are represented as winged, to shew the alacrity with which the husband and wife should help, comfort, and support each other; preventing as much as possible the expressing of a wish or want on either side, by fulfilling it before it can be expressed. 2. Both are veiled, to shew that modesty is an inseparable attendant on pure matrimonial connections. 3. Hymen, or marriage, goes before them with a lighted torch, leading them by a chain, of which each has hold, to shew that they are united together, and are bound to each other, and that they are led to this by the pure flame of love, which at the same instant both enlightens and warms them. 4. This chain is not iron or brass, (to intimate that the marriage union is a state of thraldom or slavery,) but it is a chain of pearls, to shew that the union is precious, beautiful, and delightful. 5. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to shew that they are faithful to each other, not merely through duty, but by affection, and that this fidelity contributes to the happiness of their lives. 6. A winged cupid, or love, is represented as having gone before them, preparing the nuptial feast, to intimate that active affections, warm and cordial love are to them a continual source of comfort and enjoyment. 7. Another Cupid, or genius of love, comes behind, and places on their heads a basket of ripe fruits, to intimate, that such a union will generally be blessed with children, who will be as pleasing to all their senses, as ripe and delicious fruit to the smell and taste. 8. The genius of love that follows them, has his wings shrivelled up, or the feathers all curled, so as to render them utterly unfit for flight, to intimate, that love is to abide with them, and that there is to be no separation in affection. See the Plate in BRYANT's *Analysis of Ancient Mythology*, vol. ii. p. 392.

No. 1210. — xix. 28. *The twelve tribes of Israel.*] It is remarkable that not only the Israelites and Ishmaelites were distinguished into twelve tribes, *Gen.* xvii. 20. xxv. 12.—16. but so likewise were the ancient Etruscans, and even our Saxon ancestors, while in Germany, were divided into twelve governments or provinces, each of which had a chief or head accountable to the general assembly of the nation; but in time of war, they chose a general to command their armies, who was invested with almost sovereign power. *Universal History*, vol. xvi. p. 37.

No. 1211. — xx. 6, 7. *And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us.*] "The most conspicuous building in Hamadan is the Mesjid Jumah, a large mosque now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the labourers in the vineyard in the 20th chapter of *Matthew*, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, *why stand ye here all the day idle?* as most applicable to their situation: for in putting the very same question to them, they answered us, *because no man hath hired us.*" MORIER'S *Second Journey through Persia*, p. 265.

The αγορα at Athens seems to have been in many respects similar to the forum at Rome; much business was transacted there, and the courts of justice held. Thither many resorted to hear the news, and the discourses of the philosophers. In the porticos there were many statues. XENOPHON *in* HIPPARCH. p. 560. ed. 1581. ÆSCHINES *in Or. pro* CTESIPH. CORN. NEPOS. *Vit. Miltiades*, c. 6.

No. 1212. — xx. 17. *And Jesus going up to Jerusalem.*] "As it formerly happened with the holy city of Jerusalem, so here (in the South of Africa) the honour is done to the

seat of the government, that people *look up to it*, and call the environs the upper country." LICHTENSTEIN's *Travels*, v. i. p. 121. See *Mark* x. 32, 33.

No. 1213. — xxi. 7. *And brought the ass and the colt, and put on them their clothes.*] In later times also it was customary in those countries to make riding more convenient in this manner. *Tucher*, who made a pilgrimage to the holy sepulchre in the last half of the fifteenth century, gives the following advice to a person who intends travelling in Palestine: "Have a coat made at Venice of double cloth: it is very convenient in the Holy Land. You spread it upon the ass, and ride on it." *Travels in the Holy Land*, vol. i. p. 374. ROSENMÜLLER.

No. 1214. — xxi. 8. *And a very great multitude spread their garments in the way.*] *Plutarch* informs us, that the same affectionate respect and reverence was paid to Cato. "When Cato's expedition was ended, he was escorted not only with the customary praises and acclamations, but with tears and the tenderest endearments, the populace spreading their garments under his feet, wherever he walked, and with affectionate fervour kissing his hands; testimonies of public respect which the Romans at that time shewed to very few of their commanders." PLUTARCH, *in* CATONE, *jun.* p. 402. edit. *Gr.* 8vo. So also Clytemnestra orders her servant to spread garments in the road, in order to grace and honour the return of Agamemnon. *Æschyli, Agamemnon*, v. 917. 930. See also STANLEY on v. 918. *in* editione PAUW, 1745. 2 *Kings* ix. 13.

No. 1215. — xxi. 13. *Ye have made it a den of thieves.*] Judea abounded with dens or caverns in the mountains. *Judges* vi. 2. 1 *Sam.* xiii. 6. xxiii. 13. xxiv. 3. Some dens or caverns in that country were so large, and afforded so secure a retreat for gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able general as Herod the Great, with the assistance of an army, extirpated those banditti who had taken refuge in them. JOSEPHUS, *Ant.* lib. xiv. cap. 15. § 5. *De Bell.* lib. i. cap. 16. § 4.

No. 1216. — xxii. 4. *I have prepared my dinner.*] The following extract gives us an interesting account of a Per-

sian dinner. "On the ground before us was spread the sofra, a fine chintz cloth, which perfectly intrenched our legs, and which is used so long unchanged, that the accumulated fragments of former meals collect into a musty paste, and emit no very savoury smell; but the Persians are content, for they say that changing the sofra brings ill luck. A tray was then placed before each guest; on these trays were three fine China bowls, which were filled with sherbets, two made of sweet liquors, and one of a most exquisite species of lemonade. There were, besides, fruits ready cut, plates with elegant little arrangements of sweetmeats and confectionary, and smaller cups of sweet sherbet; the whole of which were placed most symetrically, and were quite inviting, even by their appearance. In the vases of sherbet were spoons made of the pear-tree, with very deep bowls, and worked so delicately, that the long handle just slightly bent when it was carried to the mouth. The pillaws succeeded, three of which were placed before each two guests; one of plain rice called the chillo, one made of mutton, with raisins and almonds; the other of a fowl, with rich spices and plums. To this were added various dishes, with rich sauce. Their cooking, indeed, is mostly composed of sweets. The business of eating was a pleasure to the Persians, but it was misery to us. They comfortably advanced their chins close to the dishes, and commodiously scooped the rice or other victuals into their mouths with three fingers and the thumb of their right hand; but in vain did we attempt to approach the dish: our tight-kneed breeches, and all the ligaments and buttons of our dress, forbad us; and we were forced to manage as well as we could, fragments of meat and rice falling through our fingers all around us." MORIER'S *Journey through Persia*, p. 74. See also JOHNSON'S *Journey from India to England*, p. 181.

No. 1217. — xxii. 11. *When the king came in to see the guests, he saw there a man which had not on a wedding garment.*] It is customary among all civilized people for the guests at marriage feasts and other joyful occasions, to appear in sumptuous dresses. Cicero openly reproached VATINIUS (in *Vatin.* cap. xii.) for appearing in a mourning

dress at a solemn entertainment given by Quintus Arrius, while the host and the other guests were dressed in white. In the above passage it is said that the king was so indignant at the guest, who had not appeared in a suitable dress at the feast given by him, that he commanded him to be bound hand and foot, and cast into outer darkness (v. 13.) that is, from out of the illuminated hall, and even out of the court-yard, so that he could not see any glimmering of the feast, and found himself in total darkness; for the marriage entertainment was celebrated by night.

"At the grand vizir's, we all went into the audience-chamber in our usual clothes; and after the visit was ended, received the caftans. But it was not so in the palace of the sultan, where every body who wishes to go into the audience-chamber, must put on the garment of honour given by the sultan, namely, the caftan, which they receive either in the palace of the grand vizir or at the divan. The caftan, or garment of honour, is a long robe, with loose sleeves, which hang down (for the arm is not put into them), the white ground of which is goat's hair, mixed with some silver; but, the flowers woven in, are of a gold coloured silk. This dress is never afterwards worn; but either sold again to the Porte, or preserved as a rarity. That nobody is allowed to appear before the emperor without having on such a garment, is quite in conformity to the Eastern fashion, and we find such a custom already in the Holy Scriptures, especially in the history of Joseph. (*Gen.* xlv. 22.) when Joseph makes himself known to his brethren as grand vizir to the king of Egypt, and the king had told him to bring his father and brethren to Egypt, and introduce them to him, he gave to each of his brethren one festive garment, but unto Benjamin five, among which was that intended for the father; and only in such a dress could Jacob and his sons appear before Pharoah. Now it may easily be supposed that when a king made a marriage feast for his son, the guests invited must enter the hall in the festal dress or garments of honour, presented by the king according to the custom of the East. Therefore, in the comparison of our Lord, (*Matt.* xxii.) the proceeding of the king against the guest who had not on his wedding

garment, is not too severe. For if we consider that the guests invited to the marriage, receive the wedding garments before they enter the hall, this guest had either received none, and then he would have been guiltless, and the servants of the king ought to have been punished, or he was to have put on the wedding garment, and refused; if so, he was so proud in his misery, that he depended more on his beggar's rags than on the royal robe of honour; otherwise he would not have remained speechless when the king addressed him." SCHULZ, part iv. p. 217. ROSENMÜLLER.

No. 1218. — xxii. 18. *But Jesus perceived their wickedness.*] Christ discovered his wisdom in not directly answering the question proposed to him, but by referring to a maxim acknowledged by the Jews themselves, that the prince who causes his image and titles to be stamped on the current coin of a country, is virtually acknowledged thereby as the governor. MAIMONIDES, *Gezel*, c. 5. When Sultan Mahmoud, king of Maveralnahar, Turquestan, and the Indies, wished to seize on the dominions of Seideh, queen of Persia, who governed in the place of her young son, Meged-edde-vlet, about A. D. 999. he sent an ambassador to her with the following order: You must acknowledge me for your king, cause the kootbah to be read; that is, pray for me in all the mosques of the kingdom, and get your money re-coined, with the impression that is on mine; thus denoting, that she must become absolutely subject to him. *Bibliot. Orient. de Galand.*, p. 453. Esau Afghan, carried his conquest into Bhatty, in the viceroyalty of Bengal, and caused the kootbah to be read, and coin to be struck in the name of the emperor Akbar. Ayeen Akbery, vol. ii. p. 5.

No. 1219. — xxii. 20. *Whose is this image and superscription?*] Few or none of the early Asiatic coins had any image or representation of the king on them; the original Jewish coins have the pot of manna, or the vine, or sheaf of corn, and the date. The Jewish nation had an utter aversion to images at this time, and the figures on the standards of the Roman legions had nearly occasioned an insurrection. Attributing currency to the image of

Cæsar, and appropriating this Roman coin to the payment of his tribute, was an acknowledgment of Cæsar's authority and power. Among the most ancient British coins extant, are those marked TAXIA, which are generally supposed to have been minted for the purpose of paying tribute to the Romans. The Turks, "stamp nothing on their money (which is all of gold and silver) but the emperor's name and the year in which it was coined: they receive, nevertheless, foreign coins, with figures of living things, which seems contrary to their law." De la Motraye's *Travels*, vol. i. p. 154. It is common in the East, for coins to have some sentence on them, such as, God is great, &c. "The coins of Yemen, like those of Turkey, Persia, and India, have only an inscription, but no figure." "The merchants of Mocha, finding it too troublesome to count all their money, receive payment of great sums by weight, and the seraf, or broker of the imam, often examines the weights of the other brokers or merchants." Niebuhr, p. 191. *Fr.* edit.

No. 1220.—xxiii. 7. *Rabbi.*] This title began first to be assumed by men of learning, about the time of the birth of Christ. Simeon, the son of Hillel, who succeeded his father, as president of the Sanhedrim, was the first Jewish rabbi. The title was generally conferred with a great deal of ceremony. When a person had gone through the schools, and was thought worthy of the degree of rabbi, he was first placed in a chair, a little raised above the company; then were delivered to him a key and a table book; the key as a symbol of the power and authority conferred upon him, to teach others, and the table-book as a symbol of his diligence in his studies. The key he afterwards wore as a badge of honour, and when he died it was buried with him. On this occasion also, the imposition of hands, by the delegates of the sanhedrim was practised. Witsii *Miscell.* tom. i. lib. 1. c. 21. § 13. After this they proclaimed his title. Alting, *in Oratione de promot. Hebr.*

No. 1221.—xxiii. 29. *Ye build the tombs of the prophets, and garnish the sepulchres of the righteous.*] It was a custom among the Greeks, as well as among the Jews,

not only to erect, but also to repair and adorn the monuments of those who had merited well of them, or who had suffered an undeserved death. Josephus (*Ant.* lib. xiv. c. 11. § 4.) says, that Phasael adorned a monument for his father. Windus, (*Journey to Mequinez*, p. 55.) speaking of reverencing idiots as saints among the Mohammedans, says, that "after their death some great man hears of their fame, and makes it an act of devotion to beautify their tombs; or if they had none, to build one over the grave, wherein they are laid." Maundrell, speaking of a mosque on the coast of Syria, built by Sultan Ibrahim, in which he is deposited, tells us, "We were admitted to see his tomb, though held by the Turks in great veneration; we found it only a great wooden chest, erected over his grave, and covered with a carpet of painted calico, extending on all sides down to the ground; it was also tricked up with a great many long ropes of wooden beads hanging upon it, and somewhat resembling the furniture of a button-maker's shop. This is the Turks' usual way of adorning the tombs of their holy men, as I have seen in several other instances: the long strings of beads passing in this country for marks of great devotion and gravity." See also Shaw's *Travels*, p. 8. note.

The ancient Greeks anointed their monuments with fragrant oils, as well as laid sweet-smelling flowers on them. Potter's *Greek Ant.* vol. ii. b. 4. c. 8. Inatulla, an Indian writer, represents the custom as still existing in the East. "In a short time she beheld her mother, with a weeping train, in the robes of mourning, carrying jars of perfumed oil, and baskets of flowers, to strew the tomb." *Tales*, vol. ii. p. 101.

When Alexander arrived at Troy, he honoured the memories of the heroes buried there, with solemn libations, and anointed the gravestone of Achilles.

[Several commentators refer these words to a custom, mentioned by later Jewish authors, of celebrating every year certain solemnities at the tombs of pious men, in memory of them. See Vitringa *de Synag. ver.* lib. i. p. 1. c. 11. p. 220. But it is not necessary to understand the expression here used in a figurative sense. It is well

known, that in all the East, even to this day, the graves of meritorious men, particularly such as have distinguished themselves for piety, are adorned with beautiful buildings, gardens, and fountains. For example, the graves of the celebrated Persian poets, Khodscha, Hafiz, and Scheik Sadi. Of the former, Mr. FRANKLIN, an English officer, who spent some months at Schiraz, in the year 1787, gives the following account in his *Journey from Bengal to Persia*, p. 90.

"The tomb of the celebrated and deservedly admired Hafiz, one of the most famous of the Persian poets, stands about two miles distant from the city walls, on the north-east side, and nearest the gate, Shah Meerza Hamza. Here the late Vakeel Kerim Khan, has erected a most elegant ivan or hall, with apartments adjoining: this building is executed in the same style as the Dewan Khana, nor has any cost been spared to render it agreeable: it stands in the middle of a large garden; in front of the apartments is a stone reservoir, in the centre of which is a fountain. In the garden are many cypress-trees of extraordinary size and beauty, as well as of great antiquity. Under the shade of these trees, is the tomb of the poet Mahomed Shems ad deen Hafiz, of fine white marble from Tauris, eight feet in length, and four in breadth: this was built by order of Kerin Khan, and covers the original one. On the top and sides of the tomb, are select pieces from the poet's own works, most beautifully cut in the Persian Nustaleeh character. During the spring and summer seasons, the inhabitants visit here, and amuse themselves with smoking, playing at chess, and other games; reading also the works of Hafiz, who is in greater esteem with them than any other of their poets, and they venerate him also to adoration, never speaking of him, but in the highest terms of rapture and enthusiasm. A most elegant copy of his works is kept upon the tomb, for the purpose, and for the inspection of all who go there. The principal youth of the city assemble here, and shew every possible mark of respect for this favourite poet, making plentiful libations of the delicious wine of Shirauz to his memory."

No. 1222. — xxiii. 34. *Some of them shall ye scourge in your synagogues.*] Since the Jews had the free exercise of their religion, and we often read of the rules of the synagogue, it may be supposed that beating in the synagogues, and expelling from them, were punishments purely Jewish, and that they inflicted them by their own proper authority. *John* ix. 22. *Acts* xxiii. 19. 2 *Cor.* xi. 24. Epiphanius, who lived in the fourth century, informs us, that one Joseph, a Jew, whom he knew, having received a book of the Gospels from a Christian bishop, and being surprized by some of his countrymen when he was reading it, they took the book out of his hands with great violence, threw him on the ground, dragged him to the synagogue, and there beat him. EPIPH. lib. i. tom. 2. c. 11. *Hæres.* 30. Uriel Acosta suffered the same punishment in the synagogue at Amsterdam, in the last century, of which he himself has published a curious relation. Vid. LIMBORCH, *Amic. Collat.* p. 349.

No. 1223. — xxiii. 37. *As a hen gathereth her chickens under her wings.*] In the Greek *Anthologia* the same image is most beautifully expressed in the following epigram.

Χειμεριας νεφαδεσσι παλυνομενα τιθας ορνις
Τεκνοις ευναιας αμφεχεε πτερυγας·
Μεσφα μιν ηρανιον κρυος πλεσσεν. η γαρ εμεινεν
Αιθερος ηρανιων αντιπαλος νεφεων.
Προκνη, και Μηδεια, κατ' αιδος αιδεσθητε,
Μητερες, ορνιθιων εργα διδασκομεναι. Lib. i. c. 87.

Behold the hen, that, white with falling snows,
Around her brood her fost'ring pinions throws,
And combats in their aid the wintry skies,
Till, pierced by cold, she droops her head, and dies.
Blush, Progne; blush Medea; 'midst the dead
Though number'd, and with endless night o'erspread;
O, blush to see the simple bird impart
A lesson to the mother's ruthless heart.

No. 1224. — xxiv. 2. *There shall not be left here one stone upon another that shall not be thrown down.*] This part of our Lord's prediction was fulfilled in the most literal manner. JOSEPHUS says, (*War*, b. vii. c. 1.) "Cæsar gave orders that they should now demolish the whole city and temple, except the three towers, Phaselus, Hippicus, and

Mariamne, and a part of the western wall; but for all the rest of the wall it was laid so completely even with the ground, by those who dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. MAIMONIDES (in *Tract Taanith*, c. iv.) says, "that the very foundations of the temple were digged up, according to the Roman custom. On that ninth day of the month Ab, fatal for vengeance, the wicked Turnus Rufus, of the children of Edom, ploughed up the temple, and the places about it, that the saying might be fulfilled, Zion shall be ploughed as a field."

No. 1225. — xxiv. 10. *And shall betray one another.*] TACITUS, (*Ann.* lib. 15.) speaking of the persecution under Nero, says, "At first several were seized, who confessed, and then, by their discovery, a great multitude of others were convicted and executed.

No. 1226. — xxiv. 28. *Wheresoever the carcase is, there will the eagles be gathered together.*] The vultures in Bengal are highly useful in devouring the dead bodies of men and beasts, many of which are left in the roads, and on the banks of rivers: it is astonishing how swiftly these birds collect wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before. WARD'S *View of the Hindoos*, vol. i. p. 98.

No. 1227. — xxiv. 29. *The stars shall fall from heaven.*] The falling of stars, that is, those meteors that are called falling stars, by the common people, was deemed an omen of evil times. The heathens have marked thus:

> Sæpe etiam stellas, vento impendente videbis
> Præcipites cœlo labi, noctisque per umbram
> Flammarum longos à tergo albescere tractus.
>
> VIRGIL. *Geor.* i. ver. 365.

> *And oft before tempestuous winds arise,*
> *The seeming stars fall headlong from the skies,*
> *And shooting through the darkness, gild the night*
> *With sweeping glories and long trails of light.* DRYDEN.

In another place, VIRGIL says, *Geor.* i. ver. 462.

> Sol tibi signa dabit; solem quis dicere falsum
> Audeat? ille etiam cœcos instare tumultus

Sæpe monet: fraudemque et operta tumescere bella
Ille etiam extincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt sæcula noctem.

The sun reveals the secrets of the sky,
And who dares give the source of light the lie?
The change of empires often he declares,
Fierce tumults, hidden treasons, open wars.
He first the fate of Cæsar did foretell,
And pitied Rome, when Rome in Cæsar fell:
In iron clouds conceal'd the public light,
And impious mortals found eternal night. DRYDEN.

No. 1228. — xxiv. 33. *Know that it is near, even at the doors.*] This is a proverbial expression for being near at hand. *Mark* xiii. 29. *James* v. 9. *Rev.* iii. 20. Many examples may be adduced of this kind.

Ὡς ανδρες εγγυς εισιν ηδη των θυρων.
ARIST. *Pluto*, act. iii. sc. 3.

See also DEMOSTHENES, iv. *Philip.* XENOPHON *de Exped. Cyri.* lib. vi. p. 301. lin. 46. lib. ii. p. 222. lin. 13. CINNAMUS, *Hist.* l. i. p. m. 16. APPIAN. *Alexandr. de Bell. Pun.* p. m. 137.

No. 1229. — xxiv. 34. *Verily I say unto you, this generation shall not pass till all these things be fulfilled.*] Dr. LARDNER remarks, that there is an ancient inscription to the honour of Titus, who, by his father's directions and counsels, had subdued the Jewish nation, and destroyed Jerusalem, which had never been destroyed by any generals, kings, or people before. The inscription may be seen in GRUTER, vol. i. p. 244. It is as follows:

IMP. TITO CÆSARI DIVI VESPASIANI. F
VESPASIANO. AUG. PONTIFICI. MAXIMO
TRIB. POT. X. IMP. XVII. COS. VIII. P. P.
PRINCIPI. SUO. S. P. Q. R.
QUOD. PRÆCEPTIS. PATRIS CONSILIISQUE. ET
URBEM. HIEROSOLYMAM. OMNIBUS ANTE. SE.
DUCIBUS. REGIBUS. GENTIBUSQUE. AUT. FRUSTRA.
PETITAM. AUT. OMNINO. INTENTATAM. DELEVIT.
AUSPICIIS. GENTEM. JUDÆORUM. DOMUIT. ET.

For this complete conquest of Jerusalem, Titus had a triumphal arch erected to his honour, which still exists:

it stands on the Via Sacra, leading from the forum to the amphitheatre. On it are represented the spoils of the Temple of God, such as the golden table of the shew-bread, the golden candlestick, with its seven branches, the ark of the covenant, the two golden trumpets, &c. On this arch is the following inscription:

SENATUS
POPULUSQUE ROMANUS
DIVO TITO. DIVI VESPASIANI F
VESPASIANO AUGUSTO.

"The senate and people of Rome, to the divine Titus, son of the divine Vespasian; and to Vespasian the Emperor."

On this occasion, a medal was struck with the following inscription round a laureated head of the emperor. *IMP.erator Julius CAES.ar VESP.asianus AUG.ustus P.ontifex M.aximus, TR.ibunitia P.otestate P.ater P.atriæ CO.nS.ul* VIII. On the obverse, are represented a palm-tree, the emblem of the land of Judea; the emperor with a trophy standing on the left; Judea, under the figure of a distressed woman, sitting at the foot of the tree, weeping, with her head bowed down, supported by her left hand, with the legend JUDÆA CAPTA, Senatus Consultus, at the bottom. This is not only an extraordinary fulfilment of our Lord's prediction, but a literal accomplishment of a prophecy delivered about 800 years before. *Isaiah* iii. 26. *And she desolate shall sit upon the ground.*

No. 1230. — xxv. 7. *And trimmed their lamps.*] The nuptial lamps, probably, were highly decorated; the trimming was to prepare them for burning. The following account of the celebration of a wedding taken from the *Zendavesta*, vol. ii. p. 558. may throw some light on this place. "The day appointed for the marriage, about five o'clock in the evening, the bridegroom comes to the house of the bride, where the mobed, or priest, pronounces, for the first time, the nuptial benediction: he then brings her to his own house, gives her some refreshment, and afterwards the assembly of her relatives and friends reconduct her to her father's house. When she arrives, the mobed repeats the nuptial

benediction, which is generally done about midnight; immediately after, the bride, accompanied with a part of her attending troop, the rest having returned to their own houses, is reconducted to the house of her husband, where she generally arrives about three o'clock in the morning. Nothing can be more brilliant than these nuptial ceremonies in India: sometimes the assembly consists of not less than 2000 persons, all richly dressed in gold and silver tissue; the friends and relatives of the bride, encompassed with their domestics, are all mounted on horses richly harnessed. The goods, wardrobe, and even the bed of the bride are carried in triumph. The husband, richly mounted, and magnificently dressed, is accompanied by his friends and relatives; the friends of the bride following him in covered carriages. At intervals, during the procession, guns and rockets are fired, and the spectacle is rendered grand beyond description by a prodigious number of lighted torches, and by the sound of a multitude of musical instruments."

No. 1231. — xxv. 10. *And the door was shut.*] "At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, behold the bridegroom cometh, go ye out to meet him. All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain."

WARD's *View of the Hindoos*, vol. iii. p. 171. HUGHES's *Travels in Sicily*, vol. ii. p. 29.

One of the marriage ceremonies in Ceylon is that of tying together the clothes of the bride and bridegroom. DAVY's *Account of Ceylon*, p. 166.

In Hindostan, on the day appointed by the brahmins for a marriage, the bridegroom, distinguished by a crown on his head, richly decked with jewels, and attended by the sons of all the persons of the same trade in the town, some on horseback, others in palankins and coaches, dressed in a shewy manner, proceed through the chief streets, accompanied with music and gilded pageants. Next day the bride takes her turn, attended by all the maidens of the same family, in the same pompous way; and towards evening, returns home to be joined in wedlock, that being the time of performing the ceremony among the Hindoos. It begins by kindling a fire, and placing it between the parties to be married, to intimate the ardency which ought to be in their affections: then both are enclosed with a silken string, to denote the indissoluble bond of matrimony. After this, a cloth is put between them, to signify, that before marriage there ought to be no intimacy between them. This done, the brahmins pronounce a certain form of words, enjoining the man to allow the woman all things convenient for her, and charging the woman to be faithful to her husband: then a blessing being pronounced upon them, that they may be fruitful, the cloth is taken away, and the silken string unloosed; which puts an end to the ceremony. *Modern Univer. Hist.* vol. vi. p. 277.

The brahmins at the Hindoo temples, never appear without the zennar, or sacred string, passing over them from the left shoulder: the upper part of their body is generally naked; but a piece of fine cotton is tied round the waist, and falls in graceful folds below the knee. See FORBES's *Oriental Memoirs*, vol. i. p. 70.

The marriage ceremonies, which vary but little throughout Hindostan, may be thus briefly stated: The bridegroom goes in procession to the house where the bride's father resides, and is there welcomed as a guest. The bride is given to him by her father, in the form usual at

every solemn donation, and their hands are bound toge- with cusa grass; he clothes the bride with an upper and lower garment, and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire (the emblem of love), and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a stone and muller. They walk round the fire: the bride steps seven times, conducted by the bridegroom, and he then dismisses the spectators, the marriage being now complete and irrevocable. In the evening of the same day the bride sits down on a bull's hide, and the bridegroom points out to her the polar star, as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride's father. On the fourth day he conducts her to his own house in solemn procession. She is there welcomed by his kindred; and the solemnity ends with oblations to fire. Another writer on the Hindoo marriages, after reciting the previous ceremonies, says, "The tali, which is a ribbon with a golden head hanging to it, is held ready; and, being shewn to the company, some prayers and blessings are pronounced; after which the bridegroom takes and hangs it about the bride's neck. This knot is what particularly secures his possession of her: for, before he had put the tali on, all the rest of the ceremonies might have been made to no purpose; but when once the tali is put on, the marriage is indissoluble; and, whenever the husband dies, the tali is burnt, to shew that the marriage bands are broken." In ancient and modern history we find the numbers seven and three generally considered to be sacred; the former number is most common in Scripture; among the Greeks and Romans the latter prevails. See FORBES's *Orient. Memoirs*, vol. iii. p. 300. 302. 326.

No. 1232.—XXV. 32. *As a shepherd divideth his sheep from the goats.*] From the journals of Dr. SIBTHORP, (WALPOLE's *Memoirs of Turkey*, vol. i. p. 141.) it appears, that in Attica, the number of sheep and goats is computed at 160,000, and that in their flocks they are intermixed. They shear the goats at the same time with the sheep.

about April or May. When the flocks are very large, they do not mix the goats and sheep together.

No. 1233. — xxv. 36. *I was in prison, and ye came unto me.*] It is more easy in the East to visit imprisoned friends than it is in Europe. Thus RAUWOLFF (*Travels*, p. 269.) tells us, that he was allowed at Tripolis, in Syria, to visit his confined friends as often as he liked. "After we had gone through small and low doors into the prisons in which they were confined, their keepers always willingly let me in and out; sometimes I even remained in the prison with them during the night." ROSENMÜLLER.

No. 1234. — xxvi. 18. *I will keep the passover at thy house.*] It is said, that during the time of the passover, and of the days of unleavened bread, no money was to be taken for lodging strangers in any of the houses or rooms in Jerusalem, and that all were lent gratis. See LIGHTFOOT. Urbs (HIEROSOLYMA) nulli tribui assignata sorte est. CUNÆUS, p. 55. Inde est, Talmudicos dicere, illud eximium habuisse Hierosolymam præ ceteris Judeæ oppidis, quod nulla domus illic post annum propria emptoris extiterit. * *Ib.* lib. i. c. 7.

No. 1235. — xxvi. 23. *He that dippeth his hand with me in the dish.*] To this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating, make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call spoon-meats; when their food is of the latter kind, they break their bread or cakes into little bits, and dip their hands and their morsels together therein. SHAW'S *Travels*, p. 232. NIEBUHR, *Descrip. de l'Arabie*, p. 46. *Voyage en Arabie*, tom. i. p. 188. HARMER, i. p. 289.

No. 1236. — xxvi. 36. *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.*] Near Cairo, beyond the mosque of Sheik Duise, and in the neighbourhood of a burial-place of the sons of some pashas, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at the top about three feet square, on which the sheik mounts to pray on any extraordinary oc-

casion. Such a place they have without all the towns throughout Turkey. Pococke's *Travels*, p. 36.

No. 1237. — xxvi. 69. *Now Peter sat without in the palace.*] The Greek words are more accurately translated by, "Peter sat without in the court." This court (αὐλή) in which Peter was at the fire in the palace of the High Priest, was, according to the usual old and Oriental mode of building, the inner part of the house enclosed on all sides, which was not roofed, but was in the open air. Vide Faber's *Archæology of the Hebrews*, p. 408.

No. 1238. — xxvi. 75. *Before the cock crow.*] By the cock-crowing, which reminded Peter of the words of Jesus, we are probably to understand of Jesus' warning at early dawn, the time of cock-crowing, which was announced by a signal given, as there were then no clocks. The Greeks and Romans also marked the time in this manner. Vide Pollux, i. 70. and Pliny's *Natural History*, x. 24. The principal passage on the Roman denominations of the morning time is in Censorinus (*de Die Nat.* c. 19.) "After midnight," says he, "follows the cock-crowing, (gallicinium), when the cocks begin to crow; then the time when they remain silent, (conticinium); then the time before the light, (ante lucem); the time following this was then called the first dawn, (diluculum)." Peter was now reminded of his fault, whether he really heard the cock-crowing at the time, (though, according to the Talmud, no cocks and hens were suffered to be kept in Jerusalem, because they easily scratch up something unclean,) or that this time of the third quarter of the night (the ἀλεκτοροφωνία) was made known in some other manner, perhaps by a servant of the house, or a watchman. Meyer's *Defence and Illustration of the History of Jesus*, p. 248. Vide 2 *Kings* xx. 11. and *Psalm* xc. 4. Rosenmüller.

No. 1239. — xxvii. 5. *And went and hanged himself.*] When Peter in his discourse preserved in *Acts* i. 18. says, *that Judas falling headlong he burst asunder in the midst, and all his bowels gushed out*, it has been attempted to reconcile this with the account of Matthew, by imagining that Judas had hanged himself on the steep declivity of a rock, but that the rope broke, and the body falling down the steep

was hurt by a projecting point of the rock. This is, indeed, not improbable, but there is also a plainer explanation. The Greek word (ἀπήγξατο) used by Matthew, may indicate in general, to take away one's life out of affliction. See *Tob.* iii. 12. and the Greek Alexandrian translation. 2 *Sam.* xvii. 23. Hence it appears, that Matthew merely shews that Judas had out of despair shortened a life which had become a burden to him, but that the manner in which it was done, is expressed in Peter's discourse, and consisted in his throwing himself down from a rock. The additional circumstance that his bowels gushed out, seems to be connected with the fall. TWISS (in his *Journey through Portugal and Spain*, p. 297.) relates a remarkable example of a woman, who, falling from a rock 900 feet high, was torn to pieces merely by the pressure of the air, before her body reached the ground. "I remember to have read in northern writers, that the entrails of horses, which inadvertently fall from the perpendicular sides of a rock, gush out even before the animal reaches the ground. It is asserted, that by the mere effect of the air, the shoes fall in such instances from the hoofs. When I add, that Stephen Schulz found between Jericho and Jerusalem a rock of 500 feet perpendicular height (B. v. 87.), it appears still more probable that the unfortunate disciple terminated his life in this manner." ŒDMANN's *Collections*, n. vi. p. 114. ROSENMÜLLER.

No. 1240. — xxvii. 10. *The potter's field.*] It lay immediately without the wall of the city, on the south-east corner, about a mile from the Temple. "On the west side of the valley of Hinnom, is the place anciently called the potter's field, and afterwards the field of blood, but now campo sancto. It is only a small piece of ground, about thirty yards long, and fifteen broad; one half of which is taken up by a square fabric, built for a charnel-house, that is twelve yards high. Into this building dead bodies are let down from the top, there being five holes left open for that purpose, through which they may be seen under several degrees of decay." MAUNDRELL.

Earthen pots are very common through all Asia, and

by what we read concerning the potter's field, they seem to have been in use in India, where grounds were allotted for their manufacture. In India the ground is furnished by the proprietor, and for this reason he is supplied at an inferior price. *Description of a Village in Benares* in TENNANT'S *India*. Why a potter's field should be preferred to any other as a burial-place, may be conjectured from the following extract, as in all probability the same causes which prevented its being convertible to arable or pasture ground, must have existed in an equal degree in Palestine. A burial-ground was one of the few purposes to which it could have been applied.

"We travelled eleven hours this day, and the last six without once halting. The ground over which we travelled seemed strewed over with small pieces of green earthenware, which was so plenty that many bushels could be gathered in the space of a mile. I enquired into the occasion of it: the information which we received from our sheik and others in the caravan, was, that in former ages the greatest part of this plain was inhabited by potters; as the soil abounded then, as it does at present, with clay fit for their use: that they moved their works from place to place, as they consumed the clay, or it suited their conveniency. They now make at Bagdad such kind of earthenware, with a green glazing on it. When the sun shines it appears like green glass, which is very hurtful to the sight. They cannot plow this ground, as it would cut the feet of both men and oxen." PARSONS' *Travels in Asia*, p. 113.

No. 1241. — xxvii. 15. *Now at that feast the governor was wont to release unto the people a prisoner, whom they would.*] This was a custom also with other nations, as the Athenians at the Thesmosphoriæ and other festivals. PETIT. *Leg. Att.* l. i. *Tit.* 1, and CASAUBON ad SUET. TIB. c. 61. The Christian emperors imitated this custom at Easter. COD. l. i. *Tit.* 4. *Leg.* 3. It was only at the paschal feast, a release from Egyptian bondage, that the governor released a prisoner. At the other festivals it was the custom amongst the Jews to punish criminals. LIVY acquaints us, Lectisternii indicti diebus vinctis demta vin-

cula. That on some solemn holidays the prisoners were freed from their chains, and their freedom thus obtained was confirmed to them.

[The Roman governor had not of himself the right to release a prisoner either at his own discretion, or on the intercession of the people. The right of pardoning a criminal condemned by the letter of the law, belonged only to the emperor. It is, therefore, probable, that this privilege of the people was expressly named in the instructions of the proprætor. (This was Pilate's proper title.) This favour was designed to add to the solemnity of the festival, and to express the respect of the Romans for it. MEYER's *Defence*, &c. p. 259. ROSENMÜLLER.]

No. 1242. — xxvii. 25. *Then answered all the people, and said, his blood be on us, and on our children.*] Among the Greeks, the person on whose testimony others were put to death, used, by a very solemn execration, to devote themselves to the divine vengeance, if the person so condemned was not really guilty.

No. 1243. — xxvii. 26. 29. *And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.*] Mahomed Zemaun Khan was carried before the king. When he had reached the camp, the king ordered Mahomed Khan, chief of his camel artillery, to put a mock crown upon the rebel's head, bazubends or armlets on his arms, a sword by his side, to mount him upon an ass, with his face towards the tail; then to parade him throughout the camp, and to exclaim, This is he who wanted to be the king. After this was over, and the people had mocked and insulted him, he was led before the king, who called for his looties, and ordered them to turn him into ridicule, by making him dance and make antics against his will: he then ordered, that whoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chiefs of the Cagar tribe, and sometime after he had his eyes put out. MORIER's *Second Journey through Persia*, p. 351.

BURCKHARDT (*Travels in Nubia*, p. 61.) speaks of spit-

ting on Mohammed Aly's beard as an expression of great contempt. "The former remained quiet; but his companions were continually urging him to take possession of my seat, which was more elevated than the others. On his declining to do this, two of them, unable to controul their rage, rose up, and spitting on the ground, as a mark of contempt, mounted up, and pulling my carpet from under me, sat down upon it without the smallest ceremony." KINNIER'S *Journey through Asia Minor*, p. 41. LIGHT'S *Travels*, p. 182. SALAME'S *Expedition to Algiers*, p. 128.

"Without noticing the bearers, he indignantly stamped upon the letters, with his foot, even spitting upon them, and spurning them to a distance from the divan. He then commanded them to be taken up and read, after having received these marks of his most sovereign contempt." HUGHES' *Travels in Sicily*, vol. i. p. 187.

The Arabs shew great sensibility to every thing that can be construed into an injury. If one man should happen to spit beside another, the latter will not fail to avenge himself of the imaginary insult. "In a caravan, I once saw," says NIEBUHR, "an Arab highly offended at a man who, in spitting, had accidentally bespattered his beard with some small part of the spittle. It was with difficulty that he could be appeased, even though the offender humbly asked him pardon, and kissed his beard in token of submission." *Travels in Arabia*, p. 197.

No. 1244. — xxvii. 27. *Then the soldiers of the governor took Jesus into the common hall.*] The Greek, or rather the Latin word prætorium, here translated common hall, properly signifies the tent of a commander in the field, because he there sat in judgment like a prætor in the city. The residence of the governors was also called so, and lastly, the place where they sat in judgment when they did not do so in their houses. From JOSEPHUS (*Ant.* xviii. cap. 3. § 1.) we see that Pilate on another occasion had his judgment-seat in the riding-school at Cæsarea, built by Herod the Great. But at that time he had to do with the enraged people, and the place was surrounded with triple lines of Roman soldiers. At this time he probably sat in

judgment in a palace. The usual residence of the Roman governors was at Cæsarea; but they often came to Jerusalem, especially during festivals, and resided then in the palace of Herod the Great. STOLLBERG's *Hist. of Religion*, b. v. p. 538. note. ROSENMÜLLER.

No. 1245. — xxvii. 28. *And put on him a scarlet robe.*] A similar mockery is related by PHILO, in his writing against *Flaccus*, part i. p. 522. of the ed. of *Mangey*. When Herod Agrippa wished to shew himself to his people, in the dignity which he had received from Caligula, and on his way passed through Alexandria, his arrival there, and the object of his journey, became known, though Herod kept quite retired. Out of scorn and dislike of the Jew who desired to wear the regal title, a half-crazy man, who was frequently an object of mockery to the idle mob, was brought forward; after making him sit down on an elevated seat, they hung a mat over his shoulders instead of a purple robe, put a pasteboard crown on his head, and placed a small reed in his hand instead of a sceptre. Young persons, provided with spears, were posted about him as a guard, while others came to consult him on matters of justice or government, and others to do him homage; the surrounding crowd then cried "Maris! Maris!" knowing that this word meant in Syriac, lord or king. A cruel judicial custom of the kind is mentioned by DIO CHRYSOSTOM, (iv. p. 69.) of a festival of the Persians, in which they placed a criminal condemned to death on a royal throne, and after all kinds of wanton mockery, stripped, scourged, and hanged him. J. A. MEYERS, *Defence and Illustration of the History of Jesus*, p. 269. ROSENMÜLLER.

No. 1246. — xxvii. 31. *And led him away to crucify him.*] Crucifixion was a very common mode of inflicting the punishment of death among several ancient nations, namely, among the Egyptians, Carthagenians, Persians, Greeks, and Romans. The cross consisted of a long pole, and a short transverse beam, both of which, as the ancients affirm, were united in the form of a Greek and Roman T; a little piece of the perpendicular beam, however, generally projected at the top, to which the writing,

containing the cause of the punishment, was affixed. In the middle of the perpendicular poles there was a wooden plug, which projected like a horn, on which the person crucified rode or rested, that the weight of the body might not tear the hands loose. The cross was erected on the place of execution, and fastened in the ground; it was generally not high, and the feet of the criminal were scarcely four feet above the ground. The person condemned was raised up, quite naked, upon the projecting plug, or pulled up with cords; his hands were first tied with cords to the transverse beam, and then nailed on with strong iron nails. CICERO *against* VERRES, (v. 64.) calls crucifixion the most cruel and horrid punishment (crudelissimum et te teterrimum supplicium); and in another place, (*for Rabirius*, chap. 5.) a punishment which must be far not only from the body of a Roman citizen, but also from his eyes, and even his thoughts. It was, therefore, properly designed among the Romans only for such as had been guilty of murder, highway robbery, rebellion against the government, and violation of the public tranquillity. A learned physician, GEORGE GOTTLIEB RICHTER, has proved in a treatise (*Dissertat. Med.* p. 37.) dedicated to this subject, that the tortures of crucifixion must have been indeed indescribable. 'Even the unnatural constrained situation of the body, with the arms stretched upwards, sometimes for days together, must have been an inexpressible torment, especially as not the slightest motion or convulsion could take place without causing excruciating pain over the whole body, particularly in the pierced limbs, and on the back, mangled by previous scourging. Verse 26. See LIVY, xxxii. 36. JOSEPHUS *on the Jewish Wars*, v. ii. § 1. Besides this, the nails were driven through the hands, and sometimes through the feet, exactly in places where irritable nerves and sinews meet, which were partly injured and partly forcibly compressed, by which the most acute pains must have been excited, and constantly increased. As the wounded parts were always exposed to the air, they became inflamed. The same also probably occurred in many other parts, where the circulation of the juices was impeded by the violent tension of the whole body. As the

dress at a solemn entertainment given by Quintus Arrius, while the host and the other guests were dressed in white. In the above passage it is said that the king was so indignant at the guest, who had not appeared in a suitable dress at the feast given by him, that he commanded him to be bound hand and foot, and cast into outer darkness (v. 13.) that is, from out of the illuminated hall, and even out of the court-yard, so that he could not see any glimmering of the feast, and found himself in total darkness; for the marriage entertainment was celebrated by night.

"At the grand vizir's, we all went into the audience-chamber in our usual clothes; and after the visit was ended, received the caftans. But it was not so in the palace of the sultan, where every body who wishes to go into the audience-chamber, must put on the garment of honour given by the sultan, namely, the caftan, which they receive either in the palace of the grand vizir or at the divan. The caftan, or garment of honour, is a long robe, with loose sleeves, which hang down (for the arm is not put into them), the white ground of which is goat's hair, mixed with some silver; but, the flowers woven in, are of a gold coloured silk. This dress is never afterwards worn; but either sold again to the Porte, or preserved as a rarity. That nobody is allowed to appear before the emperor without having on such a garment, is quite in conformity to the Eastern fashion, and we find such a custom already in the Holy Scriptures, especially in the history of Joseph. (*Gen.* xlv. 22.) when Joseph makes himself known to his brethren as grand vizir to the king of Egypt, and the king had told him to bring his father and brethren to Egypt, and introduce them to him, he gave to each of his brethren one festive garment, but unto Benjamin five, among which was that intended for the father; and only in such a dress could Jacob and his sons appear before Pharoah. Now it may easily be supposed that when a king made a marriage feast for his son, the guests invited must enter the hall in the festal dress or garments of honour, presented by the king according to the custom of the East. Therefore, in the comparison of our Lord, (*Matt.* xxii.) the proceeding of the king against the guest who had not on his wedding

garment, is not too severe. For if we consider that the guests invited to the marriage, receive the wedding garments before they enter the hall, this guest had either received none, and then he would have been guiltless, and the servants of the king ought to have been punished, or he was to have put on the wedding garment, and refused; if so, he was so proud in his misery, that he depended more on his beggar's rags than on the royal robe of honour; otherwise he would not have remained speechless when the king addressed him." SCHULZ, part iv. p. 217. ROSENMÜLLER.

No. 1218. — xxii. 18. *But Jesus perceived their wickedness.*] Christ discovered his wisdom in not directly answering the question proposed to him, but by referring to a maxim acknowledged by the Jews themselves, that the prince who causes his image and titles to be stamped on the current coin of a country, is virtually acknowledged thereby as the governor. MAIMONIDES, *Gezel*, c. 5. When Sultan Mahmoud, king of Maveralnahar, Turquestan, and the Indies, wished to seize on the dominions of Seideh, queen of Persia, who governed in the place of her young son, Meged-edde-vlet, about A. D. 999. he sent an ambassador to her with the following order: You must acknowledge me for your king, cause the kootbah to be read; that is, pray for me in all the mosques of the kingdom, and get your money re-coined, with the impression that is on mine; thus denoting, that she must become absolutely subject to him. *Bibliot. Orient. de Galand.*, p. 453. Esau Afghan, carried his conquest into Bhatty, in the viceroyalty of Bengal, and caused the kootbah to be read, and coin to be struck in the name of the emperor Akbar. Ayeen Akbery, vol. ii. p. 5.

No. 1219. — xxii. 20. *Whose is this image and superscription?*] Few or none of the early Asiatic coins had any image or representation of the king on them; the original Jewish coins have the pot of manna, or the vine, or sheaf of corn, and the date. The Jewish nation had an utter aversion to images at this time, and the figures on the standards of the Roman legions had nearly occasioned an insurrection. Attributing currency to the image of

Cæsar, and appropriating this Roman coin to the payment of his tribute, was an acknowledgment of Cæsar's authority and power. Among the most ancient British coins extant, are those marked TAXIA, which are generally supposed to have been minted for the purpose of paying tribute to the Romans. The Turks, "stamp nothing on their money (which is all of gold and silver) but the emperor's name and the year in which it was coined: they receive, nevertheless, foreign coins, with figures of living things, which seems contrary to their law." De la Motraye's *Travels*, vol. i. p. 154. It is common in the East, for coins to have some sentence on them, such as, God is great, &c. "The coins of Yemen, like those of Turkey, Persia, and India, have only an inscription, but no figure." "The merchants of Mocha, finding it too troublesome to count all their money, receive payment of great sums by weight, and the seraf, or broker of the imam, often examines the weights of the other brokers or merchants." Niebuhr, p. 191. *Fr.* edit.

No. 1220. — xxiii. 7. *Rabbi.*] This title began first to be assumed by men of learning, about the time of the birth of Christ. Simeon, the son of Hillel, who succeeded his father, as president of the Sanhedrim, was the first Jewish rabbi. The title was generally conferred with a great deal of ceremony. When a person had gone through the schools, and was thought worthy of the degree of rabbi, he was first placed in a chair, a little raised above the company; then were delivered to him a key and a table book; the key as a symbol of the power and authority conferred upon him, to teach others, and the table-book as a symbol of his diligence in his studies. The key he afterwards wore as a badge of honour, and when he died it was buried with him. On this occasion also, the imposition of hands, by the delegates of the sanhedrim was practised. Witsii *Miscell.* tom. i. lib. I. c. 21. § 13. After this they proclaimed his title. Alting, *in Oratione de promot. Hebr.*

No. 1221. — xxiii. 29. *Ye build the tombs of the prophets, and garnish the sepulchres of the righteous.*] It was a custom among the Greeks, as well as among the Jews,

not only to erect, but also to repair and adorn the monuments of those who had merited well of them, or who had suffered an undeserved death. JOSEPHUS (*Ant.* lib. xiv. c. 11. § 4.) says, that Phasael adorned a monument for his father. WINDUS, (*Journey to Mequinez*, p. 55.) speaking of reverencing idiots as saints among the Mohammedans, says, that "after their death some great man hears of their fame, and makes it an act of devotion to beautify their tombs; or if they had none, to build one over the grave, wherein they are laid." MAUNDRELL, speaking of a mosque on the coast of Syria, built by Sultan Ibrahim, in which he is deposited, tells us, "We were admitted to see his tomb, though held by the Turks in great veneration; we found it only a great wooden chest, erected over his grave, and covered with a carpet of painted calico, extending on all sides down to the ground; it was also tricked up with a great many long ropes of wooden beads hanging upon it, and somewhat resembling the furniture of a button-maker's shop. This is the Turks' usual way of adorning the tombs of their holy men, as I have seen in several other instances: the long strings of beads passing in this country for marks of great devotion and gravity." See also SHAW's *Travels*, p. 8. note.

The ancient Greeks anointed their monuments with fragrant oils, as well as laid sweet-smelling flowers on them. POTTER's *Greek Ant.* vol. ii. b. 4. c. 8. INATULLA, an Indian writer, represents the custom as still existing in the East. "In a short time she beheld her mother, with a weeping train, in the robes of mourning, carrying jars of perfumed oil, and baskets of flowers, to strew the tomb." *Tales*, vol. ii. p. 101.

When Alexander arrived at Troy, he honoured the memories of the heroes buried there, with solemn libations, and anointed the gravestone of Achilles.

[Several commentators refer these words to a custom, mentioned by later Jewish authors, of celebrating every year certain solemnities at the tombs of pious men, in memory of them. See VITRINGA *de Synag. ver.* lib. i. p. 1. c. 11. p. 220. But it is not necessary to understand the expression here used in a figurative sense. It is well

known, that in all the East, even to this day, the graves of meritorious men, particularly such as have distinguished themselves for piety, are adorned with beautiful buildings, gardens, and fountains. For example, the graves of the celebrated Persian poets, Khodscha, Hafiz, and Scheik Sadi. Of the former, Mr. FRANKLIN, an English officer, who spent some months at Schiraz, in the year 1787, gives the following account in his *Journey from Bengal to Persia*, p. 90.

"The tomb of the celebrated and deservedly admired Hafiz, one of the most famous of the Persian poets, stands about two miles distant from the city walls, on the north-east side, and nearest the gate, Shah Meerza Hamza. Here the late Vakeel Kerim Khan, has erected a most elegant ivan or hall, with apartments adjoining: this building is executed in the same style as the Dewan Khana, nor has any cost been spared to render it agreeable: it stands in the middle of a large garden; in front of the apartments is a stone reservoir, in the centre of which is a fountain. In the garden are many cypress-trees of extraordinary size and beauty, as well as of great antiquity. Under the shade of these trees, is the tomb of the poet Mahomed Shems ad deen Hafiz, of fine white marble from Tauris, eight feet in length, and four in breadth: this was built by order of Kerin Khan, and covers the original one. On the top and sides of the tomb, are select pieces from the poet's own works, most beautifully cut in the Persian Nustaleeh character. During the spring and summer seasons, the inhabitants visit here, and amuse themselves with smoking, playing at chess, and other games; reading also the works of Hafiz, who is in greater esteem with them than any other of their poets, and they venerate him also to adoration, never speaking of him, but in the highest terms of rapture and enthusiasm. A most elegant copy of his works is kept upon the tomb, for the purpose, and for the inspection of all who go there. The principal youth of the city assemble here, and shew every possible mark of respect for this favourite poet, making plentiful libations of the delicious wine of Shirauz to his memory."

No. 1222. — xxiii. 34. *Some of them shall ye scourge in your synagogues.*] Since the Jews had the free exercise of their religion, and we often read of the rules of the synagogue, it may be supposed that beating in the synagogues, and expelling from them, were punishments purely Jewish, and that they inflicted them by their own proper authority. *John* ix. 22. *Acts* xxiii. 19. 2 *Cor.* xi. 24. Epiphanius, who lived in the fourth century, informs us, that one Joseph, a Jew, whom he knew, having received a book of the Gospels from a Christian bishop, and being surprized by some of his countrymen when he was reading it, they took the book out of his hands with great violence, threw him on the ground, dragged him to the synagogue, and there beat him. EPIPH. lib. i. tom. 2. c. 11. *Hæres.* 30. Uriel Acosta suffered the same punishment in the synagogue at Amsterdam, in the last century, of which he himself has published a curious relation. Vid. LIMBORCH, *Amic. Collat.* p. 349.

No. 1223. — xxiii. 37. *As a hen gathereth her chickens under her wings.*] In the Greek *Anthologia* the same image is most beautifully expressed in the following epigram.

Χειμερίας νεφαδεσσι παλυνομενα τιθας ορνις
Τεκνοις ευναιας αμφεχεε πτερυγας·
Μεσφα μιν ηρανιον κρυος ωλεσεν. η γαρ εμεινεν
Αιθερος ηρανιων αντιπαλος νεφεων.
Προκνη, και Μηδεια, κατ' αιδος αιδεσθητε,
Μητερες, ορνιθιων εργα διδασκομεναι. Lib. i. c. 87.

Behold the hen, that, white with falling snows,
Around her brood her fost'ring pinions throws,
And combats in their aid the wintry skies,
Till, pierced by cold, she droops her head, and dies.
Blush, Progne; blush Medea; 'midst the dead
Though number'd, and with endless night o'erspread;
O, blush to see the simple bird impart
A lesson to the mother's ruthless heart.

No. 1224. — xxiv. 2. *There shall not be left here one stone upon another that shall not be thrown down.*] This part of our Lord's prediction was fulfilled in the most literal manner. JOSEPHUS says, (*War*, b. vii. c. 1.) "Cæsar gave orders that they should now demolish the whole city and temple, except the three towers, Phaselus, Hippicus, and

Mariamne, and a part of the western wall; but for all the rest of the wall it was laid so completely even with the ground, by those who dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. MAIMONIDES (in *Tract Taanith*, c. iv.) says, "that the very foundations of the temple were digged up, according to the Roman custom. On that ninth day of the month Ab, fatal for vengeance, the wicked Turnus Rufus, of the children of Edom, ploughed up the temple, and the places about it, that the saying might be fulfilled, Zion shall be ploughed as a field."

No. 1225. — xxiv. 10. *And shall betray one another.*] TACITUS, (*Ann.* lib. 15.) speaking of the persecution under Nero, says, "At first several were seized, who confessed, and then, by their discovery, a great multitude of others were convicted and executed.

No. 1226. — xxiv. 28. *Wheresoever the carcase is, there will the eagles be gathered together.*] The vultures in Bengal are highly useful in devouring the dead bodies of men and beasts, many of which are left in the roads, and on the banks of rivers: it is astonishing how swiftly these birds collect wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before. WARD'S *View of the Hindoos*, vol. i. p. 98.

No. 1227. — xxiv. 29. *The stars shall fall from heaven.*] The falling of stars, that is, those meteors that are called falling stars, by the common people, was deemed an omen of evil times. The heathens have marked thus:

> Sæpe etiam stellas, vento impendente videbis
> Præcipites cœlo labi, noctisque per umbram
> Flammarum longos à tergo albescere tractus.
>
> VIRGIL. *Geor.* i. ver. 365.

> *And oft before tempestuous winds arise,*
> *The seeming stars fall headlong from the skies,*
> *And shooting through the darkness, gild the night*
> *With sweeping glories and long trails of light.* DRYDEN.

In another place, VIRGIL says, *Geor.* i. ver. 462.

> Sol tibi signa dabit; solem quis dicere falsum
> Audeat? ille etiam cœcos instare tumultus.

Sæpe monet: fraudemque et operta tumescere bella
Ille etiam extincto miseratus Cæsare Romam,
Cum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt sæcula noctem.

The sun reveals the secrets of the sky,
And who dares give the source of light the lie?
The change of empires often he declares,
Fierce tumults, hidden treasons, open wars.
He first the fate of Cæsar did foretell,
And pitied Rome, when Rome in Cæsar fell:
In iron clouds conceal'd the public light,
And impious mortals found eternal night. DRYDEN.

No. 1228. — xxiv. 33. *Know that it is near, even at the doors.*] This is a proverbial expression for being near at hand. *Mark* xiii. 29. *James* v. 9. *Rev.* iii. 20. Many examples may be adduced of this kind.

Ὡς ανδρες εγγυς εισιν ηδη των θυρων.

ARIST. *Pluto*, act. iii. sc. 3.

See also DEMOSTHENES, iv. *Philip.* XENOPHON *de Exped. Cyri.* lib. vi. p. 301. lin. 46. lib. ii. p. 222. lin. 13. CINNAMUS, *Hist.* l. i. p. m. 16. APPIAN. *Alexandr. de Bell. Pun.* p. m. 137.

No. 1229. — xxiv. 34. *Verily I say unto you, this generation shall not pass till all these things be fulfilled.*] Dr. LARDNER remarks, that there is an ancient inscription to the honour of Titus, who, by his father's directions and counsels, had subdued the Jewish nation, and destroyed Jerusalem, which had never been destroyed by any generals, kings, or people before. The inscription may be seen in GRUTER, vol. i. p. 244. It is as follows:

IMP. TITO CÆSARI DIVI VESPASIANI. F
VESPASIANO. AUG. PONTIFICI. MAXIMO
TRIB. POT. X. IMP. XVII. COS. VIII. P. P.
PRINCIPI. SUO. S. P. Q. R.
QUOD. PRÆCEPTIS. PATRIS CONSILIISQUE. ET
URBEM. HIEROSOLYMAM. OMNIBUS ANTE. SE.
DUCIBUS. REGIBUS. GENTIBUSQUE. AUT. FRUSTRA.
PETITAM. AUT. OMNINO. INTENTATAM. DELEVIT.
AUSPICIIS. GENTEM. JUDÆORUM. DOMUIT. ET.

For this complete conquest of Jerusalem, Titus had a triumphal arch erected to his honour, which still exists:

it stands on the Via Sacra, leading from the forum to the amphitheatre. On it are represented the spoils of the Temple of God, such as the golden table of the shew-bread, the golden candlestick, with its seven branches, the ark of the covenant, the two golden trumpets, &c. On this arch is the following inscription:

SENATUS
POPULUSQUE ROMANUS
DIVO TITO. DIVI VESPASIANI F
VESPASIANO AUGUSTO.

"The senate and people of Rome, to the divine Titus, son of the divine Vespasian; and to Vespasian the Emperor."

On this occasion, a medal was struck with the following inscription round a laureated head of the emperor. *IMP.erator Julius CAES.ar VESP.asianus AUG.ustus P.ontifex M.aximus, TR.ibunitia P.otestate P.ater P.atriæ CO.nS.ul* VIII. On the obverse, are represented a palm-tree, the emblem of the land of Judea; the emperor with a trophy standing on the left; Judea, under the figure of a distressed woman, sitting at the foot of the tree, weeping, with her head bowed down, supported by her left hand, with the legend JUDÆA CAPTA, Senatus Consultus, at the bottom. This is not only an extraordinary fulfilment of our Lord's prediction, but a literal accomplishment of a prophecy delivered about 800 years before. *Isaiah* iii. 26. *And she desolate shall sit upon the ground.*

No. 1230. — xxv. 7. *And trimmed their lamps.*] The nuptial lamps, probably, were highly decorated; the trimming was to prepare them for burning. The following account of the celebration of a wedding taken from the *Zendavesta*, vol. ii. p. 558. may throw some light on this place. "The day appointed for the marriage, about five o'clock in the evening, the bridegroom comes to the house of the bride, where the mobed, or priest, pronounces, for the first time, the nuptial benediction: he then brings her to his own house, gives her some refreshment, and afterwards the assembly of her relatives and friends reconduct her to her father's house. When she arrives, the mobed repeats the nuptial

benediction, which is generally done about midnight; immediately after, the bride, accompanied with a part of her attending troop, the rest having returned to their own houses, is reconducted to the house of her husband, where she generally arrives about three o'clock in the morning. Nothing can be more brilliant than these nuptial ceremonies in India: sometimes the assembly consists of not less than 2000 persons, all richly dressed in gold and silver tissue; the friends and relatives of the bride, encompassed with their domestics, are all mounted on horses richly harnessed. The goods, wardrobe, and even the bed of the bride are carried in triumph. The husband, richly mounted, and magnificently dressed, is accompanied by his friends and relatives; the friends of the bride following him in covered carriages. At intervals, during the procession, guns and rockets are fired, and the spectacle is rendered grand beyond description by a prodigious number of lighted torches, and by the sound of a multitude of musical instruments."

No. 1231.—xxv. 10. *And the door was shut.*] "At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, behold the bridegroom cometh, go ye out to meet him. All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went *into the* house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain."

WARD's *View of the Hindoos*, vol. iii. p. 171. HUGHES's *Travels in Sicily*, vol. ii. p. 29.

One of the marriage ceremonies in Ceylon is that of tying together the clothes of the bride and bridegroom. DAVY's *Account of Ceylon*, p. 166.

In Hindostan, on the day appointed by the brahmins for a marriage, the bridegroom, distinguished by a crown on his head, richly decked with jewels, and attended by the sons of all the persons of the same trade in the town, some on horseback, others in palankins and coaches, dressed in a shewy manner, proceed through the chief streets, accompanied with music and gilded pageants. Next day the bride takes her turn, attended by all the maidens of the same family, in the same pompous way; and towards evening, returns home to be joined in wedlock, that being the time of performing the ceremony among the Hindoos. It begins by kindling a fire, and placing it between the parties to be married, to intimate the ardency which ought to be in their affections: then both are enclosed with a silken string, to denote the indissoluble bond of matrimony. After this, a cloth is put between them, to signify, that before marriage there ought to be no intimacy between them. This done, the brahmins pronounce a certain form of words, enjoining the man to allow the woman all things convenient for her, and charging the woman to be faithful to her husband: then a blessing being pronounced upon them, that they may be fruitful, the cloth is taken away, and the silken string unloosed; which puts an end to the ceremony. *Modern Univer. Hist.* vol. vi. p. 277.

The brahmins at the Hindoo temples, never appear without the zennar, or sacred string, passing over them from the left shoulder: the upper part of their body is generally naked; but a piece of fine cotton is tied round the waist, and falls in graceful folds below the knee. See FORBES's *Oriental Memoirs*, vol. i. p. 70.

The marriage ceremonies, which vary but little throughout Hindostan, may be thus briefly stated: The bridegroom goes in procession to the house where the bride's father resides, and is there welcomed as a guest. The bride is given to him by her father, in the form usual at

every solemn donation, and their hands are bound together with cusa grass; he clothes the bride with an upper and lower garment, and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire (the emblem of love), and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a stone and muller. They walk round the fire: the bride steps seven times, conducted by the bridegroom, and he then dismisses the spectators, the marriage being now complete and irrevocable. In the evening of the same day the bride sits down on a bull's hide, and the bridegroom points out to her the polar star, as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride's father. On the fourth day he conducts her to his own house in solemn procession. She is there welcomed by his kindred; and the solemnity ends with oblations to fire. Another writer on the Hindoo marriages, after reciting the previous ceremonies, says, "The tali, which is a ribbon with a golden head hanging to it, is held ready; and, being shewn to the company, some prayers and blessings are pronounced; after which the bridegroom takes and hangs it about the bride's neck. This knot is what particularly secures his possession of her: for, before he had put the tali on, all the rest of the ceremonies might have been made to no purpose; but when once the tali is put on, the marriage is indissoluble; and, whenever the husband dies, the tali is burnt, to shew that the marriage bands are broken." In ancient and modern history we find the numbers seven and three generally considered to be sacred; the former number is most common in Scripture; among the Greeks and Romans the latter prevails. See FORBES's *Orient. Memoirs*, vol. iii. p. 300. 302. 326.

No. 1232.—xxv. 32. *As a shepherd divideth his sheep from the goats.*] From the journals of Dr. SIBTHORP, (WALPOLE's *Memoirs of Turkey*, vol. i. p. 141.) it appears, that in Attica, the number of sheep and goats is computed at 160,000, and that in their flocks they are intermixed. They shear the goats at the same time with the sheep,

about April or May. When the flocks are very large, they do not mix the goats and sheep together.

No. 1233. — xxv. 36. *I was in prison, and ye came unto me.*] It is more easy in the East to visit imprisoned friends than it is in Europe. Thus RAUWOLFF (*Travels*, p. 269.) tells us, that he was allowed at Tripolis, in Syria, to visit his confined friends as often as he liked. "After we had gone through small and low doors into the prisons in which they were confined, their keepers always willingly let me in and out; sometimes I even remained in the prison with them during the night." ROSENMÜLLER.

No. 1234. — xxvi. 18. *I will keep the passover at thy house.*] It is said, that during the time of the passover, and of the days of unleavened bread, no money was to be taken for lodging strangers in any of the houses or rooms in Jerusalem, and that all were lent gratis. See LIGHTFOOT. Urbs (HIEROSOLYMA) nulli tribui assignata sorte est. CUNÆUS, p. 55. Inde est, Talmudicos dicere, illud eximium habuisse Hierosolymam præ ceteris Judeæ oppidis, quod nulla domus illic post annum propria emptoris extiterit. *Ib.* lib. i. c. 7.

No. 1235. — xxvi. 23. *He that dippeth his hand with me in the dish.*] To this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating, make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call spoon-meats; when their food is of the latter kind, they break their bread or cakes into little bits, and dip their hands and their morsels together therein. SHAW's *Travels*, p. 232. NIEBUHR, *Descrip. de l'Arabie*, p. 46. *Voyage en Arabie*, tom. i. p. 188. HARMER, i. p. 289.

No. 1236. — xxvi. 36. *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.*] Near Cairo, beyond the mosque of Sheik Duise, and in the neighbourhood of a burial-place of the sons of some pashas, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at the top about three feet square, on which the sheik mounts to pray on any extraordinary oc-

casion. Such a place they have without all the towns throughout Turkey. POCOCKE's *Travels*, p. 36.

No. 1237. — xxvi. 69. *Now Peter sat without in the palace.*] The Greek words are more accurately translated by, "Peter sat without in the court." This court (αὐλή) in which Peter was at the fire in the palace of the High Priest, was, according to the usual old and Oriental mode of building, the inner part of the house enclosed on all sides, which was not roofed, but was in the open air. Vide FABER's *Archæology of the Hebrews*, p. 408.

No. 1238. — xxvi. 75. *Before the cock crow.*] By the cock-crowing, which reminded Peter of the words of Jesus, we are probably to understand of Jesus' warning at early dawn, the time of cock-crowing, which was announced by a signal given, as there were then no clocks. The Greeks and Romans also marked the time in this manner. Vide POLLUX, i. 70. and PLINY's *Natural History*, x. 24. The principal passage on the Roman denominations of the morning time is in CENSORINUS (*de Die Nat.* c. 19.) "After midnight," says he, "follows the cock-crowing, (gallicinium), when the cocks begin to crow; then the time when they remain silent, (conticinium); then the time before the light, (ante lucem); the time following this was then called the first dawn, (diluculum)." Peter was now reminded of his fault, whether he really heard the cock-crowing at the time, (though, according to the Talmud, no cocks and hens were suffered to be kept in Jerusalem, because they easily scratch up something unclean,) or that this time of the third quarter of the night (the ἀλεκτοροφωνία) was made known in some other manner, perhaps by a servant of the house, or a watchman. MEYER's *Defence and Illustration of the History of Jesus*, p. 248. Vide 2 *Kings* xx. 11. and *Psalm* xc. 4. ROSENMÜLLER.

No. 1239. — xxvii. 5. *And went and hanged himself.*] When Peter in his discourse preserved in *Acts* i. 18. says, *that Judas falling headlong he burst asunder in the midst, and all his bowels gushed out*, it has been attempted to reconcile this with the account of Matthew, by imagining that Judas had hanged himself on the steep declivity of a rock, but that the rope broke, and the body falling down the steep

was hurt by a projecting point of the rock. This is, indeed, not improbable, but there is also a plainer explanation. The Greek word (ἀπήγξατο) used by Matthew, may indicate in general, to take away one's life out of affliction. See *Tob.* iii. 12. and the Greek Alexandrian translation. 2 *Sam.* xvii. 23. Hence it appears, that Matthew merely shews that Judas had out of despair shortened a life which had become a burden to him, but that the manner in which it was done, is expressed in Peter's discourse, and consisted in his throwing himself down from a rock. The additional circumstance that his bowels gushed out, seems to be connected with the fall. TWISS (in his *Journey through Portugal and Spain*, p. 297.) relates a remarkable example of a woman, who, falling from a rock 900 feet high, was torn to pieces merely by the pressure of the air, before her body reached the ground. "I remember to have read in northern writers, that the entrails of horses, which inadvertently fall from the perpendicular sides of a rock, gush out even before the animal reaches the ground. It is asserted, that by the mere effect of the air, the shoes fall in such instances from the hoofs. When I add, that Stephen Schulz found between Jericho and Jerusalem a rock of 500 feet perpendicular height (B. v. 87.), it appears still more probable that the unfortunate disciple terminated his life in this manner." ŒDMANN's *Collections*, n. vi. p. 114. ROSENMÜLLER.

No. 1240. — xxvii. 10. *The potter's field.*] It lay immediately without the wall of the city, on the south-east corner, about a mile from the Temple. "On the west side of the valley of Hinnom, is the place anciently called the potter's field, and afterwards the field of blood, but now campo sancto. It is only a small piece of ground, about thirty yards long, and fifteen broad; one half of which is taken up by a square fabric, built for a charnel-house, that is twelve yards high. Into this building dead bodies are let down from the top, there being five holes left open for that purpose, through which they may be seen under several degrees of decay." MAUNDRELL.

Earthen pots are very common through all Asia, and

by what we read concerning the potter's field, they seem to have been in use in India, where grounds were allotted for their manufacture. In India the ground is furnished by the proprietor, and for this reason he is supplied at an inferior price. *Description of a Village in Benares* in TENNANT'S *India*. Why a potter's field should be preferred to any other as a burial-place, may be conjectured from the following extract, as in all probability the same causes which prevented its being convertible to arable or pasture ground, must have existed in an equal degree in Palestine. A burial-ground was one of the few purposes to which it could have been applied.

"We travelled eleven hours this day, and the last six without once halting. The ground over which we travelled seemed strewed over with small pieces of green earthenware, which was so plenty that many bushels could be gathered in the space of a mile. I enquired into the occasion of it: the information which we received from our sheik and others in the caravan, was, that in former ages the greatest part of this plain was inhabited by potters; as the soil abounded then, as it does at present, with clay fit for their use: that they moved their works from place to place, as they consumed the clay, or it suited their convenieney. They now make at Bagdad such kind of earthenware, with a green glazing on it. When the sun shines it appears like green glass, which is very hurtful to the sight. They cannot plow this ground, as it would cut the feet of both men and oxen." PARSONS' *Travels in Asia*, p. 113.

No. 1241. — xxvii. 15. *Now at that feast the governor was wont to release unto the people a prisoner, whom they would.*] This was a custom also with other nations, as the Athenians at the Thesmosphoriæ and other festivals. PETIT. *Leg. Att.* l. i. *Tit.* 1. and CASAUBON ad SUET. *Tib.* c. 61. The Christian emperors imitated this custom at Easter. COD. l. i. *Tit.* 4. *Leg.* 3. It was only at the paschal feast, a release from Egyptian bondage, that the governor released a prisoner. At the other festivals it was the custom amongst the Jews to punish criminals. LIVY acquaints us, Lectisternii indicti diebus vinctis demta vin-

cula. That on some solemn holidays the prisoners were freed from their chains, and their freedom thus obtained was confirmed to them.

[The Roman governor had not of himself the right to release a prisoner either at his own discretion, or on the intercession of the people. The right of pardoning a criminal condemned by the letter of the law, belonged only to the emperor. It is, therefore, probable, that this privilege of the people was expressly named in the instructions of the proprætor. (This was Pilate's proper title.) This favour was designed to add to the solemnity of the festival, and to express the respect of the Romans for it. MEYER's *Defence*, &c. p. 259. ROSENMÜLLER.]

No. 1242. — xxvii. 25. *Then answered all the people, and said, his blood be on us, and on our children.*] Among the Greeks, the person on whose testimony others were put to death, used, by a very solemn execration, to devote themselves to the divine vengeance, if the person so condemned was not really guilty.

No. 1243. — xxvii. 26. 29. *And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.*] Mahomed Zemaun Khan was carried before the king. When he had reached the camp, the king ordered Mahomed Khan, chief of his camel artillery, to put a mock crown upon the rebel's head, bazubends or armlets on his arms, a sword by his side, to mount him upon an ass, with his face towards the tail; then to parade him throughout the camp, and to exclaim, This is he who wanted to be the king. After this was over, and the people had mocked and insulted him, he was led before the king, who called for his looties, and ordered them to turn him into ridicule, by making him dance and make antics against his will: he then ordered, that whoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chiefs of the Cagar tribe, and sometime after he had his eyes put out. MORIER's *Second Journey through Persia*, p. 351.

BURCKHARDT (*Travels in Nubia*, p. 61.) speaks of spit-

ting on Mohammed Aly's beard as an expression of great contempt. "The former remained quiet; but his companions were continually urging him to take possession of my seat, which was more elevated than the others. On his declining to do this, two of them, unable to controul their rage, rose up, and spitting on the ground, as a mark of contempt, mounted up, and pulling my carpet from under me, sat down upon it without the smallest ceremony." KINNIER'S *Journey through Asia Minor*, p. 41. LIGHT'S *Travels*, p. 182. SALAME'S *Expedition to Algiers*, p. 128.

"Without noticing the bearers, he indignantly stamped upon the letters, with his foot, even spitting upon them, and spurning them to a distance from the divan. He then commanded them to be taken up and read, after having received these marks of his most sovereign contempt." HUGHES' *Travels in Sicily*, vol. i. p. 187.

The Arabs shew great sensibility to every thing that can be construed into an injury. If one man should happen to spit beside another, the latter will not fail to avenge himself of the imaginary insult. "In a caravan, I once saw," says NIEBUHR, "an Arab highly offended at a man who, in spitting, had accidentally bespattered his beard with some small part of the spittle. It was with difficulty that he could be appeased, even though the offender humbly asked him pardon, and kissed his beard in token of submission." *Travels in Arabia*, p. 197.

No. 1244. — xxvii. 27. *Then the soldiers of the governor took Jesus into the common hall.*] The Greek, or rather the Latin word prætorium, here translated common hall, properly signifies the tent of a commander in the field, because he there sat in judgment like a prætor in the city. The residence of the governors was also called so, and lastly, the place where they sat in judgment when they did not do so in their houses. From JOSEPHUS (*Ant.* xviii. cap. 3. § 1.) we see that Pilate on another occasion had his judgment-seat in the riding-school at Cæsarea, built by Herod the Great. But at that time he had to do with the enraged people, and the place was surrounded with triple lines of Roman soldiers. At this time he probably sat in

judgment in a palace. The usual residence of the Roman governors was at Cæsarea; but they often came to Jerusalem, especially during festivals, and resided then in the palace of Herod the Great. STOLLBERG's *Hist. of Religion*, b. v. p. 538. note. ROSENMÜLLER.

No. 1245. — xxvii. 28. *And put on him a scarlet robe.*] A similar mockery is related by PHILO, in his writing against *Flaccus*, part i. p. 522. of the ed. of *Mangey*. When Herod Agrippa wished to shew himself to his people, in the dignity which he had received from Caligula, and on his way passed through Alexandria, his arrival there, and the object of his journey, became known, though Herod kept quite retired. Out of scorn and dislike of the Jew who desired to wear the regal title, a half-crazy man, who was frequently an object of mockery to the idle mob, was brought forward; after making him sit down on an elevated seat, they hung a mat over his shoulders instead of a purple robe, put a pasteboard crown on his head, and placed a small reed in his hand instead of a sceptre. Young persons, provided with spears, were posted about him as a guard, while others came to consult him on matters of justice or government, and others to do him homage; the surrounding crowd then cried "Maris! Maris!" knowing that this word meant in Syriac, lord or king. A cruel judicial custom of the kind is mentioned by DIO CHRYSOSTOM, (iv. p. 69.) of a festival of the Persians, in which they placed a criminal condemned to death on a royal throne, and after all kinds of wanton mockery, stripped, scourged, and hanged him. J. A. MEYERS, *Defence and Illustration of the History of Jesus*, p. 269. ROSENMÜLLER.

No. 1246. — xxvii. 31. *And led him away to crucify him.*] Crucifixion was a very common mode of inflicting the punishment of death among several ancient nations, namely, among the Egyptians, Carthagenians, Persians, Greeks, and Romans. The cross consisted of a long pole, and a short transverse beam, both of which, as the ancients affirm, were united in the form of a Greek and Roman T; a little piece of the perpendicular beam, however, generally projected at the top, to which the writing,

containing the cause of the punishment, was affixed. In the middle of the perpendicular poles there was a wooden plug, which projected like a horn, on which the person crucified rode or rested, that the weight of the body might not tear the hands loose. The cross was erected on the place of execution, and fastened in the ground; it was generally not high, and the feet of the criminal were scarcely four feet above the ground. The person condemned was raised up, quite naked, upon the projecting plug, or pulled up with cords; his hands were first tied with cords to the transverse beam, and then nailed on with strong iron nails. CICERO *against* VERRES, (v. 64.) calls crucifixion the most cruel and horrid punishment (crudelissimum et te teterrimum supplicium); and in another place, (*for Rabirius*, chap. 5.) a punishment which must be far not only from the body of a Roman citizen, but also from his eyes, and even his thoughts. It was, therefore, properly designed among the Romans only for such as had been guilty of murder, highway robbery, rebellion against the government, and violation of the public tranquillity. A learned physician, GEORGE GOTTLIEB RICHTER, has proved in a treatise (*Dissertat. Med.* p. 37.) dedicated to this subject, that the tortures of crucifixion must have been indeed indescribable. 'Even the unnatural constrained situation of the body, with the arms stretched upwards, sometimes for days together, must have been an inexpressible torment, especially as not the slightest motion or convulsion could take place without causing excruciating pain over the whole body, particularly in the pierced limbs, and on the back, mangled by previous scourging. Verse 26. See LIVY, xxxii. 36. JOSEPHUS *on the Jewish Wars*, v. ii. § 1. Besides this, the nails were driven through the hands, and sometimes through the feet, exactly in places where irritable nerves and sinews meet, which were partly injured and partly forcibly compressed, by which the most acute pains must have been excited, and constantly increased. As the wounded parts were always exposed to the air, they became inflamed. The same also probably occurred in many other parts, where the circulation of the juices was impeded by the violent tension of the whole body. As the

blood, too, which is impelled from the left ventricle of the heart through the veins into all parts of the body, did not find room enough in the wounded and violently extended extremities, it must flow back to the head, which was free, unnaturally extend and oppress the arteries, and thus cause constantly increasing head-ache. On account of the impediment of the circulation of the blood in the external parts, the left ventricle of the heart could not entirely discharge itself of all the blood, and, consequently, not receive all the blood which comes from the right ventricle; hence the blood in the lungs had no free vent, by which a dreadful oppression was occasioned; under such constantly increasing tortures, the person crucified lived generally three days, sometimes even longer. Hence Pilate did not credit the account that Jesus had expired so soon, and, therefore, questioned the centurion who had kept watch at the cross. *Mark* xv. 44. Rosenmüller.

No. 1247. — xxvii. 32. *And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross.*] According to the Roman custom, the persons condemned to be crucified were obliged to carry the cross themselves to the place of execution. Hence Plutarch, in his treatise, *De Tarpa die Vindicta*, says, "Every vice bears its own torment, as every criminal his own cross." Now, as Jesus had been so enfeebled that he was unable to drag the heavy cross any farther, they found a Jew, who was, perhaps, not eager, and shewed too much compassion, Simon of Cyrene, (in Africa, now Barca, a fourth part of the inhabitants of which were Jews,) to perform this service. The execution itself always took place out of the city, among the Romans and Jews. Thus Cicero, in speaking of the execution of Gavius, who had been crucified by Verres, (v. 64.) says, that the Mamertins had, as was usual among them, erected the cross out of the city, on the Pompean way. See Plautus, *Mil. Glor.* act. iii. sc. 1. "I believe that you will be obliged immediately to go out of the gate, when you will have to carry the cross with out-spread arms."

Credo ego istec exemplo tibi esse eundum actutum extra portam,
Dispessis manibus patibulum cum habebis.

Rosenmüller.

No. 1248. — xxvii. 33. *Golgotha.*] By the name of Golgotha the evangelists distinguished the place of execution of the city of Jerusalem, where criminals sentenced to death were executed. In ancient as well as modern times, certain places were set apart for the public executions. The Mamertins had such a one on the Pompeian Way, behind their city. CICERO v. *against* VERRES, ch. 66. And at Rome there was also a particular place for the execution of slaves, that is, for crucifying them. TACITUS, *Annals*, b. xv. chap. 60. A peculiar name was given to these places; in Rome it was called Sestertium, (PLUTARCH, in *Galba*, p. 1666.) because it lay two miles and a half from the city. The Thessalians called it the rabe, (raven,) hence in Aristophanes, the expression to the ravens (εἰς κόρακας,) which coincides in meaning with our expression, go to the devil! and perhaps, also, with the German name Rabenstein, (place of execution; literally Ravenstone, so called because the ravens resort to it when a criminal is broken on the wheel, and exposed there.) In Jerusalem, the place where capital punishments were inflicted was called in Chaldean, Golgotha, or, properly, Golgoltha. The cause of this name is very accurately given by St. JEROME, in his commentary on this passage: "Without the city, before the gate, are the places where criminals are executed, and they are called after the skulls; that is, the heads that are struck off." The Latin word Calvaria, is a translation of the Chaldean Golgotha. That this place was so called because the skull or head of Adam was buried there, is an ancient fabulous tradition, mentioned already by St. Jerome, but which the monks of the holy sepulchre have propagated even to the latest times. RELAND (*Palestine*, p. 860.) and others are of opinion, that Golgotha received its name from its shape, it being a mountain or hill shaped like a human skull: but this opinion is founded on an unauthenticated supposition. KORTE, in his *Journey to the Holy Land*, p. 233, says, "The whole spot does not at all look as if a considerable hill, much less a mountain, ever existed on the place where the crucifixion took place, and at present there is nothing like a hill or a mountain to be seen there. None of the four evangelists say any thing of a

mountain." Compare J. J. PLESSING on *Golgotha and the Sepulchre of Christ.* HALLE, 1789. ROSENMÜLLER.

No. 1249. — xxvii. 34. *They gave him vinegar to drink, mingled with gall.*] The drink given to Jesus is here called by *Matthew, vinegar mingled with gall*; but by *Mark, wine mingled with myrrh.* Both accounts may, however, perhaps, be so united, that we may understand it of bad wine, turned sour, and which may be called wine as well as vinegar. This bad wine was mingled with something bitter, for this is the meaning of the Greek word χολή, here used by *Matthew*, which is employed by the ancient Greek translators (*Proverbs* v. 4. *Lamentations* iii. 15.) for wormwood. *Mark* calls this bitter ingredient expressly *myrrh*, which, as Theophylact observes on this passage, is as bitter as gall. This drink, it is generally believed, was given to Jesus by the soldiers, with the intention of deadening, in some degree, the sense of pain. It is certainly said in the Talmudic treatise, (*Sanhedrim*, ch. vi.) that a cup of wine, with frankincense, was given to those led to execution, to render them less sensible of pain. But, as according to *Mark*, *myrrh*, and not frankincense, was mixed in the wine given to Jesus, it is more probable that the soldiers wished to strengthen him by it, that he might not faint out of weakness before the execution of the punishment. The ancients ascribed such a strengthening power to myrrh, that, after taking it, a person might endure the greatest pain. Hence APULEIUS (*Metamorphosis*, b. viii.) says of a priest of the Syrian goddess: "Indidem sese multimodes commaculat ictibus myrrhæ præsumptione præmunitus." "He stabbed himself in many places, after he had first guarded himself by taking myrrh." And, in another place, (b. x.) "After having first strengthened himself by taking myrrh, he did not succumb either under the many blows, nor even the fire." "Obfirmatus myrrhæ præsumptione multis verberibus, ac ne ipsi quidem succubuit ignis."

No. 1250. — xxvii. 35. *And they crucified him, and parted his garments, casting lots.*] The persons condemned were executed entirely undressed, and the clothes were given to the executioners or soldiers, who had crucified the criminal. Hadrian first prohibited the soldiers to take

possession of the spolia sontium (the clothes taken from criminals) without having first special permission from the commander or prætor, on the execution of the punishment. ULPIAN, l. vi. 2.

No. 1251. — xxvii. 45. *There was darkness over all the land.*] PHLEGON, who flourished in the beginning of the second century, is supposed to speak of this darkness. He says, "In the fourth year of the 202d olympiad, there was an extraordinary eclipse of the sun: at the sixth hour, the day was turned into dark night, so that the stars in heaven were seen; and there was an earthquake in Bithynia, which overthrew many houses in the city of Nice." Thallus speaks of a darkness over all the world, and an earthquake, which threw down many houses in Judea, and in other parts of the earth. Dionysius, the Areopagite, is supposed to have mentioned this event in the most decided manner; for being at Heliopolis, in Egypt, with his friend Apollophanes, when our Saviour suffered, they there saw a wonderful eclipse of the sun, whereupon Dionysius said to his friend, "Either God himself suffers, or sympathises with the sufferer." The credibility to be attached to these testimonies has been properly estimated by Dr. LARDNER, vol. vii. p. 371.

No. 1252. — xxvii. 48. *And straightway one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.*] What most tormented crucified persons was, dreadful thirst, which must naturally be occasioned by the heat of the wounds or fever. Out of a spirit of humanity, one of the soldiers, keeping watch, gave Jesus, at his request, a sponge dipped in vinegar. *John* xix. 29. It is probable that they gave Jesus such vinegar, as they had standing there for their usual drink. An example, in more modern times, of giving, in the East, a sponge dipped in vinegar, to such as were to be executed by slow torture, in order to refresh them, is mentioned by HEBERER, in his *Description of his Slavery in Egypt* (p. 251.). "When this Greek had hung upon the hook beyond the third day in much pain, one of the keepers was at last prevailed upon, by the presents of his friends, secretly to give him poison upon a sponge,

under the appearance of refreshing him a little with vinegar.

No. 1253.—xxvii. 51. *The earth did quake, and the rocks rent.*] "About one yard and a half distance from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of Nature, when the rocks rent, and the very graves were opened. This cleft, as to what now appears of it, is about a span wide, at its upper part, and two deep, after which it closes; but it opens again below, (as you may see in another chapel contiguous to the side of Calvary,) and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord's passion, there is only tradition to prove; but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him; for the sides of it fit like two tallies to each other; and yet it runs in such intricate windings as could not well be counterfeited by art, nor arrived at by any instruments." MAUNDRELL's *Journey, March* 26. SANDY's *Travels*, p. 164. "The far end of this chapel, called the Chapel of St. John, is confined with the foot of Calvary, where, on the left side of the altar, there is a cleft in the rock: the insides do testify that art had no hand therein, each side to the other being answerably rugged, and these were inaccessible to the workman: that before spoken of, in the chapel below, is a part of this, which reacheth, as they say, to the centre." "We saw the fissure in the rock, which was rent by the earthquake, at the time he gave up the ghost." WITTMAN's *Travels in Turkey, &c.* p. 158.

No. 1254.—xxvii. 51. *And behold, the vail of the temple was rent in twain, from the top to the bottom.*] A curtain, or vail, hung as well at the entrance of the front part of the temple, which was called the Holy, as before the back part of it, the Holy of Holies. Which of the two is meant in the above passage cannot be determined, as both were called by the same name. St. Jerome, and other more ancient teachers, are of opinion that we are to under-

stand the outer curtain, of the Holy, because the rending of it must have been seen by more persons, and have caused greater terrors; whereas the rending of the inner curtain could only have been seen by the priests. Such as are of opinion that the inner curtain was rent, ground their supposition on the fact, that this, as the principal, was called the vail, without any addition; and it is also designated by PHILO (in the *Life of Moses*, vol. iii. part 2. p. 148, of the edit. of *Mangey*) by the same name (καταπέτασμα) which the Evangelist here employs, whereas he calls the outer curtain (καλυμμα) covering. *Theophylact* says, that the rending of the curtain signified the abolition of the letter of the law. And certainly the unexpected opening of sacred places, and the doors of temples, were considered as ominous by the ancients. Thus JOSEPHUS, (*Jewish Wars*, b. vi. chap. 5. § 3.) among the omens which preceded the destruction of the city and the temple, mentions, that the gate in the inner temple, which was entirely of brass, and very massive, could scarcely be locked towards evening, by twenty men, and had bolts which went very deep into a threshold, consisting of a single stone, had opened of itself, in the night, towards twelve o'clock. "The guards ran to the captain of the temple guard, and informed him of it, upon which he went, and was scarcely able to lock it. This also appeared as a most favorable indication to the ignorant crowd; they imagined that God himself had opened to them the gate of his blessings. The more judicious and better informed, on the contrary, thought that the security of the temple was in danger; that the gate was opened in favor of the enemy: among themselves, they declared this to be a prognostic of desolation." ROSENMÜLLER.

No. 1255. — xxvii. 58. *He went to Pilate, and begged the body of Jesus.*] The permission to bury an executed criminal was very seldom refused among the Romans, when it was requested, and the person was not a traitor. CICERO, therefore, reckons it among the greatest crimes of VERRES, (c. 3.) that when in Sicily, he sold this permission for gold; and TACITUS (*Annals*, b. vi. chap. 29.) reckons it among the cruelties of the last years of Tiberius,

that he refused burial to those who were executed by his orders. ROSENMÜLLER.

No. 1256. — xxvii. 59. *And when Joseph had taken the body, he wrapped it in a clean linen cloth.*] It is still a custom in Persia for a corpse to be wrapped up in handkerchiefs; for HANWAY (*Travels*, vol. i. p. 236.) observes, that the Persians are generally buried in the evening of the day in which they die, and are washed before they are laid in the ground. They have particular burial places for this purpose. The poor are usually wrapped in a cotton cloth, on which passages of the Koran are printed. ROSENMÜLLER.

No. 1257. — xxvii. 61. *And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.*] Women were accustomed to sit at the graves of their deceased friends. Thus, STATIUS (*Sylvæ*, v. iii. 65.) mentions a mother who had lost her son, sitting on the new grave, (tepido genitrix super aggerenati orba sedet.) PETRONIUS, (*Sat.* c. iii.) speaking of a matron at Ephesus, who had lost her husband, says, "that she would not quit him even in his grave. Not enough that she followed the corpse with dishevelled hair, and before the eyes of the multitude beat her naked breast, she followed the deceased even into the grave. After he was buried she began to watch and lament over the body for whole days and nights." PROPERTIUS (b. iii. *Eleg.* xvi. v. 23, 24. edit. *Burmann.*) hopes, that after his death Cynthia will come with ointment to his grave, adorn it with garlands, and sit to watch it. Adferet hæc unguenta mihi, sertisque sepulchrum Ornabit, custos ad mea busta sedens. See TIBULLUS, b. ii. *Eleg.* vi. v. 33, 34. ROSENMÜLLER.

No. 1258. — xxvii. 65, 66. *Setting a watch.*] "Several ancient writers inform us, that the sepulchres of the Persian kings not only contained the royal bodies, but consecrated offerings of great value. Hence, it became necessary to watch the place, not merely on account of religious reverence, but to protect the accumulated treasure with a constant guard: affection united with state ceremony in establishing a custom, that some one of the favourite servants of the deceased monarch, should devote himself

to the duty, and be the guardian of his remains. The chief eunuch of Darius Hystaspes passed the last seven years of his life in the tomb of his master; and the usage of such gloomy vigils is still to be traced amongst the existing followers of that prince's faith: the Parsees of Yezd, and those of India, always placing a watch in the sepulchres of their dead, who never quits the spot till he is relieved by another, or more frequently remains there till he himself dies." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 565.

No. 1259. — xxviii. 9. *They came, and held him by the feet, and worshipped him.*] Exactly this kind of reverence may be seen daily amongst the Hindoos. A Hindoo disciple, meeting his religious guide in the public street, prostrates himself before him, and rubs the dust of his feet on his forehead and breast. WARD'S *View of the Hindoos*, vol. ii. p. 337.

No. 1260. — xxviii. 14. *And secure you.*] That the Roman punishment for soldiers found asleep was death, seems probable from the following passage. JOSEPHUS, (*Bell. Jud.* iii. 5. 7.) says, "their laws punish with death not only such as quit their ranks, but such also as are guilty of small neglects of duty." That this was practised among the Grecians, too, appears from FRONTINUS, in *Strateg.* iii. 12. In the story, likewise, which PETRONIUS, (*Satyr.* c. 3.) tells of the Ephesian matron, it appears, that death was the punishment of a centinel for such neglect of duty. GROTIUS, for a farther proof of this custom, refers to *Digestorum*, tit. *de re Militari*.

No. 1261. — St. MARK ii. 9.

Take up thy bed.

THIS passage is illustrated by a late writer, (Mr. Rocca) by an observation which he had an opportunity of making during his travels in Spain. "In many parts of this kingdom," says he, "the country people, and more especially their domestics, sleep upon mats of rushes or straw, which they roll up in the morning, and take with them."

No. 1262. — ii. 16. *Publicans and sinners.*] At this period there were in the Roman empire two classes of men, who might be called publicans (publicani, τελῶναι.) First, such as farmed the revenues of whole provinces. These were generally Roman knights, frequently highly respected men, as may be inferred from the picture which Cicero draws of some of them in his speeches for the Manilian law and for Plancus. These were properly called publicani, but they are not mentioned in the Evangelists. They likewise did not collect the taxes themselves; they employed for this purpose their freedmen and slaves, to whom they gave as assistants as many natives as was requisite. These sub tax-gatherers were indeed also called publicans, (publicani, τελῶναι;) but their proper Latin name was portitores. Their places were united with great temptations; for as they had farmed the taxes for a fixed sum, they tried to press as much as possible from individual persons. Besides this, gathering the taxes for a foreign power, is undoubtedly a detested employment in every country, and among the natives generally only people of the meanest rank, and of a low way of thinking, lend themselves to it. Among the Jews the ill will towards people of this class was increased by pride and zeal for the independence of the nation, and such of their countrymen as suffered them-

selves to be employed in gathering taxes for heathens, they considered as apostates to their religion. Publicans and sinners were among their synonimous names. ROSENMÜLLER.

No. 1263. — iii. 14. *He ordained twelve, that they should be with him.*] It was customary at Rome for men of distinguished rank, or of superior character for eloquence, or other talents, to be attended in public by a number of friends and followers. Thus in AULUS GELLIUS (*Noct. Att.* b. xv. c. 1.) it is said, "a party of us, who were his friends, pressed round, and were attending him home."

No. 1264. — vi. 8. *No money in their purse.*] "The lowest piece of Turkish money is the asper, of which three make one para; forty paras are equal to one piastre, and the piastre may be reckoned equivalent to a French franc." "The asper, though the lowest coin, is used by the Greeks and Turks as the general expression for wealth: thus, when they wish to denote a very rich man, they say he has many aspers. The expression in *St. Mark* vi. 8. is somewhat similar: μη εις την ζωνην χαλκον. The zone, or girdle, is used in all parts of the East, in which the purse is carried." HUGHES's *Travels*, vol. ii. p. 284.

No. 1265. — vi. 23. *And he sware unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*] M. ANQUETIL DU PERRON, in the *Preliminary Discourse* to his *Zendavesta*, p. 344. gives a particular account of the dancers at Surat. He observes that the rich vie with each other in the presents they make them of money and jewels: and that persons of opulence have even ruined themselves in this way. He mentions a remarkable case, which may throw light on this passage: "that the dancer Laal-koner gained such a complete ascendency over the Mogul emperor, Maaz-eddin, that he made her joint governess of the empire with himself."

No. 1266. — vi. 27. *An executioner.*] A soldier of centinel, in Latin, speculator, was most commonly employed in this office. Herod the Great, the Tetrarch's father, sent guards, or spearmen of the guard, and dispatched Antipater in prison. JOSEPHUS, *de Bel.* lib. i. cap. 33. § 7. *Antiq.* lib. xvii. cap. 7. *ad fin.* Seneca and

others of the Latin writers mention the speculatores as employed in capital executions, and particularly in beheading.

No. 1267. viii. 23. *When he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.*] That in certain diseases of the body the use of saliva was considered effectual in producing a cure, is a modern as well as an ancient opinion. LIGHTFOOT, in his *Hebrew and Talmudical Exercitations* on *John* ix. gives us the following example. Is there ever a woman, said Rabbi Meir, among you, skilled in muttering charms over eyes? The woman said, Rabbi, I am not skilled. However, saith he, do thou spit seven times on my eyes, and I shall be healed. The following is a modern case. Capt. LIGHT (*Journal of a Voyage up the Nile in May*, 1814, in WALPOLE's *Memoirs relating to European and Asiatic Turkey*, vol. i. p. 416.) says, "During my visit, I observed an old imam attempt to perform a cure on one of the natives, who came to him on account of a head-ache, from which he suffered much pain; this was done in the following manner: the patient seated himself near the imam, who, putting his finger and thumb to the patient's forehead, closed them gradually together, pinching the skin into wrinkles as he advanced, uttering a prayer, spitting on the ground, and, lastly, on the part affected. This continued for about a quarter of an hour, and the patient rose up, thoroughly convinced that he should soon be well."

"A superstitious kind of regard seems to be paid by the Egyptians to this mode of cure: for, at Erment, the ancient Hermonthis, an aged woman applied to me for a medicine for a disease in her eyes, and on my giving her some directions of which she did not seem to approve, she requested me to spit on them; I did so, and she went away, blessing me, and perfectly satisfied of the certainty of a cure." LIGHT's *Travels in Egypt*, p. 83. HOLDERNESS *on the Manners and Customs of the Crim Tartars*, p. 67. The Greeks, upon any sudden apprehension, spit into their own bosoms. CLARKE's *Travels*, vol. iv. p. 7. GALT's *Letters from the Levant*, p. 172.

"In our way back we were met by a party of Moslems,

who, conceiving me, from my dress and white turban, to be of their faith, gave us the usual salute, which I returned without scruple; but our guide was so shocked at the interchange of forbidden salutations between a Christian and a Mohammedan, that he expressed his confidence in its ending in some unlucky accident to us. To avert this, however, from his own head, he took a large stone from the road, and after spitting on it, turned that part toward the North, repeating a short Arabic prayer at the same time." BUCKINGHAM'S *Travels in Palestine*, p. 48.

No. 1268. — ix. 6. *For he wist not what to say; for they were sore afraid.*] St. Peter, it seems, when greatly alarmed, was subject to a very extraordinary alienation of mind. At the transfiguration, he expressed himself wildly; he wist not what to say, being sore afraid. This temporary frenzy appears to be a weakness almost peculiar to Asia. A very remarkable instance of it, says *Halhed*, occurred lately in the supreme court of judicature at Calcutta, where a man (not an idiot), swore on a trial, that he was no kind of relation to his own brother, who was then in court, and who had constantly supported him from his infancy; and that he lived in a house by himself, for which he paid the rent from his own pocket, when it was proved that he was not worth a rupee, and when the person in whose house he had always resided stood at the bar close to him. *Code of Gentoo Laws, Preface*, p. 49.

No. 1269. — ix. 50. *Have salt in yourselves.*] In the interior countries of Africa, the greatest of all luxuries is salt. A child there will suck a piece of rock salt, as if it were sugar. The poorer classes of the inhabitants rarely, however, so very rarely indulged with this precious article, that to say a man eats salt with his victuals, is the same as saying he is a rich man. The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it. PARKE'S *Travels*, p. 280.

The Germans had an idea of a peculiar sanctity attendant on salt springs: that they were nearer to Heaven than other places: that the prayers of mortals were nowhere sooner heard: and that, by the peculiar favour of the gods, the rivers and the woods were productive of salt, not,

as in other places, by virtue of the sea, but by the water being poured on a burning pile of wood. TACITI *Annal.* xiii. c. 57.

On Ascension-day, the old inhabitants of Nantwich piously sang a hymn of thanksgiving for *the blessing of the brine*. "A very ancient pit, called the old brine, was also held in great veneration, and, till within these few years, was annually, on that festival, bedecked with boughs, flowers, and garlands, and was encircled by a jovial band of young people, celebrating the day with song and dance." *History of Nantwich*, p. 60.

This festival was probably one of the reliques of Saxon paganism, which Millitus might permit his proselytes to retain, according to the political instructions he received from Gregory the Great, (BEDE, lib. i. c. 31.) on his mission, lest, by too rigid an adherence to the purity of the Christian religion, he should deter the English from accepting his doctrine. In fact, salt was, from the earliest times, in the highest esteem, and admitted into religious ceremonies: it was considered as a mark of league and friendship. *Levit.* ii. 13. HOMER gives to salt the epithet of *divine*. Both Greeks and Romans mixed salt with their sacrificial cakes; in their lustrations they made use of salt and water. The Greeks made use of an olive branch to sprinkle it on the objects of purification.

> *Next, with pure sulphur purge the house, and bring*
> *The purest water from the freshest spring:*
> *This, mix'd with salt, and with green olive crown'd,*
> *Will cleanse the late contaminated ground.*
>
> THEOCRITUS, *Idyl.* 24.

STUCKIUS tells us, that the Muscovites thought that a prince could not shew a guest a greater mark of affection than by sending to him salt from his own table. Pane ipso princeps suam erga aliquem gratiam: sale vero amorem ostendit. *Antiq. Conviviales*, 171.

The dread of spilling salt is a known superstition among us and the Germans, being reckoned a presage of some future calamity; to avert which, it is customary to fling some salt over the shoulder into the fire. HORACE, lib. iii. *Od.* xxiii.

"Mollibit aversos penates
Farre pio, et saliente mica."

PENNANT'S *Tour from Chester to London*, p. 40, ed. 8vo.

No. 1270.—xi. 8. *Others cut down branches of the trees and strewed them in the way.*] "We heard that the whole of his road to Kalaat Poushan, about three miles, was strewn with roses and watered, both of which are modes of doing honour to persons of distinction; and at very frequent intervals, glass vases, filled with sugar, were broken under his horse's feet. The treading upon sugar is symbolical, in their estimation, of prosperity. The scattering of flowers was a ceremony performed in honour of Alexander, on his entry into Babylon. QUINT. CURT. lib. v." MORIER'S *Second Journey through Persia*, p. 94.

"On entering the caravanserai, Zal Khan caused three or four thin glass bottles, nearly full of sugarcandy, to be broken, and their contents scattered among the crowd: a manner of complimenting illustrious strangers practised in Persia during many centuries." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 262.

"He seemed anxious to give us a public mark of his attention; for as we rode along, at two different intervals, he was presented with bowls filled with sugar-candy, of which he first took a piece himself, and then ordered that it should be given to me, and to the gentlemen of the mission, and our attendants. This among the Persians is esteemed a very high mark of favour: and whilst we could not refrain from smiling at the strange custom that embarrassed our hand with large pieces of sugar-candy on horseback, there was scarcely a Persian around us that would not willingly have given his beard for a similar distinction." MORIER'S *Second Journey through Persia*, p. 387.

"Before our entrance into Bosmeech, I witnessed a very singular kind of ceremony, a custom of this country, performed in honour of the sovereign's approach to any town or considerable village in his dominions. A concourse of people appeared, coming towards us, leading a cow, which they brought near to the prince, and instantly immolated at the foot of his horse. A signal from Abbas

Mirza to prevent so disagreeable a compliment, was not observed in the hurry of the scene, and the poor animal's blood flowed all over the path we must pass. Besides this, another act of respect is performed, by breaking a vessel, containing sugar or honey, in the way of the prince. After that the cavalcade moves on." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 255.

"I was welcomed here by an istikbal of eighteen or twenty horsemen, attending Mirza Takki, the zabet or chief, who, with a crowd of persons on foot, came above a mile to meet me: from his extravagant speeches, I began to suspect that the messenger sent on by Shir Khan Beg the evening before, had given him reason to expect an ilchi, or ambassador, and that the honours conferred on me were intended for my brother: I therefore took an opportunity of correcting any mistake on that subject which might have existed; but the mirza persevered in his attentions; and entering the gate, he caused a glass bottle, containing sugar-candy, to be broken on the ground; and when we reached his own house, where a commodious room had been prepared for me, another bottle was broken on a tray. Such a ceremony is a compliment rarely paid but to visitors of the highest rank." Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 164.

"When the prince Chiragh Ulee Khan received the khilaut, or honorary dress, among other marks of honour attending the ceremony, all the handicraftsmen were in select bodies, carrying with them small glass tubes filled with sugar, which, as the prince approached, they broke, and scattered upon the ground." WARING'S *Tour to Sheeraz*, p. 29.

No. 1271. — xii. 1. *And built a tower.*] "I was particularly struck with the appearance of several small and detached square towers in the midst of vine-lands, said by our guide to be used as watch-towers, from which watchmen looked out to guard the produce of the lands themselves even in the present day." BUCKINGHAM'S *Travels in Palestine*, p. 216.

No. 1272. — xiii. 1. *What buildings are here.*] This immense edifice, the Temple, rising in all its greatness

from the summit of a hill commanded an extensive prospect, and was seen at the distance of many furlongs. "Its appearance had every thing that could strike the mind, or astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendour of the sun. To strangers who approached the capital, it appeared, at a distance, like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistering: on the top it had sharp pointed spikes of gold, to prevent any bird from resting on, and polluting it." JOSEPHUS, *Bell. Jud.* lib. v. cap. 5. p. 334. *Haverc.*

No. 1273.—xiv. 20. *It is one of the twelve that dippeth with me in the dish.*] In the East persons never eat together from one dish, except where a strong attachment subsists between two or more persons of the same caste. In such a case, one person sometimes invites another to come and sit by him, and eat from the same dish. WARD'S *View of the Hindoos*, vol. ii. p. 337.

No. 1274.—xiv. 56. *For many bare false witness against him, but their witness agreed not together.*] This declaration may be explained by the custom we read of in T. B. SANH. *Mish.* cap. v. The Jews used to put seven questions to every one of the witnesses apart; namely, in what jubilee, or space of forty-nine years, any thing was done: in what year of that jubilee: in what month: what day of the month: what day: what hour: what place: if the words of the witnesses agreed not, the testimony was called an idle testimony, which was to no purpose: if they did agree, it was a firm and effectual testimony. LIGHTFOOT'S *Works*, vol. i. Preface.

When two persons of the lower orders of Hindoos quarrel, if one should strike the other, the person injured appeals to the spectators, and, taking hold of their feet, says, You are witnesses that he struck me. Some of the spectators, unwilling, perhaps, to become witnesses, say, Ah, do not touch our feet. Or the injured party takes a

corner of the garment of each one present, and ties it in a knot, saying, You are witnesses that he struck me." WARD's *View of the Hindoos*, vol. iii. p. 191.

No. 1275. — xiv. 70. *Thou art a Galilean, and thy speech agreeth thereto.*] Most of our Lord's disciples were Galileans; when it, therefore, appeared that Peter was a Galilean, it immediately excited a strong suspicion that he was one of the disciples of Jesus. Speech, in the above words, signifies pronunciation, dialect. The Galileans were distinguished for their coarse and corrupted pronunciation of the Hebrew and Chaldean; they were unable properly to distinguish in their pronunciation several different letters which nearly resembled each other in sound. In the Talmud it is said, that because the people of Judea were correct in their pronunciation, the law was confirmed by their hands; but as this was not the case with the Galileans, the law had not been confirmed by them. Several similar passages are mentioned by LIGHTFOOT, in his *Chorography* of *St. Matthew*, chap. lxxxvii. Vide also BUXTORF's *Chaldæan Lexic.* p. 434. In the early times of Christianity, the professors of it were, in derision, called Galileans. Julian, the apostate, in his writings, speaks of them by no other name; and *Gregory*, of Naizianzen, says, that he had even commanded, that the Christians should not be spoken of by any other denomination. ROSENMÜLLER.

No. 1276. — St. LUKE i. 59.

And they called him Zacharias, after the name of his father.

THE Grecians frequently gave the name of the father to the son.

——— Κακεινης ςυγω
Τες παιδας, οςις τε μεν αρσενος πατρος
Ουκ ωνομαςαι, τησδε μητρος εν πολει.

EURIPID. *Elect.* v. 33.

See also DIONYS. HALICARNASSUS. lib. iv. p. 207. de Servio Tullio. ELSNER, *in loc.*

It is still the custom among the Jews and Mahometans to give the child its name at the circumcision. "When a Moor is born, the parents invite some of the family on the seventh day, and slaughter a sheep or a goat in the name of the infant, who is then named for the first time." HOST's *Account of Morocco and Fez*, p. 101.

No. 1277. — i. 61. *And they said unto her, there is none of thy kindred that is called by this name.*] It was likewise not customary among the Arabs to give the children names, which had never been borne by any person in the family. When, therefore, on the seventh day after Mahomet was born, his grandfather invited the members of the tribe of the Koreischites to a feast, the guests asked, after the conclusion of it, what name he would give his grandson, on whose account he had treated them so magnificently? When he said, Mahomet. They replied, Then you mean to give him a name alien to his family. See ABULFEDA's *Annals*, b. i. p. 4. The same custom prevails among some North American tribes.

LAFITUA (in his *Manners of the Savages of America*, p. 36.) says, "Among the Hunns and Troquois, they always retain in every family, a certain number of

names, of the ancestors of the family, both of men and women. These names are quite peculiar to them, and it is presumed to be generally known, that they belong to such or such a family. Now, in every family, it is the custom, as it were to revive, to call back to life those members of it who have made themselves famous. They, therefore, look out, at the same time, the names of those whom they revere, and give them to such of their descendants as are to represent them. The latter acquire more or less consideration in proportion as those who formerly bore these names, were distinguished for their qualities, virtues, or deeds. The Jews had, in the same manner, certain names in every family, which they took care to preserve; and these were taken only from the father's family, as appears from what passed, according to the Scripture, at naming John the Baptist. But among the Hunns and Troquois, the names of the boys are at present taken, as formerly among the Lycians, from the family of the mother only." ROSENMÜLLER.

No. 1278. — ii. 1. *There went out a decree from Cæsar Augustus, that all the world should be taxed.*] Marg. *enrolled.* "When Sultan Selim had conquered Syria, in order to render the collection of the revenue more easy, he established a single territorial tribute, called the miri. It should seem, that this sultan, notwithstanding the ferocity of his character, understood the importance of favouring the husbandman. That this tax might be collected regularly, Selim gave orders to prepare a deftar or register, in which the contingent of each village should be set down." VOLNEY'S *Travels*, vol. ii. p. 406.

A Roman census consisted of two parts: first, the account which the people gave in of themselves and their estates: and, secondly, the value set upon their estates by the censors, who took the account from them. The people did undoubtedly represent in some measure the value of the things they entered: but the censors seem to have had the power of determining and settling the value. It was also a part of the office of the censors, to correct the manners of the people. The census was an institution of Servius Tullius, the sixth king of Rome. DIONYSIUS of

HALLICARNASSUS, gives us this account of it. That "he ordered all the citizens of Rome to register their estates according to their value in money, taking an oath, in the form he prescribed, to deliver a faithful account according to the best of their knowledge, specifying the name of their parents, their own age, and the names of their wives and children, adding also, what quarter of the city, or in what town in the country, they lived." *Ant. Rom.* lib. iv. c. 15. p. 212. edit. *Huds.* See also CICERO *de Leg.* lib. iii. c. 3. *et Orator.* n. 156. FLORUS, lib. i. c. 6. LIVY, lib. i. c. 42. et seq. *Digesta, tit. de Censibus.* CICERO in VERR. lib. ii. n. 131. Beside what the people did, there seems to have been something done by the censors, more than the bare taking the account of the people given in, that is, they were to determine the value of each particular of their estates, and the amount of the whole. LARDNER'S *Cred.* part. i. b. ii. c. 1. p. 589.

No. 1279. — ii. 8. *There were in the same country shepherds abiding in the fields, keeping watch over their flock by night.*] Almost all the Nomade tribes of the East confine their flocks during the night in pens. Thus LICHTENSTEIN (*Travels in Southern Africa*, p. i. p. 439.) says of the Caffres. In the neighbourhood of their huts there are places hurdled in, where the cattle are inclosed during the night, to secure them from the attacks of the wild beasts. In some kraals they have a common pen for all the cattle, which in the day-time, when the cattle are at pasture, serves for public meetings. ROSENMÜLLER.

No. 1280. — ii. 25. *Waiting for the consolation of Israel.*] About the time of our Saviour's birth, a very general persuasion of the instant appearance of some great and extraordinary personage prevailed, not only in Judea, but also in other countries. CICERO *de Divin.* lib. ii. TACIT. *Hist.* lib. v. SUETON. *Vespas.* c. iv. VIRGIL, *Eclog.* iv. *Æneid* vi. v. 791. JUSTIN, *in Octav.* c. 94. VOSSIUS *de Sibyl. Orac.* c. iv. CUDWORTH'S *Intell. Syst.* b. i. c. 4. BOYLE'S *Lect.* vol. ii. p. 516. GRAY'S *Key*, p. 133. 347.

Pluribus persuasio inerat, antiquis sacerdotum libris, contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judea, rerum potirentur. Quæ ambages Vespa-

tianum et Titum predixerunt. Sed vulgus [Judæorum] more humanæ cupidinis, sibi tantum, fatorum magnitudinem interpretati, ne adversis quidem, ad vera mutabantur. TACITUS, *Hist.* cap. 13. 'The generality had a strong persuasion that it was contained in the ancient writings of the priests, that at that very time the East should prevail; and that some who should come out of Judea, should obtain the empire of the world. But the common people, (of the Jews,) according to the usual influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the fates, nor could be brought to change their opinion by all their adversities.'

Percrebuerat oriente toto constans opinio esse in fatis ut eo tempore, Judæi profecti rerum potirentur. Id de imperio Romano quantum postea eventu patuit, prædictum, Judæi ad se habentes, rebellarunt. SUETONIUS. VESPASIAN, c. 4. 'There had been for a long time all over the East, a constant persuasion, that it was in the fates, that at that time, some who should come out of Judea, should obtain universal dominion. It appeared by the event, that this prediction referred to the Roman emperor, but the Jews referring it to themselves, rebelled.' So also JOSEPHUS, *de Bello*, lib. vii. cap. 31. "That which chiefly excited them (the Jews) to war, was an ambiguous prophecy, which was also found in the sacred books, that at that time some one within their own country should arise, that should obtain the empire of the whole world. For this they had received, that it was spoken of one of their nation; and many wise men were deceived with the interpretation. But, in truth, Vespasian's empire was designed in this prophecy, who was created emperor in Judea."

No. 1281.—ii. 35. *A sword shall pierce through thine own soul also.*] By a like metaphor, it is said in 1 *Tim.* vi. 10. that *some have pierced themselves through with many sorrows.* And in HOMER, *Il.* v. 399. we have the same kind of expression.

——— ὀδυνῃσι πεπαρμενος ὀξειῃσι.

To which may be added that of JOSEPHUS, *Ant.* viii. 8. 3. πληγεντες υπο των λογων, ως υπο σιδηρου; wounded with the words, as with a sword.

1282. — iii. 1. *Pontius.*] Pontius was a common prænomen among the Romans; as PONTIUS NIGRINUS, (DION. lib. lviii.) PONTIUS FREGELLANUS (TACITUS, *Ann.* lib. vi.)

No. 1283. — iii. 21. *The Heaven was opened.*] LIVY (lib. xxii. cap. 1.) mentions a similar appearance among the prodigies which preceded Hannibal's entrance into Italy in the second Punic war. It was reported, says he, Faleriis cœlum findi velut magno hiatu visum; quaque patuerit, ingens lumen effulsisse: that at Falerii the Heaven seemed to be rent with a vast chasm; and that where it was opened, a great light shone forth. Such phenomena the Roman naturalists called chasmata, chasms, as we learn from PLINY, *Nat. Hist.* lib. ii. cap. 26. and SENECA, *Nat. Quæst.* lib. i. cap. 14. See also DAUBUZ on *Rev.* xix. 11.

No. 1284. — iv. 17. *There was delivered to him the book of the prophet Esaias.*] It was a Jewish tradition, and likewise their practice, that they read not in the synagogues in the Five Books of Moses bound together, but every book of the five singly by itself. Thus, probably, also they acted by the prophets, particularly Isaiah, Jeremiah, and Ezekiel. The twelve minor prophets were, perhaps, bound together. This supposition receives a confirmation from another of their traditions and usages. The maphter, or he that read in the prophets, might skip from passage to passage, that is, from one text to another, for illustration of what he read, but he might not skip from prophet to prophet, but only in the twelve small prophets. MAIMON. in TEPHILLAH. *Per.* xii. LIGHTFOOT'S *Works*, vol. i. p. 615—618.

No. 1285. — iv. 29. *And led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong.*] "We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gun-shots from Nazareth, consisting of the limestone, common here, and full of fine plants. On its top, towards the south, is a steep rock, which is said to be the spot for which the hill is famous: it is terrible to behold, and proper enough to take away the life of a person thrown from it." HASSELQUIST'S *Voyages*, p. 159.

MAUNDRELL's *Journey at April* 18, 19. "After dinner we made another small excursion, in order to see that which they call the mountain of the precipitation, that is, the brow of the hill from which the Nazarites would have thrown down our blessed Saviour, being incensed at his sermon preached to them. This precipice is at least half a league distant from Nazareth southward. In going to it you cross first over the vale in which Nazareth stands, and then going down two or three furlongs in a narrow cleft between the rocks, you there climb up a short, but difficult way on the right hand, at the top of which you find a great stone standing on the brink of a precipice, which is said to be the very place where our Lord was destined to be thrown down by his enraged neighbours, had he not made his escape out of their hands. There are in the stone several little holes, resembling the prints of fingers thrust into it; these, if the friars say truth, are the impressions of Christ's fingers, made in the hard stone, while he resisted the violence that was offered to him." See also WITTMAN's *Travels in Turkey*, p. 183. BUCKINGHAM's *Travels in Palestine*, p. 99.

No. 1286. — v. 8. *Depart from me, for I am a sinful man, O Lord.*] The ancients thought it improper and unsafe for a good man to be in the same ship with persons of an infamous character; nor would they permit the images of their deities to be carried in the vessel with such as were suspected of impiety. ANTIPHON. *Orat. de Cæde Herodis*, p. 128. Οιμαι γαρ ὑμᾶς ἐπίστασθαι, ὅτι πολλοὶ ἤδη ἄνθρωποι μὴ καθαροὶ χεῖρας, ἢ ἄλλό τι μίασμα ἔχοντες, συνεισθάντες εἰς τὸ πλοῖον συναπώλεσαν μετὰ των ἀυτῶν ψυχῆς τὰς ὁσίας (forte ὁσίως) διακειμένας τὰ πρὸς τὰς θεὰς· τᾶτοδὲ, ἤδη ἑτέρας ἀπολομένας μὲν ἄ, κινδυνεύσαντας δὲ τὰς ἐσχάτας κινδύνας διὰ τὰς τοιάτας ἀνθρώπας. HORATIUS, lib. iii. *Od.* 2. v. 19.

——— Vetabo qui Cereris sacrum
Vulgarit arcanæ sub isdem
Sit trabibus, fragilemque mecum
Solvat faselum. Sæpe Diespiter
Neglectus incesto addidit integrum.

See also ÆLIAN. VAR. *Hist.* lib. viii. c. 5. ÆSCHYL. SEPT.

contra *Theb.* v. 608. PHILOSTRAT. lib. v. c. 20. p. 203. DIOGEN. LAERT. lib. i. Segm. lxxxvi. *Jonah* i. 7.

No. 1287. — v. 39. *Old wine.*] It was, till lately, the custom in Germany to bury earthen vessels filled with wine, at the birth of every child, not to be taken up till its marriage. WINCKELMAN'S *Herculaneum*, p. 60. The old is the fermented, the intoxicating wine: the new is the unintoxicating sweet-wine, or must. From the most early ages wine is mentioned by the historians and poets, and seems to be almost coeval with the first productions from vegetables: grapes became, at first, a useful part of their aliment, and the recent expressed juices a cooling drink; these, by a spontaneous fermentation, soon acquiring a vinous quality, supplied them with a more grateful liquor, which strengthened and exhilirated their spirits after labour. The Indians, in the same manner, discovered similar virtues in the palm-trees; they first made incisions in the bark, with a view of drinking the cooling liquor which distilled from them; but soon found, that by being kept in vessels, it acquired different and more agreeable qualities. BARRY'S *Observations, &c. on Wine*, p. 27.

No. 1288. — vi. 35. *Hoping for nothing again.*] That is, for no discount. In India, when money-changers conclude any bargain with each other, it is ratified by an oath before the door of some temple, and in view of the idol; and in such cases (the obligation being religious) they seldom or never deduct any thing for the payment. BARTOLOMEO, *by* FORSTER, p. 88.

No. 1289. — vi. 46. *Why call ye me Lord, Lord?*] The title Dominus was only given at first to God. ISIDORE, lib. ii. *Dissert.* ch. 12. It was, however, afterwards variously applied, and applied to objects consecrated to God, or his worship. Cathedrals among the Flemings and Germans are called Dom; among the Italians, Il Duomo, which is equivalent to the Domus Domini, or Lord's house of Scripture. Among the primitive Christians, the places where they assisted at the divine mysteries, were called Dominica. Sunday was also denominated Dies Dominica; a term also given to the linen with which women covered

their hands to receive the Eucharist. As the word dominus conveys the idea of a lord, of some one of station, the French at one time made of it damp, dans, dant, dam. In a diploma of the Archives of S. Vaudregile, we read, Damp Berun de Lepinette, Secretaire. Damp Jean de Val Garnier. And in the Roman, de Garnis dant Girard desconfit, &c. The heathens have also employed dominus and domina, instead of deus and dea.

> Domino solvite vota Jovi. OVID, *Fast.* i. v. 642.

> Invisa est dominæ sola capella deæ.
> *Id. Heroid. Ep.* iv. v. 12.

Vid. the inscriptions Fanum Dominarum, in GRUTER, p. 94. No. 2. Dominæ Isidi Victrici, p. 506. No. 2.

The heads of families were anciently called domini, not only by their domestics, but even by their wives and children. *Gen.* xviii. 12. VIRGIL uses dominum Æneum, *Æn.* iv. v. 214. In GRUTER is, domino Marito S. S. domino conjugi. The laws have many examples of this respectful expression between husband and wife, as well in the digest as elsewhere. In the 51st law *de Leg. et Fideieom*, we read, Peto a te, domina uxor, &c. And in the 19th law, *Titia de Annuis, Leg.* § 7. Domina sanctissima scio te, &c. The term was also used, not by husband and wife only, but by lovers, fathers towards children and nephews, and brothers toward each other. When the heathens saluted any person whose name they did not recollect, they called him dominus.

> Quum te non nossem, dominum, regemque vocabam.
> MARTIAL, i. *Ep.* xiii.

The same expression was also used in flattery, or to obtain any favour. So it was employed by one who wished to receive a present from the poet Pallas; and was answered, Venalia sunt hæc verba, sed ego nolo, domine, quia non habeo domine. The title is undoubtedly applied to Christ in its most strict and legitimate construction. Upon this subject see the *Lettera di Francesco Cancellieri*, printed at Rome in 1808.

No. 1290. — vii. 14. *The bier.*] This would hardly have been possible with a coffin such as ours. But it must be observed, that among the Jews as well Romans, in those times, the corpse was carried to the grave on a kind of litter or bier without any other covering than a cloth, by more or fewer bearers, according to the rank of the deceased. See ADAM'S *Roman Antiq.* ii. p. 295. ROSENMÜLLER.

No. 1291. — vii. 38. *And kissed his feet.*] This was often practised as a mark of affection and reverence. Thus XENOPHON (*Cyropæd.* lib. vii. p. 407. edit. *Hutchinson*, 8vo.) mentions it as having been done to Cyrus. Επειλα δε Κυρῳ ΚΑΤΕΦΙΛΟΥΝ και χειρας και ΠΟΔΑΣ, πολλα δακρυονλες αμα χαρα και ευφραινομενοι. "Then they affectionately kissed Cyrus's hands and feet, shedding many tears, and at the same time shewing signs of joy." See WETSTEIN, *in loc.*

"During my travels, I was in the custom of having a lancet always about me, in case of accidents, and when I took this out of my pocket-book, put it into his hands, and told him it was for himself, he looked at me, and at it, with his mouth open, as if he hardly comprehended the possibility of my parting with such a jewel. But when I repeated the words, It is yours, he threw himself on the ground, kissed my knees and my feet, and wept with a joy that stifled his expression of thanks." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 464.

No. 1292. — viii. 23. *As they sailed.*] The word τεμνειν is applied in Greek writers, to cut, and signifies to cut, or plough in sailing. Thus HOMER, *Odyss.* iii. v. 174.

——— και ηνωγει πελαγος μεσον εις Ευβοιαν
Τεμνειν.

——— *and order'd us to plough the deep*
Straight to Eubœa.

And VIRGIL, *Æn.* v. v. 2.

——Fluctusque atros Aquilone secabat.

—— *Cut's his wa'try way.*

And,

Massicus ærata princeps secat æquora Tigri. *Æn.* x. v. 166.

Brave Massicus in th' Tigur cuts the sea.

Et longa sulcat maria alta carina. *Æn.* x. v. 197.

And with a length of keel he ploughs the deep.

See also *Acts* xxi. 3. xxvii. 2.

No. 1293. — ix. 62. *No man having put his hand to the plough, and looking back, is fit for the kingdom of God.*] In this passage there seems a kind of proverbial expression for a careless, irresolute person, which may be much illustrated by a passage of HESIOD, where he is directing the ploughman.

Ος κ' ἐρσι μελεῖων ἰθειαν αυλακ' ελαυνοι
Μηκεῖι, παπταινων μεθομηλικας, αλλ' επι ερσω
Θυμον εχων. Ερ. και Ημ. lin. 441.

Let him attend his charge, and careful trace
The right-lin'd furrow, gaze no more about,
But have his mind intent upon the work.

No. 1294. — x. 3. *Lambs.*] Αρς, a lamb, may be derived either from the Hebrew word, which signifies to move swiftly, to run, as lambs do, remarkably of their own accord, *Psalm* cxiv. 6. 2 *Sam.* vi. 14; or from the word which denotes a mountain, or hill, on which sheep and lambs love to feed. *Exod.* iii. 1. *Ezekiel*, xxxiv. 13, 14. *Matt.* xviii. 12. Thus THEOCRITUS:

——— εν ορεσι μαλα. *Idyll.* iii. v. 46.

Whilst on the hills he tends his sheep.

Μαλα νεμων (ὡς φανιι) κατ' ορεα μακρα Μεναλκας.
Idyll. viii. v. 2.

They say Menalcus on the mountain's height
His flock was feeding.

Corydon in VIRGIL, (*Eclog.* ii. v. 21.) says,

Mille meæ siculis errant in montibus agnæ.

My thousand lambkins on the mountains rove.

See also BOCHART, vol. ii. p. 515.

No. 1295. — x. 30. *And fell among thieves.*] The scene of this parable is with great propriety placed in that dangerous road which lay between Jerusalem and Jericho; for, from the testimony of *Josephus*, it appears, that not only Judea was at that time most miserably infested and overrun with robbers and ruffians, who committed the greatest excesses, but that this road in particular was deplorably harassed by these banditti: it was favourable to their villainies, as it lay through wild and dreary solitudes. On account of these frequent robberies and murders, it was, as Jerom tells us, called "the bloody way." LIGHTFOOT'S *Works, Hor. Heb. in loc.* HARWOOD'S *Int. N. T.* vol. i. p. 293.

The whole of the road from Jerusalem to the Jordan is held to be the most dangerous about Palestine, and, indeed, in this portion of it, the very aspect of the scenery of it is sufficient, on the one hand, to tempt to robbery and murder; and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been despatched by our guides, to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here, accordingly, by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth, from hill to hill, and which were re-echoed through all the vallies, while the bold projecting crags of rocks, the dark shadows in which every thing lay buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigned around, presented a picture that was quite in harmony throughout all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of comparison which we had before so often admired for its doctrine, independently of its local beauty. One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the im-

patience of the traveller, who rushes on to catch a near view at every pass and turn; one must be alarmed at the very tramp of the horses' hoofs rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by discharges of their pieces in the vallies; one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death would be accompanied with double terror, from the frightful aspect of every thing around; here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman; and here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the nature which must have led to it, in a spot where no eyes were fixed on him, to draw forth the performance of any duty, and from the bravery which was necessary, to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature." BUCKINGHAM'S *Travels in Palestine*, p. 292.

No. 1296. — xi. 8. *Because of his importunity he will rise and give him as many as he needeth.*] "Mr. Bruce told me that on his first arrival in the country, a dervish came to him, and asked the sum of ten piastres: he was refused, but persisted that he would not depart till he should receive it. He accordingly stationed himself at the door, and commenced his conjuring, crying Hag, hag, hag, unceasingly for days and nights, till he had worked himself up into a frenzy, in which his cries became quite horrible. To get rid of such a nuisance Mr. Bruce was glad at last to pay the price which his tormentor originally demanded." MORIER'S *Journey through Persia*, p. 32.

No. 1297. — xi. 12. *Offer him a scorpion.*] BOCHART (*Hieroz.* iv. 29.) says, "The body of a scorpion is like an egg, especialy if it be a white scorpion; and such are reckoned to be the first species of them, by Nicander, Ælian, Avicenna, and others: nor does a scorpion differ

much in size from an egg in Judea, if it be true that, as is asserted by the monks in Messuam, there are large scorpions about Jerusalem and throughout all Syria."

No. 1298. — xi. 47. *The sepulchres of the prophets.*] "We visited what are called the sepulchres of the prophets, close to the spot where we had halted. We descended, through a circular hole, into an excavated cavern of some extent, cut with winding passages, and forming a kind of subterraneous labyrinth. The superincumbent mass was supported by portions of the rock, left in the form of walls and irregular pillars, apparently once stuccoed; and from the niches still remaining visible in many places, we had no doubt of its having once been appropriated to sepulture: but whether any, or which, of the prophets were interred here, even tradition does not suggest, beyond the name which it bestows on the place." BUCKINGHAM'S *Travels in Palestine*, p. 206.

No. 1299. — xiii. 3. *Except ye repent ye shall all likewise perish.*] This prophecy of our Lord was remarkably fulfilled on the Jewish people, even before Jerusalem was formally besieged by Titus. The following account of this matter is given by JOSEPHUS, *De Bell.* lib. v. cap. 1. § 3. "The zealots were divided into two factions; one under Eleazar, who made themselves masters of the inner court of the Temple, and of the building itself; the other under John, who continued in possession of the outer courts. John was continually annoying Eleazar's party with his military engines. Although John's faction were like mad dogs in wickedness, yet they admitted into the temple such as were inclined to sacrifice, and these, though at their entrance, they had deprecated the cruelty of the zealots, were destroyed by them, as it were by the bye. The darts were shot from the engines with such force, that they reached the altar, and even the Temple itself, and struck both the priests and sacrificers; so that many of those who had come thither from the extremities of the earth, out of regard to a place celebrated and esteemed holy among all mankind, did themselves fall before their sacrifices, and sprinkled with their own blood that altar which was reverenced by all, both Greeks and barbarians. Then

were the bodies of aliens mixed with those of Jews, and the bodies of the priests with those of the profane: and the blood, flowing from all kinds of carcasses, stood in pools within the sacred precincts of the Temple."

No. 1300. — xiii. 7. *Cut it down: why cumbereth it the ground?*] This similitude, by which Jesus illustrates the patience and forbearance of God towards sinners, is founded, it is true, in the experience of all countries, and we find in it nothing difficult or unintelligible. But our Saviour probably alluded to a certain custom of Eastern gardeners, mentioned by an Arabian writer, IBN-AL-UARDI, in his work on geography and natural history, called *Pearls of Wonderful Things*. In the tenth chapter of this work, which treats of some curiosities of the vegetable kingdom, of which the Swedish author, CHARLES AURIVILLIUS, in a *Dissertation*, published in Upsal, in 1752, has given in Arabic and Latin, that part which relates to the cultivation of the palm-tree, we find (p. 56.) the following observations. Among the diseases to which the palm-tree is subject, is barrenness. But this may be removed by the following means: "You take an axe, and go to the tree with a friend, to whom you say, 'I will hew this palm down, because it is unfruitful.' The latter replies, 'Do not do it, it will certainly bear fruit this year.' But the former says, 'It cannot be otherwise,' and strikes the trunk three times with the back of the axe. The other prevents him, and says, 'For God's sake, do not do it; you will certainly have fruit from it this year; have patience with it, and do not be precipitate; if it bears no fruit, then hew it down.' It will then certainly be fruitful this year, and bear fruit in abundance." A similar direction is mentioned by CASSIANUS BASSUS, in the tenth book of *Fragments from Greek Writers on Agriculture*, (chap. 23.) collected by him, which is referred to Zoroaster; from which we may at least conclude, that the custom is of Oriental origin. ROSENMÜLLER.

No. 1301. — xiii. 21. *Meal.*] "The first instruments used for bruising or grinding corn, were only pestles and mortars of wood or stone. The Greeks, Romans, and almost all nations, were a long time before they discovered

any other method of making corn into meal. Many nations, even in our days, have no other machines for this purpose." GOGUET'S *Origin of Laws*, vol. i. p. 99. HESIOD, *Op.* v. 443. PLINY, lib. xviii. § 3. and 23. SERV. *ad Æneid*, ix. v. 4. *Hist. Génér. des Voyages*, tom. iii. 81. and 431. NIEBUHR, *Descript. de l'Arabie*, p. 45. and note.

No. 1302. — xiii. 32. *Go ye and tell that fox.*] By this term is designated a crafty malicious person. Τι γαρ εστιν αλλο λοιδορος και κακοηθης ανθρωπος η αλωπηξ, says EPICTETUS, in *Arrian*, lib. i. cap. 3; for what is an opprobrious and malicious man, but a fox?

At Nice, in Asia, at night, "I heard a mighty noise, as if it had been of men, who jeered and mocked us. I asked what was the matter. I was answered, it was only the howling of certain beasts, which the Turks call ciacals, or jacals. They are a sort of wolves, somewhat bigger than foxes, but less than common wolves; yet as greedy and devouring as the most ravenous wolves, or foxes, of all. They go in flocks, and seldom hurt man or beast; but get their food by craft and stealth, more than by open force. Thence it is, that the Turks call subtle and crafty persons, especially the Asiatics, by the metaphorical name of ciacals. Their manner is, to enter tents, or houses, in the night time; what is eatable they eat; gnaw leather, shoes, boots; are as cunning as they are thievish: but in this they are very ridiculous, that they discover themselves by the noise they make; for while they are busy in the house, devouring their prey, if any one of their herd without doors chance to howl, they all set up a howling likewise." BUSBEQUIUS, p. 58.

No. 1303. — xiii. 35. *Behold, your house is left unto you desolate.*] "It is become an ordinance of their rabbins, in some places, that when a man builds a new house, he shall leave a small part of it unfinished, as an emblem of ruin, and write on it these words, Zecher Lachorchan, In memory of the desolation." BUCHANAN'S *Christian Researches*, p. 205.

No. 1304. — xiv. 8, 9, 10. *When thou art bidden of any man to a wedding, &c.*] It was fixed that at the end of August, the Ameen-ad-Dowlah, or second vizier, was to

give an entertainment to the ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came to us, about five o'clock in the evening, to bid us to the feast. I might make use of scriptural language to commence my narration. *A certain man made a great supper, and bade many, and sent his servant, at supper time, to say to them that were bidden, Come, for all things are ready.* *Luke* xix. 16, 17. The difficulty which infidels have made to the passage of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option, by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were, therefore, already pledged to appear at the feast, at the hour when they might be summoned; they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement.

When a Persian enters a mejlis, or assembly, after having left his shoes without, he makes the usual salutation, of Selem aleikum, Peace be unto you, which is addressed to the whole assembly, as it were saluting the house (*Matt.* x. 12.); and then, measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes that arise on matters of precedence, are numerous; and it was easy to observe, by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect; and will bring to mind the caution that our Saviour gave to the Jews against their scribes, whom, among other things, he characterizes as loving the uppermost places at feasts. *Mark* xii. 39. The master of the entertainment has, however, the privilege of placing any one as high in the ranks of mejlis as he may choose; and we saw an instance of it on this occasion; for when the assembly was nearly full, the governor of Kashan, a man of humble mien, although of

considerable rank, came in, and had seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him, by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he accordingly did. MORIER's *Second Journey through Persia*, p. 143.

"The next day, in a visit I made this Khan, his son, the governor, arose hastily from his seat, and retired. I soon understood, from my interpreter, that I had ignorantly affronted him, by going higher up the room than he was seated, though I was on the opposite side. I could hardly avoid laughing at so ridiculous a ceremony, especially as I was his guest; but whether it was at his option, his father being present, to go as high up the room as he pleased, it seemed as little consistent with my own health, as common regard to my own dignity, to sit near the door." HANWAY's *Travels through Persia*, vol. i. p. 218. "The bride and bridegroom are seated at one end of a great temporary hall, under a kind of canopy, with their faces to the east. The bride is on the left hand of the bridegroom, and a certain number of brahmans stand on each side of them. The relations and guests sit round the room on the floor, which is spread with new mats, covered with carpets, and these generally likewise covered with white linen, chairs being unknown, but in the possession of Europeans; and to have a seat elevated above the level of the floor, is a mark of distinction and superiority." CRAUFURD's *Sketches of the Hindoos*, vol. ii. p. 6.

At Labadea, in Greece, the "master of the house takes his seat, his wife sitting by his side, at the circular tray, and stripping his arms quite bare, by turning back the sleeves of his tunic towards his shoulders, he serves out the soup and the meat. Only one dish is placed upon the table at the same time; if it contains butcher's meat, or poultry, he tears it into pieces with his fingers. During meals, the meat is always torn with the fingers. Knives and spoons are little used, and they are never changed. When meat or fish is brought in, the host squeezes a lemon over the dish. The room all this while is filled with girls

belonging to the house, and other menial attendants, all appearing with naked feet; also with a mixed company of priests, physicians, and strangers, visiting the family. All these are admitted on the raised part of the floor, or divan; below are collected meaner dependants, peasants, old women, and slaves, who are allowed to sit there upon the floor, and to converse together. When the meal is over, a girl sweeps the carpet, and the guests are then marshalled, with the utmost attention to the laws of precedence, in regular order upon the divan; the master and mistress of the house being seated at the upper end of the couch, and the rest of the party forming two lines, one on either side, each person being stationed according to his rank." CLARKE's *Travels*, vol. iv. p. 120. 122.

"Towards evening the eldest son of the consul (at Jean d'Acre, the ancient Ptolemais,) conducted me to the wedding-feast of a considerable Greek, whose father is a priest, and his brother secretary to the governor of Galilæa. All the guests who were invited, assembled, without distinction, in a saloon, where they were inspected by the master of the ceremonies, and some had to move higher and others lower; thus it happened when we came, that two, who had already seated themselves at the top, were obliged to move down lower. This explained to me the discourse of Jesus, *Luke* xiv. 8." STEPHEN SCHULZ, vol. v. p. 237.

No. 1305. — xiv. 10. *That when he that bade thee cometh, he may say unto thee, Friend, go up higher.*] It was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. In TERENCE, (*Phormio*, Act. ii. sc. 1. l. 28.) the parasite mentions this as one of the advantages he had, prior decumbas: and JOSEPHUS, (*Ant.* xv. 2. 4.) telling us how craftily Herod treated Hyrcanus, says, that he deceived him, by calling him father, and making him take his place first at feasts. At an Indian entertainment, "the guests all sit upon a square carpet; the master of the feast being placed at the north side. A number of separate dishes are placed before him, and a different assortment less delicate along

the two sides, according to the rank of the guests; towards the farther end of the carpeting, the guests of inferior note are seated, and the dishes are, before them, greatly inferior both in number and quality." TENNANT's *Indian Recreations*, vol. i. p. 253. The same custom prevails among the Russians. "The curious spectacle presented at their dinners, has no parallel in the rest of Europe: the dishes and the wines correspond in gradation with the rank and condition of the guests: those who sit near the master of the house, are suffered to have no connection with the fare, or the tenants, of the lower end of the table; and nothing would so much distress a Russian prince, as sending for a portion of the soup, or the viands which are there placed: that which he intends for the gratification of the favoured few around him, is generally carried to them, nor is it usual to ask for any thing." CLARKE's *Travels*, vol. i. p. 162—634.

No. 1306. — xiv. 19. *I go to prove them.*] It appears that it was not unusual, in ancient times, to sell horses and oxen, on the condition of allowing a certain time for trying them. WETSTEIN, *in loc.*

No. 1307. — xv. 15. *To feed swine.*] HERODOTUS, (b. ii. c. 47.) informs us, that in Egypt swineherds were not permitted to mingle with society, nor to appear in the worship of the gods, nor would the very dregs of the people have any matrimonial connection with them.

No. 1308. — xv. 23. *Bring hither the fatted calf.*] Θυσατε, sacrifice it. It was customary to offer a sacrifice at the birth, and sometimes at the unexpected recovery of a child.

Thus ORPHEUS *de Lapidibus*, v. 60.

Οφρα μεν ἔν ἀκάκητα πατὴρ ἐμέθεν ζώεσκεν
Αιὲι μόσχον ἄγεσκεν ἐμὸν πρὸς ἀμύντορα βωμὸν
Τίνων ἠελίῳ ζωάγρια παιδὸς ἑοῖο
Αυτὰρ ἐγὼν ἀγέληθεν ἐλάσσας ῥίονα μόσχον
Ειαρινὸν, θαλέθοντα νεήνιδος ἔθατι μητρὸς,
Ερχομαι εἰς ἀκρόρειαν ἄγων χαρὸν ἡδὺν ἑταίρων.

See also HERODOTUS, lib. i. c. 118.

No. 1309. — xv. 24. *They began to be merry.*] The

Romans put off their mourning habit when a father or brother, or a son, returned from captivity. Of mourning in general, a full account may be found in the work of M. GEIERI, *De Ebræorum Luctę Lugentiumque ritibus.* 12mo. *Lipsiæ*, 1656.

No. 1310. — xvi. 3. *I cannot dig; to beg I am ashamed.*] The expression used by the steward seems to have been proverbial. It is found in ARISTOPHANES:

Τι γαρ ϖαθω; σκαπτειν γαρ ουκ επιϛαμαι.

What must I do? I know not how to dig.

The Greeks reckoned digging both a very laborious and mean employment.

No. 1311. — xvi. 7. *Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.*] Our Lord here probably alluded to a custom frequent in the Asiatic countries; it still prevails, as is evident from the following account taken from Captain HADLEY'S *Hindostan Dialogues*, p. 79. A person thus addresses the captain:

"Your sirkar's deputy, whilst his master was gone to Calcutta, established a court of justice. Having searched for a good many debtors and their creditors, he learned the accounts of their bonds.

"He then made an agreement with them to get the bonds out of the bondsmen's hands, for half the debt, if they would give him one-fourth. Thus, every debtor for one hundred rupees, having given fifty to the creditor, and twenty-five to this knave, got his bond for seventy-five rupees. Having seized and flogged one hundred and twenty-five bond-holders, he has in this manner determined their loans, and he has done this business in your name."

No. 1312. — xvii. 2. *It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.*] This was a common mode of punishment. *Matt.* xviii. 6, 7. To have a millstone hung about the neck, was a common proverb. Samuel saith, "A man may marry, and after

that addict himself to the study of the law." Rab. Jochanan saith, "No; shall he addict himself to the study of the law with a millstone about his neck?"

Αραν μετεωρον εις το βαραθρον εμβαλω,
Εκ του λαρυγγος εκκρεμασαι υπερβολον.

Lifting him up into the air, I will plunge him into the deep, a great stone being hung about his neck. ARISTOPH. *in Equit.* 1359. It was a positive institute of the ancient Hindoo law, "if a woman cause any person to take poison, sets fire to any person's house, or murders a man, then the magistrate having bound a stone to her neck, shall drown her." HALHED's *Code of Gentoo Law*, p. 306.

No. 1313. — xvii. 6. *Be thou plucked up by the root.*] Dr. SHAW (*Travels*, p. 435.) says of the sycamine-tree, that it is "one of the common timber trees of the Holy Land: and, that, from having a large and more extensive root than other trees, it is alluded to as the most difficult to be rooted up."

No. 1314. — xvii. 8. *Gird thyself, and serve me.*] Servants used to be girded while waiting on their masters. HORATIUS, lib. ii.

——— Ut omnes
Præcincti recte pueri comtique ministrent.

Ibid. v. 10.

His ubi sublatis puer alte cinctus acernam
Gausape purpureo mensam pertersit.

Anacreon, Od. iv. p. 12.

Ὁ εὖ Ερως χιτῶνα δήσας
Ὑπὲρ ἀυχένος παπύρῳ
Μέθυ μοι διηκονείτω.

No. 1315. — xvii. 12. *And as he entered into a certain village, there met him ten men that were lepers.*] "The banks of the river, Camboga, in Tonquin, are covered with villages. When we approached such a village, beggars usually came to our vessel, in little boats made of twigs, into which the water every where penetrated, though

they were plastered with clay within and without. They were poor people afflicted with the leprosy, who, on account of this disease, are obliged to live quite apart, but are allowed to ask alms. As soon as they got sight of us they began to lament most pitifully; when we sailed by them we gave them some rice, which they received with the greatest demonstrations of joy." DAMPIER'S *Voyage round the World*, vol. ii. *Appendix*, chap. i. p. 27. ROSENMÜLLER.

No. 1316. — xviii. 12. *I fast twice in the week.*] It is said that these fasts were observed by the Jews on the second day of the week, because Moses then ascended Mount Sinai to receive the two tables of the law; and on the fifth, because he then descended on account of the worship paid to the golden calf. See WOLFII, *Curæ Phil.*

No. 1317. — xviii. 25. *It is easier for a camel to go through a needle's eye.*] This appears to have been an expression in common use with the Jews. Dr. LIGHTFOOT (*Works*, vol. i. *Harm.* p. 248,) gives us an example of it in the following quotation. "It may be thou art of Pumbeditha, where they can bring an elephant through the eye of a needle." *Talm. Bavamenia*, fol. 38. facie 2.

No. 1318. — xix. 2. *There was a man named Zaccheus, which was the chief among the publicans.*] Zaccheus seems to have been what was called a promagister, or chief officer of the customs, who had the superintendance of the sub-receivers of taxes, who collected the tolls of harbours, bridges, &c. Such a promagister represented in the province the chief of a society of farmers of the revenue, consisting of Roman knights, or a magister societatis publicanorum, who always resided in Rome. ADAM'S *Roman Antiquities*, p. 46. ROSENMÜLLER.

No. 1319. — xix. 4. *A sycamore tree.*] "They have in Egypt divers sorts of figs, but if there is any difference between them, a particular kind differs still more: I mean that which the sycamore bears, that they name in Arabic, giomez. It was upon a tree of this sort that Zaccheus got up to see our Saviour pass through Jericho. This sycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees; it has them on

the trunk itself, which shoots out little sprigs, in form of a grape-stalk, at the end of which grows the fruit, close to one another, most like bunches of grapes. The tree is always green, and bears fruit several times in the year, without observing any certain seasons: for I have seen some sycamores which had fruit two months after others. The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a disgustful sweetness. Its colour is a yellow, inclining to an oker, shadowed by a flesh colour; in the middle it resembles the common fig, excepting that it has a blackish colouring, with yellow spots. This sort of tree is pretty common in Egypt. The common people for the greater part live on its fruit." NORDEN'S *Travels in Egypt*, vol. i. p. 79.

["About noon we came to Jericho, or rather to a place, where, at the distance of some stones' throw, the remains of that once celebrated city appeared. Now there is not a single building left, only the walls of an old house, which the monks, who like to convert every thing into sacred reliques, called the house of Zaccheus, who is said to have mounted on this road, upon the fig-tree, to see the Redeemer pass by. The Oriental Christians affirm that the tree he mounted was of the kind which grows here everywhere, and out of the fruit of which the Arabs press the oil, which the pilgrims buy under the name of Zaccheus' oil. The Greek text says expressly that the tree was a sycamore, which has been inaccurately rendered in the Swedish and German translations by mulberry-tree. The sycamore no longer grows in this neighbourhood; but it is found in Judea, nearer the sea, and it may probably have grown here when the country was inhabited and cultivated." HASSELQUIST'S *Journey to Palestine*, p. 151.

Zaccheus' oil is a corrupted name for zakkum oil, that is, oil out of the fruit of a tree or shrub, called in Arabic, zakkum or sakkum, which is entirely covered with thorns, and bears a fruit like an almond or a nut. Vide GOLIUS'S *Arabic Dictionary*, p. 1105. The Arabs pound the kernels of it in a mortar, throw them into hot water, and skim off the oil which swims on the surface, and is an ex-

cellent remedy for bruises and green wounds. This tree is the elægnus angustifolius of *Linnæus*, and the myrobalanus of the ancients, and grows in abundance in the neighbourhood of Jericho. See ŒDMANN's *Miscellaneous Collection*, n. iii. chap. 16. ROSENMÜLLER.]

No. 1320. — xix. 48. *The people were very attentive to hear him.*] Literally, to hang from or upon. The word denotes earnest attention, of which it is most beautifully expressive. It is so applied by the Greek writers. So EUNAPIUS in ÆDES. εξεκρεματο των λογων, και της ακροασεως ουκ ανεπιμπλατο. He hung on his words, and was not satisfied with hearing. The Latin writers use pendeo in like manner. Thus VIRGIL, *Æn.* iv. v. 79.

> Pendetque iterum narrantis ab ore.
>
> *Again with pleasure on his lips she hangs.*

And OVID. *Epist. Heroid.* i. v. 30.

> Narrantis conjux pendet ab ore viri.
>
> *The attentive wife hangs on her husband's lips.*

No. 1321. — xx. 25. *Render unto Cæsar the things which be Cæsar's.*] The title of benefactors (ευεργεται) was given not only to princes but to magistrates. Thus, in an inscription found by Thomas Smith, at Pergamus in Asia Minor, the senate and people of that city give to the consul Julius Quadratus, after enumerating all his offices and dignities, the title of benefactor of the Pergamenians. (των Περγαμένων τονευεργετην.) *Notat. Sept. Asiæ Ecclesiæ*, p. 113. and, in another inscription, ALFENUS calls the emperor Severus his benefactor and that of thē city. *Ibid.* p. 129. ROSENMÜLLER.

No. 1322. — xxi. 20. *Ye shall see Jerusalem compassed with armies.*] Of the fulfilment of this prediction, and of the desolation occasioned by it, we have the most ample testimony. The arch of Titus at Rome, is a most remarkable proof of it. The following description of it cannot but be acceptable. At the extremity of the Campo Vaccino, at a small distance from the Coliseum, built by Vespasian and Titus his son, is a triumphal arch erected

by the senate in honour of the latter, who, from his goodness and liberality, was named The Delight of Mankind. Its chief design appears to have been to commemorate the conquest of Judea, and the destruction of Jerusalem: it was erected after the death of the prince it celebrates, whose reign was short. This appears from the title given to Titus, Divo, Divine, and by the subject of the vault under the arch, which is the apotheosis of Titus. Although this arch is smaller than others of the same kind, and has suffered greatly by time, the workmanship appears to be excellent. It is of the composite order; on its frieze is represented the course of the triumphant procession of Titus, including a figure of the river Jordan, with captives, and animals destined for sacrifice. On the sides of the arch, within, are two bas reliefs, one of which represents the emperor riding in his triumphant chariot, drawn by four horses, and accompanied by his lictors. Behind him is Victory, holding in her left hand a palm branch, in her right hand, a crown of laurel over his head. A figure representing the city of Rome, with a helmet and spear, conducts the horses: she is followed by magistrates, &c. bearing branches of laurel. The other bas relief, exhibits the spoils of the Temple at Jerusalem; among others, the golden candlestick, with seven lights, the tables of the law, the ark of the covenant, the table of shew-bread, the jubilee trumpets, and some other things, which by time are obliterated. This structure, though now greatly damaged, yet is an undeniable evidence of the truth of the historic relations which describe the dissolution of the Jewish state and government; and, by its being made the subject of eulogy in this monument, it confirms the account of the danger and magnitude of that conquest. See RELAND'S *Dissert.*

No. 1323. — xxiii. 33. *The other on the left.*] The left hand side, according to the superstition of the Greeks, was accounted unlucky, and of evil omen. They called such things by more auspicious names. The omens which appeared to the east, were considered fortunate by the Grecians, Romans, and all other nations, because the great principle of all light, heat, motion, and life, diffuses his

first influences from that part of the world. On the contrary, the western omens were unlucky, because the sun declines in that quarter. See HOMER, *Il.* xii. v. 239. POTTER'S *Ant. of Greece*, vol. i. b. 2. c. 15. and 17. The left hand side was with some people the place of honour. Those whom Cyrus honoured most were put on his left side. XENOPHON. *Cyrop.* b. viii. c. 28. TURNER'S *Tour in the Levant*, vol. i. p. 223.

No. 1324. — xxiii. 38. *A superscription also was written over him in letters of Greek, and Latin, and Hebrew.*] From the inscriptions which are found in the rocks of Mount Sion, it appears to have been customary for the soldiers to employ letters of three languages in one inscription. Such was the practice of the soldiers in Titus's army.

No. 1325. — xxiii. 43. *Paradise.*] This is an Oriental word. The Greeks borrowed it from the Persians, among whom it signified a garden, park, or inclosure full of all the valuable products of the earth. SOCRATES in XENOPHON'S *Œconomics*, says, that "the king of Persia, wherever he is, takes particular care to have gardens or inclosures, which are called paradises, full of every thing beautiful and good that the earth can produce."

No. 1326. — xxiii. 47. *Certainly this was a righteous man.*] ELSNER says, that some of the heathens had a notion among them, that prodigies, especially storms and earthquakes, sometimes attended the death of extraordinary persons, peculiarly dear to the gods. When Ptolemy had crucified Cleomenes, while the body hung dead on the cross, a large serpent wound itself round his face, and defended it from birds of prey: from whence the Egyptians concluded, that he was a hero, more than mortal, and a son of the gods. PLUTARCH.

No. 1327. — xxiii. 53. *And he took it down, and wrapped it in linen.*] The σινδων is mentioned as a sepulchral covering by HERODOTUS, lib. ii. cap. 86. Speaking of the Egyptian manner of preserving dead bodies, he says, "after having washed the dead man, they enclose his whole body in a wrapper of fine linen, with thongs of leather."

No. 1328. — xxiii. 56. *And they returned and pre-*

pared spices and ointments.] In the parallel passage, (*Mark* xvi. 1.) it is said: *And when the sabbath was passed, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.* It was the business of the women to mix the ointment, and rub the corpse with it. Thus Hector's body was washed and anointed by maids. *Iliad* xxiv. 582. According to ENNIUS, Tanaquil, the wife of Tarquinius, washed and anointed his dead body.

Tarquinii corpus bona femena lavit et unxit.

ROSENMÜLLER.

No. 1329. — xxiv. 5. *They were afraid, and bowed down their faces to the earth.*] It was considered dangerous by the heathens, when their deities or any celestial messengers from them, were supposed to make themselves visible. Thus it was with Æneas when he saw Mercury.

At vero Æneas aspectu obmutuit amens
Arrectæque horrore comæ, et vox faucibus hæsit.

See also CALLIMACHUS, *Hymn* in VIRGIL's *Æn.* iv. v. 279. *Pallad.* v. 54. 101. HORAT. lib. ii. *Od.* xix. 7. *Exod.* iii. 6. 1 *Kings* xix. 13. *Isaiah* vi. 2.

No. 1330. — ST. JOHN i. 4.

The life was the light of men.

THE heathens sometimes speak of their deities as the light and life of mankind. ARISTIDES, *Serapim. Orat.* in *Eum.* p. 100. ARISTOPHANES, *Plut.* v. 640. MACROB. *Saturnal*, lib. i. cap. 20.

No. 1331. — i. 14. *The word was made flesh.*] The following piece, translated from the Sanscreet, was found on a stone, in a cave near the ancient city of Gya, in the East Indies. It affords a proper illustration of this text. "The Deity who is the Lord, the possessor of all, appeared in this ocean of natural beings, at the beginning of the Kalee Yoog, (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme-Being, the Eternal One, the Divinity worthy to be adored, appeared here, with a portion of his divine nature. Reverence be unto Thee in the form of Bood-dha! reverence be unto the Lord of the earth! reverence be unto thee, an incarnation of the deity, and the eternal one! reverence be unto thee, O God, in the form of the God of mercy! the dispeller of pain and trouble, the Lord of all things, the deity that overcometh the sins of the Kalee Yoog, the guardian of the universe, the emblem of mercy towards those who serve thee. O'm, the possessor of all things in vital form. Thou art Brahma, Veeshnoo, and Mahesa. Thou art Lord of the universe. Thou art under the form of all things, moveable and immoveable, the possessor of the whole, and thus I adore thee. Reverence be unto the bestower of salvation, and the ruler of the faculties! reverence be unto thee, the destroyer of the evil spirit! O Damordara, shew me favour. I adore thee who art celebrated by a thousand names, and under vari-

ous forms, in the shape of Bood-dha the God of mercy; be propitious, O most high God." *Asiatic Researches*, vol. i. p. 284.

No. 1332. — i. 15. 23. *He said, I am the voice of one crying in the wilderness, make straight the way of the Lord.*] "Before we reached Mayar, we were met by Mirza Abdul Cossim, a confidential officer of the governor of Ispahan, by a hakeem or doctor, one of the learned of the city, and by several other men of respectability. These deputations were called Peeshwaz, openers of the way, and are one of the principal modes among the Persians of doing honour to their guests. The more distinguished the persons sent, and the greater the distance to which they go, so much more considerable is the honour." MORIER'S *Second Journey through Persia*, p. 128.

No. 1333. — i. 39. *It was about the tenth hour.*] It has been disputed in reference to this and several other passages of Scripture, whether the evangelist followed the Jewish or Roman computation of time. As to the Romans, they had two different computations of their days, and two different denominations for them. The one they called the civil, the other the natural day. The first was the same as ours; the second, which was the vulgar computation, began at six in the morning, and ended at six in the evening. The Jews computed their hours from six in the morning to six in the evening. The night was divided into four watches. *Mark* xiii. 35. The first was at even, and continued from six till nine. The second commenced at nine, and ended at twelve, or midnight. The third, or the time of cock-crowing, called by the Romans gallicinium, lasted from twelve to three; the morning watch closed at six. The Jews counted their natural days very differently from what we do: we reckon from twelve o'clock at night to twelve the next night; but they reckoned them from one sun-set to the next, and all the time between them they called a day. *Gen.* i. 5. *Lev.* xxiii. 32. They also reckoned any part of a day of twenty-four hours, for a whole day. Thus, Aben-ezra, on *Lev.* xii. 3. speaking of the law for circumcising an infant on the eighth day, says, that if the infant be born but one hour before

the first day was ended, it was counted for one whole day. This satisfactorily explains the circumstances of our Lord's resurrection. Reckoning that the first day began on our Thursday at sun-set, and ended on Friday at sun-set, and because our Lord died about three in the afternoon, reckoning that part of a day for a whole day, we have one day. Saturday is allowed to be another; and as the third day began on Saturday at sun-set, and Christ rose on the morning following, that part of a day is fairly computed for the third day. Their first hour corresponded with our seven o'clock; their second with our eight, &c. *Matt.* xx. 1. 12. *Acts* ii. 15. On this passage the authors of the *Universal History* observe, that the Jews never eat or drink till after nine o'clock (the third hour of the day,) when the first public prayers were over. Vol. x. p. 618. *Acts* iii. 1. The ninth hour, or the hour of prayer, answered to our three o'clock in the afternoon. JOSEPHUS says, that twice every day, in the morning and at night, the priests perform their sacred duties at the altar. *Ant.* lib. iv. c. 4. § 3. BENSON'S *History of the First Planting of the Christian Religion*, p. 52. WARD'S *Dissertations*, diss. xxxii. p. 128. MACKNIGHT'S *Harmony*, p. 620. HARWOOD'S *Introduction to N. T.* vol. ii. p. 309.

No. 1334. — i. 42. *Thou art Simon, the son of Jonas, thou shalt be called Cephas.*] Names were frequently given to preserve the remembrance of particular circumstances. And, as will appear in the following extract, frequently as contrasts to the character and condition of those on whom they were imposed.

"Among the people of the house, who attended us here, was a hhabshi or Abyssinian slave; an old man, of hideous deformity, entitled Almas, or the diamond. And I observed that at Shiraz, Fassa, and other towns, the African slaves were distinguished by flowery names or epithets, in proportion to their natural ugliness or offensive smell. Thus, I have known Yasmin, the jessamine; Sumbul, the hyacinth; Jauher, the jewel; and Makbul, the pleasing, or agreeable." Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 158.

No. 1335. — i. 48. *When thou wast under the fig-tree.*]

The Jewish rabbins chose the shade of trees, and particularly the fig-tree, to sit and study under; several examples of this are given by *Schoettgen*.

No. 1336. — i. 50. *The fig-tree.*] On account of the thick spreading branches and broad leaves of the fig-tree, which, in warm Eastern countries, grows much larger and stronger than with us, it was very suitable for the purpose of overshadowing those who sat under it. HASSELQUIST, in his *Journey from Nazareth to Tiberias*, says, "We refreshed ourselves in the shade of a fig-tree, under which was a well, where a shepherd and his herd had their rendezvous, but without either tent or hut." *Voyages and Travels*, p. 157. So MORYSON, *Itinerary*, fol. p. 243. "Coming to a little shade of fig-trees near Tripoli, in Syria, we rested there the heat of the day, and fed upon such victuals as we had." See 1 *Kings* iv. 25. v. 5. *Micah* iv. 4. *Zech.* iii. 10.

No. 1337. — ii. 4. *Woman.*] This term was not disrespectful. In XENOPHON's *Cyrop.* (lib. v. p. 317. ed. 4to. *Hutch.*) one of the Persian chiefs, when he was addressing himself to a captive lady of the highest rank, and trying to comfort her under her unfortunate circumstances, says, θαρρει ω γυναι, take courage woman. DION. CASS. *Hist. Rom.* li. p. 351. ed. *Leuncl. Hanov.* 1606, makes the emperor Augustus say to Cleopatra, "Take courage, γυναι, woman, and have a good heart." HORACE (*Carm.* iii. 14. 5.) calls Livia mulier. In HOMER, (*Il.* iii. v. 204.) Antenor calls Helen woman. See *John* xix. 26.

No. 1338. — ii. 6. *And there were set there six waterpots of stone, containing two or three firkins apiece.*] Cana still exists, and was visited a few years ago by Dr. *Clarke* and his fellow travellers, who breakfasted there as they passed through it in their way from Nazareth to Tiberias. He says, "it is worthy of note, that walking among the ruins of a church, we saw large massy stone-pots, answering the description given of the ancient vessels of the country, not preserved nor exhibited as reliques, but lying about, disregarded by the present inhabitants as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was

quite evident that a practice of keeping water in large stone-pots, each holding from eighteen to twenty-seven gallons, was once common in the country." CLARKE's *Travels*, vol. ii. p. 448.

No. 1339. — iii. 2. *The same came to Jesus by night.*] His coming to Christ might be with a view to be instructed, and satisfied that he was the Messiah. His coming by night might not proceed wholly from fear, but as he was more likely to have an uninterrupted conversation with Christ, than he could have enjoyed in the day-time. According to the traditions of the Jews, they particularly esteemed and valued the study of the law and divinity by night: they say, although the command be to learn by day and by night, yet a man learns the most of his wisdom by night &c.: therefore, whosoever will obtain the crown of the law, let him study every night, and not lose one. The wise men say, *The song of the law* is not but in the night: as it is said, Arise, sing in the night; and he that studies the law by night, a thread of mercy is drawn out for him by day. Every house in which they hear not the words of the law by night, fire devours it. MAYM. in *Talmud. Torah.* p. 3. LIGHTFOOT's *Works*, vol. i. p. 566.

No. 1340. — iii. 5. *Born of water.*] This expression is generally understood of baptism, and hence the necessity of it has been inferred. The following passage is not unworthy of attention, as evincing the existence of a sentiment and practice, at least analogous to those which are implied in the Christian ordinance. "The New Zealanders make it an invariable practice, when a child is born among them, to take it to the tohunga, or priest, who sprinkles it on the face with water from a certain leaf, which he holds in his hand for that purpose. And they believe that this ceremony is not only beneficial to the infant, but that the neglect of it would be attended with the most baneful consequences. In the latter case, they consider the child as either doomed to immediate death; or, that, if allowed to live, it will grow up with a most perverse and wicked disposition. Now, that this is a kind of baptismal ceremony, no one, I think, will dispute."

NICHOLAS'S *Narrative of a Voyage to New Zealand*, 1817, vol. i. p. 61.

No. 1341. — iii. 29, 30. *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy, therefore, is fulfilled. He must increase, but I must decrease.*] The voice of the bridegroom and of the bride frequently mean in the Old Testament (as in *Jeremiah* vii. 34. xvi. 9. xxv. 10. xxxiii. 11.) the festivity of a wedding, and the expressions of joy which take place on such occasions. Hence, in the nuptial benediction still usual among the Jews, which is pronounced at the marriage, it is said, "Praised be thou our Lord God, King of the World, who hast created joy and cheerfulness, the bride and the bridegroom, singing, delight, joy, love, relationship, peace, and friendship! Soon, O Lord our God, let there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and mirth, the voice of the bridegroom and of the bride, the voice of the rejoicing couple under the nuptial canopy, and of the youths whose music is heard at the entertainment!" Vide SELDEN'S *Uxor. Hebr.* l. ii. cap. 12. Cap. xvi. p. 143. and BODENSCHAZ *Ecclesiastical Constitution of the Modern Jews*, vol. iv. chap. 4. p. 126. The bridegroom himself is, besides, obliged to sing in honour of the bride before the wedding feast. BODENSCHAZ, p. 127. By *the friend of the bridegroom*, we are to understand one of the youths accompanying him, who regulated the entertainment in his stead. It is with such a one that Saint John the Baptist compares himself in the above passage. He says (verse 28.) he is not the long-wished-for Messiah himself, but only he who announces his near approach, as little as the friend of the bridegroom is he himself. For *he who has the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy, therefore, is fulfilled.* The office of the bride-man lasted only seven days; but the bridegroom became the husband. *He must increase, but I must decrease.* ROSENMÜLLER.

No. 1342. — iv. 6. *Jesus, therefore, being wearied with*

his journey, sat thus on the well.] It was usual for travellers to stop to take their repasts near water, or under the shade of trees or rocks. In the present instance, nothing more occurred than what has been done to strangers in later times. HAYNES (p. 133.) tells us, that arriving at Nazareth the latter end of December, about five in the evening, upon entering "the town we saw two women filling their pitchers with water at the fountain I have already described, and about twelve others waiting for the same purpose, whom we desired to pour some into a trough which stood hard by, that our horses might drink: we had scarce made the request before they instantly complied, and filled the trough; and the others waited with the greatest patience."

No. 1343. — iv. 6. *Now Jacob's well was there.*] "At about one-third of an hour from Naplosa we came to Jacob's well, famous not only upon account of its author, but much more for that memorable conference which our Blessed Saviour here had with the woman of Samaria. If it should be questioned whether this be the very well that it is pretended for or no, seeing it may be suspected to stand too remote from Sychar for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence. Over the well there stood formerly a large church, erected by that great and devout patroness of the Holy Land, the empress Helena; but of this the voracity of time, assisted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at present with an old stone-vault, into which you are let down through a very strait hole; and then removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth, five of which we found full of water." MAUNDRELL'S *Journey, Wednesday, Mar. 24.*

"The principal object of veneration is Jacob's well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem,

and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. This spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the fourth chapter of St. John without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal; within so small a compass, it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from *Josephus* seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it: his passage through the territory of Samaria; his approach to the metropolis of this country; its name: his arrival at the Amorite field, which terminates the narrow valley of Sichem; the ancient custom of halting at a well: the female employment of drawing water: the disciples sent into the city for food, by which its situation out of the town is obviously implied: the question of the woman referring to existing prejudices, which separated the Jews from the Samaritans: the depth of the well: the Oriental allusion contained in the expression, *living water*: the history of the well, and the customs thereby illustrated: the worship upon Mount Gerizim; all these occur within the space of twenty verses; and, if to these be added what has already been referred to in the remainder of the same chapter, we shall, perhaps, consider it as a record, which, in the words of him who sent it, we may *lift up our eyes, and look upon, for it is white already to harvest.*" CLARKE'S *Travels*, vol. iii. p. 517.

"In enquiring for the Bir-el-Yakoub, or Jacob's well, we were told by every body that this was in the town; which not corresponding with the described place of the

well, we were desirous of seeing, led to further explanation; and, at length, by telling the story attached to it, we found it was known here only by the name of Ber Samarea, or the well of Samaria. Procuring a Christian boy to accompany us, we went out by the eastern gate; and passing through a continuation of the same valley in which Nablous stands, thickly covered with olive trees, we reached the end of it in about a quarter of an hour on foot, the pass opening into a round and more extensive vale, and the mountains east of the Jordan being in sight. On the right were some Mohammedan buildings; on the sides, at the foot of Mount Gerizim, either mosques or tombs, now called mahmoodeea, and said to stand over Joseph's sepulchre. On the left, at the foot of Mount Ebal, were several well-hewn grottos in the rocks; some with arched, and others with square doors; most probably ancient sepulchres without the old city of Sychem, or Sychar. These grottos were called here khallat rowgh-ban; but we had no time to examine them. From hence, in another half of an hour, we reached the well of Samaria; it stands at the commencement of the round vale, which is thought to have been the parcel of ground bought by Jacob for a hundred pieces of money, which, like the narrow valley west of Nablous, is rich and fertile. Over this well stood anciently a large building, erected by St. Helena: of which there are now no other remains than some shafts of granite pillars, all the rest lying in one undistinguished heap of ruins. The mouth of the well itself had an arched or vaulted building over it; and the only passage down to it at this moment is by a small hole in the roof, scarcely large enough for a moderate sized person to work himself down through. We lighted a taper here; and taking off my large Turkish clothes, I did not then get down without bruising myself against the sides; nor was I at all rewarded for such an inconvenience by the sight below. Landing on a heap of dirt and rubbish, we saw a large, flat, oblong stone, which lay almost on its edge, across the mouth of the well, and left barely space enough to see that there was an opening below. We could not ascertain its diameter; but, by the time of a stone's descent, it was evident that it

was of considerable depth, as well as that it was perfectly dry at this season, the fall of the stones giving forth a dead and hard sound. Not far from the well of Samaria is the birr-yusef, over which is a modern building; and it is said to be, even at this day, frequented for water from Nablous. The well of Samaria might also have been so; therefore, from Sychar, although that city is said not to have extended farther east than the present town; and, indeed, it is no uncommon thing in Syria, as I myself have often witnessed, for water to be brought from a much greater distance. It is highly probable, therefore, that this is the identical well at which the interesting conference between Jesus and the woman of Samaria really happened." BUCKINGHAM'S *Travels in Palestine*, p. 543.

No. 1344. — iv. 9. *The Jews have no dealings with the Samaritans.*] "Nablous is now the principal city of Samaria: its walls are not very formidable, for I saw several inhabitants enter by climbing over them; and it has two gates. It contains about 1200 houses, nearly all Turks, there being very few Christians, and some Jews; which latter, here, and all through Samaria, are still divided from their brethren by the same schism which distinguished them of old." TURNER'S *Tour in the Levant*, vol. ii. p. 156.

No. 1345. — iv. 10. *Living water.*] All water arising from springs constantly running is, in a figurative way, called *living water*, because always in motion. In this sense VIRGIL (*Geor.* iii. v. 469.) has, vivi lacus; and in *Æn.* ii. v. 719. vivum flumen. And OVID, (*Fast.* ii. v. 259.) vivæ aquæ. See *Jer.* ii. 13. xii. 3. *Zech.* xiv. 8. Mr. JONES (*On the Figurative Language of the Scriptures*, p. 50.) observes, that the water of a running spring brings with it a new life and spirit, derived from the subterraneous chemistry of nature; and it is always found to contain a large quantity of air.

No. 1346. — iv. 27. *And upon this came his disciples, and marvelled that he talked with the woman.*] This the rabbins thought indecorous; for one of their rules was, "Let no one talk with a woman in the street, not even though she be his own wife." *Ioma*, f. 240. 2. Not only was this

woman a Samaritan, a circumstance which made her peculiarly obnoxious, but also, as SCHOETTGEN, (*Hor. Hebr.* vol. i. p. 343.) has remarked, the very place rendered her character suspicious. The business of fetching water belonged exclusively to females; and wells had, from that cause, become places of resort for the loose and licentious of both sexes.

No. 1347. — iv. 37. *And herein is that saying true, One soweth, and another reapeth.*] The proverb which our Lord here mentions was taken from what ordinarily happens in the course of providence, where one takes a great deal of pains to procure that of which another reaps the benefit. *Lev.* xxvi. 16. *Hosea* vii. 9. *Micah* vi. 15. The Greeks had the same proverb, Αλλοι μεν σπερουσι, αλλοι δ' αν αμησονται. So had the Latins, Aliis leporem excitasti. You have beat the bush, and another has found the hare. To the same purpose are also the celebrated lines of VIRGIL,

Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fortis aratra boves.

So you, ye birds, of wond'rous skill possest,
Not for yourselves construct the curious nest.
So you, ye sheep, who roam the verdant field,
Not for yourselves your snowy fleeces yield.
So you, ye bees, who every flower explore,
Not for yourselves amass the honied store.
So you, ye patient kine, inured to toil,
Not for yourselves subdue the stubborn soil. GREEN.

No. 1348. — v. 2. *Bethesda.*] This was the name of a pool, or rather bath of water, having five porticos; and so called from the miraculous cures performed there. They still shew you "the pool of Bethesda, contiguous on one side to St. Stephen's gate, on the other to the area of the Temple." MAUNDRELL'S *Journey, April* 9. He says it is an hundred and twenty paces long, forty broad, and at least eight deep: at its west end may be discovered some old arches, which are now dammed up. "A little above we entered the city at the gate of St. Stephen, where, on each side a lion retrograde doth stand, called, in times past, the

the port of the valley and of the flock, for that the cattle came in at this gate, which were to be sacrificed in the Temple, and were sold in the market adjoining. "On the left hand is a stone-bridge, which passeth at the east end of the north wall into the court of the Temple of Solomon; the head to the pool of Bethesda, underneath which it (the water) had a conveyance, called also probaticum, for that the sacrifices were therein washed ere delivered to the priests. Now it is a great square profundity, green and uneven at the bottom, into which a barren spring doth drill between the stones of the northward wall, and stealeth away almost undiscovered. The place is for a good depth hewn out of the rock; confined above on the north side with a steep wall, on the west with high buildings, perhaps a part of the castle of Antonia, where are two doors to descend by, now all that are, half choked with rubbish; and on the south with the wall of the court of the Temple." SANDY'S *Travels*, p. 192.

No. 1349. — v. 39. *Search the scriptures.*] HOMER applies ερευναω to a lion deprived of her whelps, who "scours the plains, and traces the footsteps of the man" who had robbed her. *Il.* xviii. line 321.

Πολλα δε τ' αγχε' επηλθε, μετ' ανερος ιχνι' ερευνων,
Ειποθεν εξευροι.

So to dogs tracing their game by the foot. *Odyss.* xix. line 436.

Ιχνη ερευναωντες κυνες ηϊσαν.

Accordingly, some of the Greek grammarians explain ερευναω by ιχνευω and ανιχνευω to trace, or follow by the foot; and *Scapula* renders it in Latin by indago, to trace, and vestigo, to follow by the track. *John* vii. 52. *Rom.* viii. 27. 1 *Cor.* ii. 10. 1 *Pet.* i. 11. *Rev.* ii. 23.

No. 1350. — vi. 1. *Tiberias.*] "The present tower of Tabareeah, as it is now called, is in form of an irregular crescent, and is inclosed towards the land by a wall flanked with circular towers: it lies nearly north and south along the western edge of the lake, and has its eastern front opposed to the water, on the brink of which it stands, as

some of the houses there are almost washed by the sea. The whole does not appear a mile in circuit, and cannot contain more than six hundred separate dwellings, from the manner in which they are placed. There are two gates visible from without; one near the southern, and the other in the western wall, the latter of which is in one of the round towers, and is the only one now open. There are appearances also of the tower having been surrounded by a ditch, but this is now filled up by cultivable soil. The interior presents but few objects of interest besides the ordinary habitations, which are, in general, small and mean. There is a mosque, with a dome and minareh, now frequented; and another with an octangular tower, now in ruins. The former of these is not far from the gate of entrance; the latter is nearer to the beach. There are also two synagogues of the Jews near the centre of the town, both of them inferior to that of Jerusalem, though similar in design: and one Christian place of worship, called the house of Peter, near the northern quarter, close to the water's edge. The last, which has been thought by some to be the oldest place of Christian worship now extant in Palestine, is a vaulted room about thirty feet by fifteen, and perhaps fifteen in height; it stands nearly east and west, having its door of entrance at the western front, and its altar immediately opposite in a shallow recess. Over the door is one small window, and on each side four others all arched and open. The masonry of the edifice is of an ordinary kind; the pavement within is similar to that used for streets in this country: and the whole is devoid of sculpture or other ornament, as far as I could perceive. In a court without the house of Peter, I observed, however, a block of stone, on which were the figures of two goats, and two lions or tigers, coarsely executed; but whether this ever belonged to the building itself, no one could inform me. During my visit to this church, morning mass was performing by the abuna, at whose house we had lodged; the congregation consisted of only eleven persons, young and old; and the furniture and decorations of the altar and the priest were exceedingly scanty and poor. This edifice is thought by the people here to have been the very

house which Peter inhabited at the time of his being called from his boat to follow Christ. It was evidently constructed, however, for a place of worship, and probably at a period much posterior to the time of the Apostle whose name it bears, though it might have been erected on the spot which tradition has marked as the site of his more humble habitation: from hence, they say, too, it was, that the boat pushed off into the lake when the miraculous draught of fishes was taken. Besides the public buildings already specified, are, the house of the aga, on the rising ground near the northern quarter of the town: a small, but good bazar, and two or three coffee sheds. The ordinary dwellings of the inhabitants are such as are commonly seen in Eastern villages; but are marked by a peculiarity which I witnessed here, for the first time. On the terrace of almost every house stands a small square inclosure of reeds, loosely covered with leaves: these, I learnt, were resorted to by the heads of families to sleep in during the summer months, when the heat of the nights is intolerable, from the low situation of the town, and the unfrequency of cooling breezes. The whole population of Tabareeah does not exceed two thousand souls, according to the opinion of the best informed residents. Provisions are not abundant, and therefore generally dear; and fish, when occasionally taken by a line from the shore, are sold to the aga, or to some of the rich Jews, at an excrbitant price." BUCKINGHAM'S *Travels in Palestine*, p. 478.

No. 1351. — vi. 9. *There is a lad here which hath five barley loaves and two small fishes.*] "At Joppa, there is no shelter except upon a moderate mountain, and two large buildings, in which there is a Turkish garrison; we, therefore, found no lodging, but were obliged to take up our quarters in the open air, on the sand near the sea; nor could we get any provisions except barley-bread, baked in hot ashes. This bread is in size and thickness like a round plate; it is tolerably good when it is hot, but afterwards, when cold, it is coarse and tough: this bread is mentioned by the Evangelists." SALOMO SCHWEIGGER'S *Travels*, p. 283. ROSENMÜLLER.

No. 1352. — vi. 44. *Draw him.*] Proselytes to the

Jewish religion were styled the drawn, to which, perhaps, Christ here alludes. *Introduction to a New Version of the New Testament*, p. 111.

No. 1353. — vii. 44, 45. *And some of them would have taken him, but no man laid hands on him.*] The Pharisees had sent officers to apprehend Christ, while addressing the people in the Temple: in executing this command, the officers, when they came to Jesus, were held in awe and astonishment; and they returned without attempting to seize, or even to address him, though they knew that the council had power, and even the inclination to put them to death for disobeying their orders. Thus HOMER represents the heralds as standing still and silent, under the influence of two opposite principles; namely, the dread of Achilles on the one hand, and respect to their king on the other.

Τῳ μεν παρβησαντε, και αιδομενω βασιληα,
Στητην. *Il.* i. v. 331.

No. 1354. — viii. 12. *I am the light of the world.*] If a custom which the later Jews follow was derived from one of the same sort practised by their ancestors, it will serve to illustrate the allusion of our Saviour in these words. BUXTORF (*Synag. Jud.* c. 21.) tells us, that the ninth day, or day after the expiration of the eighth, which belonged to the feast of tabernacles, is a solemn day likewise, and is called "the feast of joy for the law;" because on that day the last section of the law was read, the rest having been read weekly in the course of the preceding Sabbaths. On this ninth day, the custom of the Jews is to take all the books of the law out of the chest, and to put a candle into it, in allusion to *Prov.* vi. 23. or to *Psalm* cxix. 105.

No. 1355. — viii. 33. *They answered him, We be Abraham's seed, and were never in bondage to any man.*] Though the Jews, since the first destruction of their city by the Chaldæans, were, for the most part, under the dominion of foreign powers, yet they considered themselves as those who were destined to govern over other nations, and these as their bondsmen. A trace of this ancient national pride is found in the *Lamentations of Jeremiah*,

(v. 8.) *Servants have ruled over us.* Hence, under penalty of excommunication, no Jew dare call another a servant; and even now, every Jew, in his morning prayer, says, "Praised be thou, O Lord our God, King of the World, that thou hast not made me a servant." ROSENMÜLLER.

No. 1356. — viii. 56. *And he saw it.*] Thus, in *Heb.* xi. 13. those who had not received the promises are said *to have seen them afar off* by faith. Thus, likewise, other writers speak:

——— sunt animo cuncta videnda meo.
OVID. *Trist.* iii. 4.

——— quæ natura negavit
Visibus humanis, oculis ea pectoris hausit.
OVID. *Met.* xv. 64.

No. 1357. — ix. 2. *Who did sin, this man, or his parents, that he was born blind?*] The Pharisees believed that every soul was incorruptible; but that the souls alone of the good passed into other bodies, and that the spirits of the wicked were doomed to everlasting punishment. JOSEPHUS, *Bell. Jud.* p. 1065. HUDSON. As to lesser crimes, their opinion was, that they were punished in the bodies which the souls which committed them were next sent into. According to this notion it was that the disciples asked Christ, in the case of the man who was born blind, who had sinned, that he should be born blind. PRIDEAUX, *Connect.* vol. ii. p. 340. 8th edit.

No. 1358. — ix. 8. *Is not this he that sat and begged?*] Beggars in all countries have a language peculiar to themselves. That of the Jewish beggars was the following: Deserve something by me: give me something that God may reward you. O ye tender hearted, do yourselves good by me. Another form used by such as had formerly been in better circumstances was, Look back, and see what I have been; look upon me now, and see what I am.

No. 1359. — x. 23. *And Jesus walked in the Temple in Solomon's porch.*] This porch was in the outermost court of the Temple (of which there were three,) which was called the court of the heathens. Round it, in the inside, ran a magnificent gallery, which consisted of a double colonnade,

and afforded an agreeable walk, being sheltered from the sun and rain: the eastern part of this gallery was called Solomon's porch, in memory of this king, as builder of the first temple. See JOSEPHUS, *Antiquities*, b. xv. c. 11. § 3.

"In this porch Jesus walked about and taught. This was the custom of antiquity. The celebrated sect of the stoics was so called after the word stoa, a porch, because Zeno held his school in a porch, the celebrated Stoa Poekile in Athens. After a similar custom, the Aristotelian philosophers were called Peripatetics, that is, walking up and down; because Aristotle taught at Athens while walking under avenues of trees. In Rome, they still shew the porch in which St. Augustine taught rhetoric when a young man." STOLBERG's *History of Religion*, vol. v. p. 411. ROSENMÜLLER.

No. 1360. — xi. 13. *Taking rest in sleep.*] This, in the Greek, is expressed by κοιμησις υπνου; "the full force of which" says bishop PEARCE, *in loc.* "cannot be expressed in the English tongue, though in our translation, as in 1 *Macc.* xvi. 4. it is tolerably well worded. Q. CURTIUS (ix. 5.) has an expression which agrees very well with our version, "Compertum est eum somno paulisper requiescere." The Greek phrase of St. John is found in one of the Greek epigrams in the *Anthologia Græca* of R. STEPH.

——— ιερον υπνον
Κοιμαται.

No. 1361. — xi. 16. *Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.*] It was not unusual among many ancient nations, for a number of friends to bind themselves by a solemn vow never to forsake each other, or a common leader; to share with each other good and ill-fortune, and even death. Such were, among the Egyptians, συναποθνησκοντες, (dying together,) mentioned by PLUTARCH, in the *Life of Anthony*, c. 72. Among the Aquitainians, the Soldarians, spoken of by CÆSAR *de Bell. Gal.* iii. c. 22. Among the Iberians, in Spain, young men used to bind themselves by a solemn promise, not to forsake each other,

or their prince; in case of need, to sacrifice themselves for him or for each other; they were at the same time the confidential counsellors of their prince. See STRABO, b. iii. p. 165., and ALEXANDER ab ALEXANDRO, b. i. c. 26. which last mentions several similar associations. Among these we may reckon the sacred band of the Thebans (ἱερὸς λόχος,) who had vowed never to leave each other, and to defend themselves to the last drop of their blood. See PLUTARCH, *Life of Pelopidas*, c. xvi. A similar example, in modern times, is mentioned by DE LA MOTTRAYE, *Travels*, ii. p. 22. In the war between the Russians and the Turks, in the beginning of the 18th century, a number of Turkish warriors had bound themselves by an oath, to shed the last drop of their blood in defending the standard of the prophet. ROSENMÜLLER.

No. 1362. — xi. 38. *Jesus cometh to the grave: it was a cave, and a stone lay upon it.*] "Bethany is a miserable village, containing between forty and fifty wretched stone huts, and inhabited solely by Arabs. It stands on a rocky mountain, well cultivated, and producing olive and fig-trees, vines, beans, and corn, which, over the whole country, are now ready for harvest. The tomb supposed to be that of Lazarus is a cave in the rock, to which we descended by twenty six rude steps. At the bottom of these, in a small chamber, we saw a small door in the ground; we descended by two large steps, and stooping through a low passage, about five feet long, entered the tomb, which is not hewed out of the rock, but built with large stones, and arched: I found it to be seven feet four inches, by eight feet two inches and a half, and ten feet high: it is in its original rude state, and belongs to the Catholics, who say mass in it occasionally. In the tomb are two small windows, opening to holes in the rock." TURNER'S *Tour in the Levant*, vol. ii. p. 254.

No. 1363. — xi. 44. *And his face was bound about with a napkin.*] It is probable that the napkin was used to cover the face of Lazarus; for this appears to have been the practice of the Jews. A singular reason is assigned for their doing so, by BUXTORF. He says, "The party being dead, his mouth and eyes are immediately closed, and his

face is covered, and no one ventures afterwards to look fully at it; because, to look fully upon the face of a dead person is deemed destructive of the memory." *Religious Customs and Ceremonies of the Jews*, subjoined to STEHELIN'S *Rabinical Literature*, vol. ii. p. 359. CALMET, in his *Dissertation on the Funerals of the Hebrews*, in TINDAL'S *Translation*, p. 246. assigns a different reason for this peculiar superstition. He says, "After this, they spread a cloth on the floor, and laying the corpse on it, cover the face with the napkin; for it is not lawful to look upon it after death. The reason they allege for this is, that the poor, whose visages are usually extremely altered on account of the hunger and hard labour they have endured, may not be covered with confusion." There is another curious fact stated in GAMALIEL BEN PEDAHZUR'S *Book of the Jewish Ceremonies, Prayers, and Religion*, p. 2. "In their putting on their clothes, they observe to put on the right shoe and stocking always first, and to put their right arm and right leg into the waistcoat and breeches first, from a belief that dressing otherwise would prejudice the memory." MELMOTH says, that it was a prevailing superstition among the Romans, that to read the inscriptions on the monuments of the dead weakened the memory. Nec sepulchra legens, vereor (quod aiunt) ne memoriam perdam. CICERO *de Senectute*, c. vii.

No. 1364. — xii. 13. *Took branches of palm-trees, and went forth to meet him.*] The kings, Samuri and Perumpadapil, were the only two of all the Indian princes who had a right, as a token of their unlimited power, to have carried before them the branch of a cocoa-nut (palm) tree, bound round with a bandage at the lower end, and quite free at the top. The petty Malabar kings used, indeed, a branch of the same kind; but it was necessary that it should be bound round at the upper end as well as at the lower end, in order to shew that they were subject to both these emperors. BARTOLOMEO, by JOHNSTON, p. 140.

No. 1365. — xii. 29. *It thundered.*] The heathens reckoned that sudden thunder was a sign that a prayer, then offered, met with the most favourable regard.

Thus Homer, (*Odyss.* Υ. v. 103.) speaks when Ulysses is said to pray.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεύς·
Αὐτίκα δ' ἐσμόνησεν ἀπ' αἰγλήεντος Ὀλύμπου
Ὑψόθεν ἐκ νεφέων· γήθησε δὲ δῖος Ὀδυσσεύς.

So also *Odyss.* Φ. v. 415.

Pindarus, *Pyth.* Δ. v. 350. after the prayer of Jason.

Ἐκ νεφέων δέ οἱ ἀν-
τάυσε βροντᾶς ἄϊσιον
Φθέγμα.

See *Rev.* iv. 5. xi. 19. xvi. 18. viii. 8. v. 8. 1 *Sam.* vii. 9. 10. xii. 18.

No. 1366. — xii. 32. *And I, if I be lifted up from the earth, will draw all men unto me.*] There is an allusion here to the ensign or colours of commanders of regiments, elevated on high places, on long poles, that the people might see where the pavilion of their general was, and flock to his standard. The ancients fabled, that Jupiter had a chain of gold, which he could at any time let down from heaven, and by it draw the earth, and all the inhabitants of it, to himself. Thus Homer,

Εἰ δ' ἄγε πειρησασθε θεοί, ἵνα εἰδετε πάντες·
Σειρὴν χρυσείην ἐξ οὐρανόθεν κρεμάσαντες·
Πάντες δ' ἐξάπτεσθε θεοί, πᾶσαί τε θέαιναι.
Iliad, viii. ver. 18—27.

Now prove me; let ye down the golden chain
From heaven, and pull at its inferior links,
Both goddesses and gods, but me, your king,
Supreme in wisdom, ye shall never draw
To earth from heaven; strive with me as ye may;
But I, if willing to exert my power,
The earth itself, itself the sea, and you
Will lift with ease together, and will wind
The chain around the spiry summit sharp
Of the Olympian, that all things upheav'd
Shall hang in the mid-heaven, so much am I
Alone, superior both to gods and men. Cowper.

In some cases, such a cha'n was constructed, with one end attached to the emperor's apartment, and the other hanging within reach, that if any person was oppressed, he might come and lay hold of the chain, and by shaking it, give the king notice that he was oppressed, and claim protection from the fountain of justice and power. In the *Jehangeer Nameh*, the following curious account of this kind is given. The first order which Jehangeer issued on his accession to the throne, (which was A. H. 1014, answering to A. D. 1605,) was for the construction of the golden chain of justice: it was made of pure gold, and measured thirty yards in length, consisting of sixty links, and weighing in the whole, four Hindostany maunds, about 400 pounds avoirdupois: one end of the chain was suspended from the royal bastion of the fortress of Agra, and the other fastened to the ground near the side of the river. The intention of this was, that if the officers of the courts of law were partial in their decisions, the injured parties might come themselves to this chain, and making a noise by shaking the links of it, give notice that they were waiting to represent their grievances to his majesty. *History of Hindostan*, p. 96. *Calcutta*, 1788.

No. 1367. — xiii. 5. *And began to wash the disciples' feet.*] There is a similar instance of condescension in PLUTARCH's *Life of Pompey*, ed. *Steph. Gr.* 8vo. p. 1203. Ιδων ο φαωνιος οικετων απορια τον Πομπηιον αρχομενον αυτον απολουειν, προσεδραμε και υπελουσε και συνηλειψε και το λοιπον εκ τουτον περιεπων και Θεραπευων, οσα δεσποτας δουλοι μεχρι νιψεως ποδων, και δειπνου παρασκευης.

So also in the *Life of Phocion*, when the ambassadors waited upon him at his house. Ο φωκιων αυτος ανιμησας υδωρ εκ του φρεατος απενιπτετο τους ποδας, ετι μαλλον ενσκειντο, και ηγανακτουν. δεινον εινὰι λεγοντες ει φιλος ων του βασιλεως ουτω διαιτησεται πονηρως. PLUTARCH. *Phocion.* vol. iii. p. 1376. ed. *Steph. Gr.* 8vo.

No. 1368. — xiii. 23. *Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.*] Light is thrown on this passage by what D'ARVIEUX says of the mode in which the Arabs eat. "They seat themselves at table, so that the shoulders of one are turned towards the

breast of the other, all the right hands are turned towards the dishes, the left hands are away from them, and they use them only to lean upon them, when the great number of persons at table obliges them to be in this inconvenient posture." ROSENMÜLLER.

No. 1369. — xiv. 18. *Comfortless.*] Or destitute, like a helpless orphan. The orphan is destitute of joy and comfort, and often oppressed with grief and mourning; a state which is both in the sacred and profane writers denoted by words expressive of darkness. HOMER (*Il.* xxii. v. 484, &c.) gives an exquisitely moving description of an orphan's condition. The following is Mr. COWPER's excellent translation of the passage.

Thee lost, he loses all, of father, both,
And equal playmate in one day depriv'd.
To sad looks doom'd, and never ceasing tears.
He seeks, necessitous, his father's friends,
One by his mantle pulls, one by his vest,
Whose utmost pity yields to his parch'd lips
A thirst provoking drop, and grudges more:
Some happier child, as yet untaught to mourn
A parent's loss, shoves rudely from the board
My son, and, smiting him, reproachful cries —
Away — thy father is no guest of ours. —
Then weeping, to his widow'd mother comes
Astyanax, who on his father's lap
Ate marrow only, once, and fat of lambs;
And when sleep took him, and his crying fit
Had ceas'd, slept ever on the softest bed,
Warm in his nurse's arms, fed to his fill,
With delicacies, and his heart at rest.
But now Astyanax ———
His father lost, must many a pang endure.

"The soldiers of Nadir Shah are obliged to keep yetims at their own expence. Yetim signifies an orphan; but these are considered as servants, who, when their masters die or fall in battle, are ready to serve as soldiers." HANWAY's *Travels in Persia*, vol. i. p. 172.

No. 1370. — xiv. 31. *Arise, let us go hence.*] It is always the custom for the king and princes to order their visitors away, which they do, either by a nod of the head, or a wave of the hand. We received this kind

of licence to depart. MORIER'S *Journey through Persia*, vol. i. p. 118. 215. See also HUGHES'S *Travels through Sicily, &c.* vol. ii. p. 49.

No. 1371. — xvii. 5. *Glorify thou me.*] From *Maimonides* it appears that three confessions were made by the high priest on the day of expiation. One, which he made for himself at the first. A second, which he made for himself with the other priests. Both these were upon the bullock of sin offering. The third confession was for all Israel, upon the scape-goat. *Witsius* has observed the resemblance between these Jewish forms and the prayer of our Lord. He says, we find that Christ observed the same order, *John* xvii. praying first for himself, (ver. 1 — 5.) then for the apostles, who were peculiarly related to him, and did, as it were, constitute his family, (ver. 5 —20.) Lastly, for the whole people, and all who should believe, (ver. 20.) &c.

No. 1372. — xviii. 17. *The damsel that kept the door.*] CAZARIUS, a writer quoted by CALMET, says, this porteress was named Ballila. Women, especially old women, were employed by the ancients as porters. In 2 *Sam.* iv. 6. both the Septuagint and Vulgate make a woman porter to Ishbosheth. ARISTOPHANES in VESP. (v. 765.) mentions them in the same office, and calls them σηκις, (sekis,) which seems to signify a common maid-servant. EURIPIDES, *Troad.* brings in Hecuba, complaining that she who was used to sit on a throne, is now reduced to the miserable necessity of becoming a porter, or a nurse, to get a morsel of bread. PLAUTUS, (*Curcul.* act. i. sc. i.) mentions an old woman who was the keeper of the gate.

Anus hic solet cubitare custos janitrix.

No. 1373. — xix. 5. *Pilate saith unto them, Behold the man.*] "On quitting the church, we proceeded to the Mount of Olives; our road lay through the Via-dolorosa, so called from its having been the passage by which Christ was conducted from the place of his imprisonment to Mount Calvary. The outer walls of what was once the residence of Pilate, are comprehended in this street. The original entrance to the palace is blocked up, and the present access is at one of the angles of the court. The por-

tal was formerly in the centre, and approached by a flight of steps, which were removed some centuries ago to Rome, and are now in a small chapel near the church of San Giovanni di Laterano. Very little of this structure is still extant; but the Franciscan monks imagine they have actually traced out the dungeon in which our Saviour was incarcerated, as well as the hall where Cæsar's officer proceeded to give judgment. The place where the Messiah was scourged is now a ruined court, on the opposite side of the street; and not far from thence, but in a direction nearer to Mount Calvary, is the arch which the Latin friars designate "Il arco d'ecce homo," from the expression of Pilate, as recorded by *St. John* xix. 5. upon an eminence between the pillars which support the curvature, the Roman governor exhibited this illustrious victim to his deluded countrymen. Between this place and the scene of his crucifixion, Christ is said to have fainted under the weight of the cross. Tradition relates, that he sunk beneath its pressure three times; and the different stages are supposed to have been actually noted: they are severally designated by two columns, and an indenture in the wall." JOLLIFFE'S *Letters from Palestine*, p. 80.

No. 1374.—xix. 12. *Cæsar's friend.*] The friend of Cæsar was a title of honour frequently conferred on the Roman governors, as well as on the allies of Rome.

No. 1375.—xix. 13. *And sat down in the judgment-seat, in a place that is called the pavement.*] The Roman tribunal, if we may judge of it from what is related concerning Pilate's, was erected on a raised stage, the floor of which was embellished with a tessalated pavement. This consisted of little square pieces of marble, or of stones of various colours, which were disposed and arrayed with great art and elegance, to form a chequered appearance. VARRO, *de Re Rustica*, lib. iii. 1. PLINY (*Nat. Hist.* lib. xxxvi. 60.) informs us, that this refinement was first introduced among the Romans by Scylla. Their great men were so fond of this magnificence, that they carried the materials to compose such floors for their tents, houses, or tribunals, wherever they removed. SUETON. *Vit. J. Cæsaris.* cap. xlvi. p. 74. ed. *Var. L. Bat.* 1662.

No. 1376.— xix. 23. *The coat was without seam, woven from the top throughout.*] "The dress of the Arabs, in this part of the Holy Land, and indeed throughout all Syria, is simple and uniform; it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the ancient cothurnus, or buskin. A cloak is worn of very coarse and heavy camel's hair cloth, almost universally decorated with broad black and white stripes, passing vertically down the back; this is of one square piece, with holes for the arms; it has a seam down the back; made without this seam, it is considered of greater value. Here, then, we perhaps behold the form and materials of our Saviour's garment, for which the soldiers cast lots, being *without seam, woven from the top throughout*. It was the most ancient dress of the inhabitants of this country." CLARKE'S *Travels*, vol. ii. p. 425.

[The coat of Jesus was probably like the upper garment or talar of the high priest, described by JOSEPHUS (*Antiq.* b. iii. c. 7. § 2.) which was woven in one piece, and had no opening either at the breast or sides, but only at the top to admit the head. The certainly curious and troublesome manner in which such a coat was woven, has been described at length, and illustrated by copperplates by *John Braun*, in his Latin work on the dress of the Jewish priests. This writer also had a coat without a seam, woven by a weaver at Nimwegen, in 1676, according to his directions, on a loom made on purpose. He received also two shirts of the same description from the East Indies. Entire shirts and coats, with the sleeves and other parts woven in one piece, appear to have been formerly not unfrequent in the East. An Arabian traveller of the ninth century of our era, whose account, together with that of another Arab, was published in French by RENAUDOT, (*Anciennes Relations des Indes et de la Chine, Paris*, 1718.) says, (p. 2.) that, "in the Maldive islands, there are skilful weavers, who manufacture whole shirts and narrow coats of the above description out of the fibres of the cocoa-tree." The same traveller (p. 21.) speaks of a country in India in which they have garments woven of cotton in a very peculiar manner, that are almost round,

and so fine that they can be passed through a ring of moderate size. ROSENMÜLLER.

No. 1377. — xix. 29. *They filled a sponge with vinegar, and put it upon hyssop.*] SALMASIUS, cited by WOLFIUS, proves that there was a species of hyssop whose stalk was sometimes two feet long, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. SCHEUCHZER's *Physica Sacra*, on *Matt.* xxvii. 48.

No. 1378. — xix. 36. *A bone of him shall not be broken.*] The reason of this prohibition, perhaps, might be to oppose and discountenance the manner in which the Egyptian sacrifices were treated. "When the sun entered the sign aries, which was at the vernal equinox, the Egyptians celebrated a feast in honour of this deity, (Jupiter Ammon,) with extravagant enthusiastical rites. Persons of both sexes, counterfeiting frenzy and madness, ran about the streets, hills, and deserts, pulling the carcass of the animal they offered in pieces, and breaking all its bones, eat it with the blood running out of their mouths; and left no sort of extravagance uncommitted." YOUNG *on Idolatry*, vol. i. p. 199. 204.

No. 1379. — xx. 19. *When the doors were shut.*] Such a circumstance was, by the heathens, considered as the effect of a supernatural power attending the appearance of their deities. Thus APOLLONIUS RHODIUS, lib. iv. *Argonaut.* v. 40.

Τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόειξαν ὀχῆες·
Ὠκείαις ἄψορροι ἀναθρώσκουσαι ἀοιδαῖς·

NONNUS, *Dionysiac.* lib. vii. v. 317.

Αὐτόματοι πυλεῶνος ἀνωίχθησαν ὀχῆες.

No. 1380. — xxi. 11. *Fishes.*] Fish caught in the Mediterranean were brought to Jerusalem in the time of Nehemiah, in considerable quantities, by the Tyrians. *Neh.* xiii. 16. From modern travellers it appears that much fish might have been caught in their own neighbourhood. Speaking of Tyre, LE BRUYN (tom. i. p. 564.) says, "While I was busy in considering the city, my

comrade employed his time in fishing with a line, and his manner of doing it was by putting the line about his finger, and when he found the fish had taken the bait, he drew the string with both hands, one after the other; by which means we had a very good dish of fish, and found them excellently well tasted." See also POCOCKE's *Travels*, vol. ii. p. 6. 70. EGMONT and HEYMAN, vol. ii. p. 33. 220.

No. 1381. — xxi. 25. *I suppose that even the world itself could not contain the books that should be written.*] This is a very strong Eastern expression, to represent the great number of miracles which Jesus wrought. We find, however, sacred and other authors using hyperboles of the same signification. In *Numbers* xiii. 33. the spies who returned from the search of the land of Canaan, say, that they saw giants there of such a prodigious size, that they were in their own sight as grasshoppers. In *Deut.* i. 28. cities with high walls round about them, are said to be walled up to heaven. In *Dan.* iv. 11. mention is made of a tree, whereof the height reached unto the heaven, and the sight thereof unto all the earth. The author of *Ecclesiasticus*, ch. xlvii. 15. speaking of Solomon's wisdom, says, *Thy soul covered the whole earth, and thou filledst it with dark parables.* In JOSEPHUS, (*Ant.* xix. 22.) God is mentioned as promising to Jacob, that he would give the land of Canaan to him and to his seed; and then it is added, "They shall fill the whole sea and land, which the sun shines upon." PHILO (*De Ebriet.* tom. i. p. 362. 10.) speaks after the same manner. And also in DE POSTER, *Coini.* tom. i. p. 253. ed. *Mangey*. WETSTEIN, *in loc.* and BASNAGE, *Histoire des Juifs*, lib. iii. 1. 9. and 5. 7. have quoted the following passages from the ancient Jewish writers: "If all the seas were ink, and every reed was a pen, and the whole heaven and earth were parchment, and all the sons of men writers, they would not be sufficient to write all the lessons which Jochanah composed." And concerning one Eliezer, it is said, that "If the heavens were parchment, and all the sons of men writers, and all the trees of the forest were pens, it would not be sufficient for the writing all the wisdom which he was possessed of."

HOMER makes Æneas say to Achilles,

Αλλ' αγε μηκετι ταυτα λεγωμεθα, νηπυτιοι ως,
Εσαοτ' εν μεσση υσμινη θηιοτητος.
Εξει γαρ αμφοτεροισιν ονειδεα μυθησασθαι
Πολλα μαλ' εδ αν νηυς εκατονζυγος αχθος αροιτο.
Στρεπτη δε γλωσσα εν βροτοων, πολεες δ' ενι μυθοι
Παντοιοι· επεων δε πολυς νομος ενθα και ενθα.
Οπποιον κ' ειπησθα επος, τοιον κ' επακουσαις.

Il. 20. v. 244.

But wherefore should we longer waste the time
In idle prate, while battle roars around?
Reproach is cheap: with ease we might discharge
Gibes at each other, till a ship that asks
An hundred oars, should sink beneath the load.
The tongue of man is voluble, hath words
For every theme, nor wants wide field and long;
And as he speaks, so shall he hear again. COWPER.

CICERO, in *Philip.* ii. 44. uses a similar form, Præsertim cum illi eam gloriam consecuti sunt, quæ vix cœlo capi posse videatur. Especially when they pursued that glory which heaven itself seemed scarcely sufficient to contain. LIVY, also, b. vii. c. 25. Hæ vires populi Romani, quas vix terrarum capit orbis. These energies of the Roman people, which the terraqueous globe can scarcely contain.

No. 1382. — ACTS i. 13.

They went up into an upper room.

THIS was either a room in the Temple, or in the house of one of the disciples, where they usually met. Upper rooms in private houses were used for the purpose of reading the law, and conferring together on religious matters. See several proofs in *Lightfoot.*

No. 1383. — ii. 2. *Wind.*] Thus the divine presence is represented by a great wind, in *Ezek.* xliii. 2. 4, 5. and 1 *Kings* xix. 11, 12. WETSTEIN has quoted several passages from other authors, to shew, that the notion of a wind, on such occasions, was agreeable to the heathen theology. JAMBLICUS *de Myster.* iii. 2. CICERO *de Harusp. resp.* xxviii. Etenim hæc deorum immortalium vox, hæc pene oratio judicanda est, cum ipse mundus, cum aër atque terræ motu quodam nova contremiscunt, et inusitato aliquid sono incredibilique prædicunt. To this may be added, what occurs in JUSTIN, (*Hist.* xxiv. 26.) where, describing the oracle at Delphi, he says, that there was a deep hole in the earth, ex quo frigidus spiritus vi quadam, velut vento, in sublime expulsus mentes vatum in vecordiam vertit. See *Gen.* iii. 8. *Exod.* xl. 36. 2 *Chron.* v. 14. *Psalm* 104. 3. 4.

No. 1384. — ii. 3. *There appeared unto them cloven tongues, like as of fire, and it sat upon each of them.*] Unusual appearances of fire were considered as emblems of the presence and influence of God. Some of the Mahometans represent divine inspiration in the same way. In a Persian work, entitled "Ajaeeb al Makhlookat, or Wonders of the Creation," a marred account of Abraham's sacrifice is given. *Gen.* xv. 9. 17. Abraham is represented standing between four fowls, the cock, the peacock, the duck, and the crow, with his head almost wrapped in a flame of lambent fire, as the emblem of the divine communication made to him of the future prosperity of his descendants. A flame of fire seen upon the head of any person, was, among the Heathens, considered as an omen.

from their gods, that he was under their peculiar care, and destined to some extraordinary employment. Thus VIRGIL, *Æn.* ii. v. 679.

Talia vociferans, gemitu tectum omne replebat;
Cum subitum, dictuque oritur mirabile monstrum.
Namque manus inter, mæstorum ora parentum,
Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætos.
Extulit, et cœlo palmas cum voce tetendit:
Jupiter omnipotens. ———
Dat auxilium, pater, atque hæc omnia firma.

While thus she fills the house with clamorous cries,
Our hearing is diverted by our eyes:
For while I held my son, in the short space
Betwixt our kisses, and our last embrace,
Strange to relate! from young Iulus' head
A lambent flame arose, which gently spread
Around his brows, and on his temples fed.
Amaz'd, with running water we prepare
To quench the sacred fire, and slake his hair:
But old Anchises, vers'd in omens, rear'd
His hands to heav'n, and this request preferr'd:
If any vows, almighty Jove can bend,
Confirm the glad presage which thou art pleas'd to send.

DRYDEN.

No. 1385. — ii. 13. 15. *These men are full of new wine: — it is but the third hour of the day.*] *Calmet* observes, that the ancients had the secret of preserving wine sweet, through the whole year; and were fond of taking morning draughts of it. To this HORACE appears to refer.

Aufidius forti miscebat mella Falerno,
Mendose; quoniam vacuis committere venis
Nil nisi lene decet leni præcordia mulso
Prolueris melius.

Aufidius first, most injudicious, quaff'd
Strong wine and honey for his morning draught;
With lenient beverage fill your empty veins,
For lenient must will better cleanse the reins. FRANCIS.

No. 1386. — ii. 35. *Footstool.*] It was anciently the custom for conquerors to put their feet upon the vanquished. *Josh.* x. 24.

Urbs oritur (quis tunc hoc ulli credere posset.)
Victorem terris impositura pedem.
OVID, *de Roma*, lib. iv. v. 858.

Quem Turnus super adsistens. VIRG. *Æn.* x. v. 490.

——— et lævo pressit pede, talia fatus,
Exanimum. *Æn.* x. v. 495.

Tum super abjectum posito pede nixus et hasta. *Æn.* x. v. 736.

Seu debellata duorum
Colla tyrannorum media Calcemus in urbe.
PRUDENTIUS, lib. i. *Contr. Symm.* v. 464.

See also JOSEPHUS, *de Bell. Jud.* lib. vii. cap. 5. APPIAN, *Alex. Bell. Punico*, p. 134. and ELSNER, *in loc.*

[In the late expedition to Algiers, after the close of the negotiations had been protracted, by the Dey refusing to give up two Spaniards, he at length consented, observing to his Divan, "His foot is on my neck, and what can I do."]

No. 1387.—ii. 44. *And had all things common.*] Lycurgus brought into use public tables, where all were to eat in common of the same meat, and kinds of it, as were appointed by law. PLUTARCH, *Vit. Lycurgus.* ARISTOT. *Pol.* ii. 8.

No. 1388.—iv. 1. *The captain of the Temple.*] There was a garrison placed in the tower of Antonia, for the guard of the Temple. This tower stood in the north-east corner of the wall, which parted the mountain of the house from the city. It was built by Hyrcanus the Asmonean, the high priest. There he himself dwelt, and there he laid up the holy garments of the priesthood, whenever he put them off, having finished the service of the Temple. JOSEPHUS, *Antiq.* lib. xviii. cap. 6. Herod repaired this tower at a great expence, and named it Antonia, in honor of Antony. It was used as the depository of the priest's garments, till the removal of Archelaus from his kingdom, and the confiscation of his estate. The tower then came into the hands of the Romans, and was kept as a garrison by them. The high priest's garments were then kept there under their power, till Vitellius restored them to the Jews. *Antiq.* lib. xv. cap. 15. The captain here spoken of was the commander of the company who had the keeping of the castle. LIGHTFOOT'S *Works*, vol. i. p. 759.

No. 1389. — iv. 23. *The chief priests.*] Though, according to the Mosaic law, and the custom observed from the oldest times, there should be only one high priest at a time, yet, in the *Acts of the Apostles*, we frequently find high priests mentioned in the plural. See v. 24. ix. 14. 21. xxii. 30. xxiii. 14. &c. The same mode of expression is found in JOSEPHUS. He relates, for example, (*Antiq.* b. xx. chap. 8. § 8.) how cruelly the high priests treated the inferior priests, and oppressed them by withholding the tenths. He calls Annas, the eldest high priest, (*Jewish Wars*, b. iv, chap. 3. § 7. chap. 4. § 3.) and one Simon, the youngest. (*Life*, § 39.) From the time that Herod the Great began his reign, the high priests were no longer permitted to retain this office for life, but they were removed, and others placed in their stead, when they had filled this dignity for a few years, some only for a few months, according to the caprice and pleasure of those who were at the helm. All those, however, who had once been high priests retained this title. ROSENMÜLLER.

No. 1390. — v. 17. *Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees.*] It is probable from this passage, that the high priest himself was inclined to Sadducism. Thus also, as JOSEPHUS informs us, Hyrcanus, his sons, Aristobulus and Alexander, then also Annas, a son of the high priest Annas, mentioned by the evangelists, were high priests, of the sect of the Sadducees. *Antiq.* b. xiii. chap. 10. & b. xx. chap. 15. chap. 8. According to the Talmud (*Joma*, chap. i. § 5.) certain measures of precaution were taken to prevent the high priest, on the great day of expiation, from performing the functions of his high office, according to the manners of the Sadducees.

No. 1391. — vi. 1. *The Grecians.*] The name Hellenists, here translated Grecians, does not mean the real or national Greeks, but Jews dispersed among the Greeks, as they are called, (*John* vii. 35.) or such Jews as lived scattered in the countries of the West, who did not understand the language of those who lived in the Jewish territory, and were therefore obliged to learn the sayings of their

fathers, and the forms of prayer in Greek, and also to read their sacred writings in that language. The language commonly spoken at that time in Judea, was not indeed the ancient pure Hebrew, but a dialect of the Chaldæan, nearly related to it, and which was known by the name of the Hebrew language. Those now who understood this language, and to whom the law and the prophets were explained in the Chaldæan, when it was read in the real Hebrew, were called Hebrews, to distinguish them from those who were called Hellenists. ROSENMÜLLER.

No. 1392.—vi. 9. *The Libertines.*] The Libertines were Jews, or proselytes; and, as it appears, either Roman freedmen, or, at least, children and descendants of them. That at that time, and even long before, there were many Jews, and Heathens converted to the Jewish religion, at Rome, is shewn, among other testimonies, by a passage of JOSEPHUS, (*Antiq.* b. xvii. chap. 13. § 1.) in which it is stated, that the embassy which went to Rome, with remonstrances against the government of Archelaus, was augmented there by eight thousand Jews. The statement of PHILO (*Embassy to Caius*, b. ii. p. 568.) is still more decisive, who says, that the Jews who occupied a large part of the city, situated beyond the Tiber, were principally such as had been brought, at different times, as slaves, or prisoners, to Italy and Rome, but were afterwards liberated by their Roman masters, and lived there after the manner and law of their fathers. Under the government of Tiberius, their numbers had increased so much, as TACITUS (*Annals*, b. ii. chap. 85.) says, "that by a resolution of the fathers, four thousand Jews, of the race of freedmen, (quatuor millia libertini generis,) who were of a proper age, should be brought to the island of Sardinia, to keep the banditti in check; that the others should leave Italy, unless they renounced their unholy practises by a certain day." Many of them, doubtless, went to Jerusalem, and there erected a school or synagogue for the benefit of all those who were obliged to come to Jerusalem from Rome, and from Italy in general, either on account of the feasts, or any other business. In the same manner, the Jews, from Alexandria, in Egypt,

from Cyrene, on the coast of North Africa, from Cilicia and Asia Minor, had their own synagogues at Jerusalem, where, according to the Talmud, there were four hundred and sixty in all. From the above passage in the *Acts*, it is probable that the schools of foreign Jews in Jerusalem united together, and stood in a certain nearer relation to each other. ROSENMÜLLER.

No. 1393. — vii. 20. *In which time Moses was born, and was exceeding fair.*] Marg. *Fair to God.* JOSEPHUS (*Ant.* lib. ii. cap. 9. § 5.) mentions the beauty of Moses, when found in the ark of bulrushes; and relates, that when he was but three years old, no one who saw him could help being struck with his beauty; and that, as he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him a child divine in form. It appears from JUSTIN, (lib. xxxvi. cap. 2.) that the fame of the uncommon beauty of Moses had spread among the heathen.

No. 1394. — viii. 9. *But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria.*] There were at that time a great number of people, who, with the assistance of uncommon knowledge in physic and surgery, contrived by juggling and pretended magic arts, to acquire among the people the reputation of workers of miracles. They particularly tried to persuade them, that they were able by mysterious intercourse with supernatural beings or demons, to heal the sick by magical words, or to foretell the future fortunes of men, by observing the stars. Most of the Roman writers of that time mention these people under the name of magicians, astrologers, mathematicians, Chaldæans, and conjurors. TACITUS, in several parts of his historical works, (*Annals*, ii. 27, 28. 32. 69. xvi. 31.) mentions, that under the reigns of Augustus, Tiberius, and several succeeding emperors, the city of Rome was filled with such necromancers, and that though often banished out of Rome and Italy, they still maintained themselves; and in the first book of his *History*, (chap. xxii.) he says of them; "A set of men, faithless to sovereigns, deceiving those who trust in them, who are always prohibited

in our city, and yet retained." Magic arts were equally common among the Jews. If we may trust the statement of the Talmud, four and twenty of the school of the rabbi Judah were put to death for necromancy, and whoever desired to be admitted as a member of the supreme council, was required to possess a knowledge of the art of soothsaying and magic, in order to be able to judge whether those who were accused of such arts, prohibited by the law, under pain of death, (*Lev.* xx. 27. *Deut.* xviii. 10.) were guilty or not. The places in the Talmud relating to it, are quoted by SELDEN, (*de Synedriis*, lib. ii. cap. 9.) Many of the elders, judges, and rabbins, are said to have attained to such perfection in these arts, that they excelled those who exercised them for gain. JOSEPHUS (*Antiq.* b. xx. chap. 7. § 2.) mentions a Jew of the name of Simon, a native of the island of Cyprus, who was a conjuror and an intimate friend of the Roman governor Felix, and it is not improbable that he is the same mentioned in the text. ROSENMÜLLER.

No. 1395. — viii. 27. *Candace, queen of the Ethiopians.*] The last act of the queen of Sheba's reign was settling the mode of succession in her country for the future. She particularly enacted, that after her no woman should be capable of wearing that crown, or of being queen. The custom of having women for sovereigns had been very ancient. It obtained in Nubia till the time of Augustus, when Petreius, his lieutenant in Egypt, subdued her country, and took the queen Candace prisoner. It continued also after Tiberias. The Candace spoken of in this passage, was probably a successor of the one just mentioned. Candace was the name of all the sovereigns, in the same manner as Cæsar was of the Roman emperors.

No. 1396. — viii. 40. *Azotus.*] The present state of Azotus is thus described by Dr. WITTMAN (*Travels in Syria*, p. 285.) "Pursuing our route through a delightful country, we came to Ashdod, called by the Greeks Azotus, and under that name mentioned in the *Acts of the Apostles*, a town of great antiquity, provided with two small entrance gates. In passing through this place, we saw several fragments of columns, capitals, cornices, &c.

of marble. Towards the centre is a handsome mosque, with a minaret. By the Arab inhabitants Ashdod is called Mezdel. Two miles to the south, on a hill, is a ruin, having in its centre a lofty column still standing entire. The delightful verdure of the surrounding plains, together with a great abundance of fine old olive trees, rendered the scene charmingly picturesque. In the villages, tobacco, fruits, and vegetables, are cultivated abundantly by the inhabitants; and the fertile and extensive plains yield an ample produce of corn. At this time the wheat was just coming into ear, the harvest taking place so early as toward the latter end of April or beginning of May."

No. 1397. — ix. 1. *Breathing out threatnings and slaughter.*] HOMER has an expression resembling this, where he says, that the Greeks were μενεα πνειοντες, "breathing rage." *Il.* iii. v. 8. So MILTON, *P. L.* b. i. v. 554. "Deliberate valour breath'd." CICERO, *Catalin.* ii. 1. uses the expression, "scelus anhelantem," breathing wickedness. And in *Rhetor ad Herennium*, usually printed in the works of CICERO, lib. iv. cap. 55. we have "anhelans ex intimo pectore crudelitatem." From the bottom of his breast breathing cruelty.

Εν μεσσον συναγον, φονον αλλαλοισι πνεοντες.
THEOC. *Idyll.* xxii. v. 82.

They came into the assembly, breathing mutual slaughter.

See also ARISTOPHANES, *Ranæ*, ver. 1048.

Αλλα πνεοντας δορυ και λογχας και λευκολοφους τρυφαλειας,
Και τηληκας, και κνημιδας και θυμους επταβοειους.

"They breathed spears, and spikes, and helmets, and crests, and greaves, and the fury of redoubted heroes." HOMER, *Il.* ii. 536. xi. 508. xxiv. 364.

No. 1398. — ix. 2. *And desired of him letters to Damascus to the synagogues.*] When the Jews were permitted to live according to their laws, which was the case all over the Roman empire, consequently also in the kingdoms depending on Rome, the synagogue exercised authority over the Jews, but could not pass sentence of death. This it

still does in the countries of Europe, where the Jews cannot escape punishment without incurring excommunication. The chief rabbins, whose district often comprises whole countries, correspond with each other. The obstinate Jew would in vain fly into another country, every where the synagogue would exclude him. STOLLBERG's *History of Religion*, vol. vi. p. 75. ROSENMÜLLER.

No. 1399. — ix. 3. *Suddenly there shined round about him a light from Heaven.*] *Elsner* supposes this was lightning, and the voice thunder. The heathens thought that such phenomena attended the appearance of their deities.

VILGIL, lib. viii. *Æn.* v. 524.

> Namque improviso vibratus ab æthere fulgor
> Cum sonitu venit, et ruere omnia visa repente
> Tyrrhenusque tubæ mugire per æthera clangor
> Suspiciunt: iterum atque iterum fragor intonat ingens.

OVID, lib. iii. *Fast.* v. 367.

> Dum loquitur (numa) totum jam sol emoverat orbem
> Et gravis æthereo venit ab axe fragor
> Ter tonuit sine nube deus, tria fulgura misit.

JOSEPHUS, *Ant.* iii. 4. *Exod.* xix. 16. *Ezek.* i. 13. *Rev.* iv. 5. PAUSANIAS, *Phocias*, c. xxiii.

No. 1400. — ix. 5. *It is hard for thee to kick against the pricks.*] The word rendered pricks, signifies the goads with which not only cattle but likewise slaves were driven. The expression is proverbial, and used to signify impotent rage, which hurts those who indulge it, and not those against whom it is directed. BOCHART has shewn that it was used also by ÆSCHYLUS, in *Agam.* v. 1620.; by EURIPIDES, in *Bacchis*, v. 973; by PINDAR, in *Pyth.* ii. 173; and by TERENCE in *Phorm.* act i. sc. ii. 27. Inscitia est adversum stimulum calcés. OVID. *Trist.* ii. 1. 16. has a parallel proverb in view, when he says,

> Saxa malum refero rursus ad icta pedem.

See *Deut.* xxxii. 15. 1 *Sam.* ii. 29.

No. 1401. — ix. 7. *And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man.*] The heathens thought that their deities often rendered

themselves visible to only one in a company consisting of many. *Dan.* x. 7. HOMER, *Il.* i. 198. ATHENÆUS, lib. vii. c. 12. p. 296. PLUTARCH, *Bruto.* p. 1000. APOLLON. RHOD. lib. iv. v. 854. PLAUTUS, *Amphit. Prolog.* 146. VIRGIL, *Ecl.* viii. v. 102. *Æn.* ii. v. 591. viii. v. 351.

> Hoc nemus, hunc, inquit, frondoso vertice collem
> (Quis Deus, incertum est) habitat Deus. Arcades ipsum
> Credunt sevidisse jovem, cum sæpe nigrantem
> Ægida concuteret dextra, nimbosque cieret. *Æn.* viii. v. 351.

No. 1402. — ix. 11. *Saul of Tarsus.*] Tarsus, the place of Saul's nativity, was at that time the most celebrated school in the world, and, for polite literature far surpassed Athens and Alexandria. STRABO, who lived in that age, gives the following account of it. "The inhabitants of this place cherish such a passion for philosophy, and all the various branches of polite letters, that they have greatly excelled Athens and Alexandria, and every other place in which there are schools and academies for philosophy and erudition. But Tarsus differs in this, that those, who here devote themselves to the study of literature, are all natives of that country: there are not many from foreign parts who reside here. Nor do the natives of the country continue here for life, but they go abroad to finish their studies, and when they have perfected themselves they choose to live in other places. There are but few who return home." STRABO, lib. xiv. 673. CASAUBON, *Paris.* 1620. He also says, that "Rome can best witness the great number of learned men, the natives of this city; for it is full of literati from Tarsus and Alexandria." p. 675.

No. 1403. — ix. 15. *He is a chosen vessel unto me.*] The word σκευος, literally a vessel, also signifies any kind of instrument or means by which an act is done. This mode of speech was common among the Greek and Roman writers. POLYBIUS, speaking of Damocles, (*Excerpta*, v. iii. lib. xiii.) says, υπηρετικον σκευος, και πολλας εχων εφορμας εις πραγματων οικονομιαν. He was a useful instrument, and fit for the management of affairs. LUCRETIUS, (iii. 441.) says, "Corpus, quod vas quasi constitit ejus." The body which is the vessel, or instrument, of the soul.

No. 1404. — x. 28. *It is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation.*] That the Jews thought this unlawful, appears from what JOSEPHUS (cont. APION. ii. 28.) says: "Those strangers, who came to us on any other account but that of religion, Moses permitted not to be mixed with us in any familiarities." See also *Ibid.* c. xxxvi. and *Antiq.* xvi. 1. 1; to which may be added what TACITUS (*Hist.* v. 5.) says of the Jews. "Apud ipsos fides obstinata, misericordia in promptu, adversus omnes alios hostile odium." 1 *Thess.* ii. 15.

No. 1405. — xii. 6. *The same night Peter was sleeping between two soldiers, bound with two chains.*] To this custom LIPSIUS (*Comment.* in lib. iii. *Annal. Taciti*, p. 60. LUGDUNI, *Batavor.* 1589.) bears witness. "Custodiam militaris frequentissima, et Romæ et in provinciis: ejusque modus, ut is, qui in noxa esset, catenam manui dextræ alligatem haberet: quæ eadem militis, sinistram vinciret, custodiæ ejus præfecti." Vid. SENECA, lib. *de Tranquillitate Animæ*, c. x. p. 348. edit. *Paris*, 1587.

Inde fides artis, sonuit, si dextera ferro
Lævaque si longo castrorum in carcere mansit. JUVENAL.

No. 1406. — xii. 21. *Herod arrayed in royal apparel.*] JOSEPHUS (*Antiq.* xix. 8. 2.) gives the following account of this matter, but omitting to make any mention of the Tyrians and Sidonians on the occasion. "In the third year of Herod's being king of all Judea, he exhibited shows to the people in honour of the emperor; and he appeared in the theatre at Cesarea, dressed in a robe made all of silver tissue, of admirable workmanship. As the sun was then rising, the rays of it coming on his robe, made it shine so bright, that the people cried out, Forgive us, if we have hitherto reverenced you only as a man, but from this time we shall acknowledge you to be something superior to what is mortal. The king did not reprove them, nor reject this blasphemous flattery: and, before he went out of the theatre, he was seized with pains in his bowels, so as to cry out, I, whom you called your god, am now going to die! From thence he was carried to his

palace immediately, and in the space of five days he died, of those pains which he first felt in the theatre, in the fifty-fourth year of his age, after he had reigned four years over Iturea, and Abilene, and three more over all Judea." "The king generally appoints for the reception of ambassadors such an hour as, according to the season, or the intended room of audience, will best enable him to display in full sunshine the brilliancy of his jewels. The title of bright, or resplendent, was added to the name of one sovereign, because his regal ornaments, glittering in the sun's rays on a solemn festival, so dazzled the eyes of all beholders, that they scarcely could bear the effulgence: and some knew not which was the monarch, and which the great luminary of day. Thus Theophylact relates, that the Persian king Hormisdas, sitting on his throne, astonished all spectators by the blazing glories of his jewels. Jemshid, having triumphed over the blacks, and the dives or demons, caused immense quantities of jewels, obtained as spoils from the enemy, to be piled upon his throne, so that all might behold them; as the sun shone through the windows on those jewels and the gold, his whole palace was illuminated by their reflected brilliancy. He caused his throne to be placed in such a manner, facing the east, that when the rising sun beamed on his splendid crown, the multitude exclaimed, This is the dawn of a new day." Sir W. Ouseley's *Travels in Persia*, vol. ii. p. 15.

No. 1407. — xii. 21. 23. *He was eaten of worms, and gave up the ghost.*] *Elsner* gives several instances of the madness of heathen princes who arrogated divinity, and of some who came to infamous ends. Josephus, *Ant.* xix. 7.

[Josephus, (*Antiq.* xix. 8. § 2.) says, he was seized with violent pains in the stomach, which might be caused by worms. We may, perhaps, not be mistaken in supposing that the king died of the frightful disease which Pliny (*Nat. Hist.* b. xxvii. c. 86.) calls phthiriasis, in which a multitude of gnawing vermin are bred in the still living body, but already approaching to putrefaction. Suppurating ulcers, which break out over the whole body, are

full of *this* vermin, which no human power is able to remove. Sylla also is said to have died of this shocking and tormenting disease, which is generally caused by unlimited dissipation. See PLINY's *Nat. Hist.*, b. xi. § 39. I. A. MEYER's *Defence and Illustration of the History of Jesus and the Apostles*, p. 336. According to the account of JOSEPHUS, (*Jewish Wars*, b. i. c. 33. § 5.) the grandfather of the above Herod, who was surnamed the Great, died of a disease which partly consisted in worms being bred in the stomach. Something similar is related of Antiochus Epiphanes in 2 *Macc.* ix. 5. ROSENMÜLLER.]

The infamous imposter, Alexander, likewise died in this manner. LUCIAN, *Pseudomant*, tom. i. p. 904. EUSEBIUS (*Ecclesiastical History*, lib. viii. c. 16.) relates, that before the death of that horrible persecutor, the emperor Galerius Maximianus, an inexpressible quantity of worms swarmed in the ulcers which preyed upon him. See JORTIN's *Remark on Ecclesiastical History*, vol. ii. p. 320.

No. 1408. — xiii. 1. *Manaen, which had been brought up with Herod the tetrarch.*] This alludes to princes, educating at their own expense, companions along with their sons. Samus, who was the son of Chrysogonus, was educated or brought up with one of the king's sons. POLYBIUS, p. 499. et. 591. Other instances are mentioned, p. 1310. 1434. Aristonicus, who was an eunuch of Ptolemgeus, king of Egypt, was brought up with a son of the king in the palace. *Ibid.* p. 1469 — 1001. See also PLUTARCH, *Pædag.* cap. vi.

No. 1409. — xiii. 15, 16. *If ye have any word of exhortation for the people, say on.*] It was customary to have discourses by desire or permission. GERARD's *Institutes of Bib. Crit.* p. 177.

No. 1410. — xiv. 27. *Door of faith.*] In the Ottoman empire, at present, when a call, or new levy of janissaries is made, it is said to be the opening of a door for janissaries. Comp. *Hosea* ii. 15. *A door of hope.* *Col.* iv. 4. *A door of utterance.*

No. 1411. — xv. 10. *A yoke upon the neck.*] The expressions "to put a yoke upon one," 1 *Kings* xii. 4. and "to break the yoke," *Genesis* xxvii. 40. *Leviticus*

xxvi. 13. *Isaiah* ix. 4. x. 27. which are to be found also in the Old Testament, are not derived from draught cattle, but from prisoners who were confined by means of a yoke. When Hanway dined with the Persian minister, Behbud Chan, a prisoner, was brought in after dinner, who had two wooden blocks on his legs, and wore, round his neck, a three cornered wooden yoke, to the longer part of which his left hand was tied, so that his neck was pressed when he wished to ease his arm. See *Matt.* xi. 29. 1 *Tim.* vi. 1. *Gal.* v. 1. ROSENMÜLLER.

No. 1412. — xv. 20. *From fornication.*] All fornication was, no doubt, intended to be hereby prohibited; but the expression here has a special regard to that which was connected with the idolatrous sacrifices of the heathens; at such times it was notoriously practised in and about their temples. HERODOTUS (*Euterpe*, c. 64.) says, "Almost all nations, except the Egyptians and Grecians, do not abstain from women in the temples." See also JUVENAL, *Sat.* vi. v. 488. YOUNG'S *Hist. of Idolatry*, vol. ii. p. 104. VAL. MAX. ii. 6. STRABO, viii. 12. EUSEBII, *Vit. Constat.* iii. 55. 1 *Cor.* x. 7, 8. 1 *Cor.* v. 11. *Eph.* v. 5. 1 *Pet.* iv. 3. *Rev.* ii. 14 — 20.

No. 1413. — xvi. 11. *Neapolis.*] "The view of the ancient Sichem, now called Napolose, otherwise Neapolis, and Napoleos, surprized us, as we had not expected to find a city of such magnitude in the road to Jerusalem. It seems to be the metropolis of a very rich and extensive country, abounding with provisions, and all the necessary articles of life, in much greater profusion than the town of Acre. White bread was exposed for sale in the streets, of a quality superior to any that is to be found elsewhere throughout the Levant. The governor of Napolose received and regaled us with all the magnificence of an Eastern sovereign; refreshments of every kind known in the country, were set before us: and, when we supposed the list to be exhausted, to our very great astonishment, a most sumptuous dinner was brought in. Nothing seemed to gratify our host more, than that any of his guests should eat heartily; and, to do him justice, every individual of the

party ought to have possessed the appetite of ten hungry pilgrims, to satisfy his wishes in this respect.

"There is nothing in the Holy Land finer than a view of Napolose, from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers; half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants. Their principal employment is in making soap; but the manufactures of the town supply a very widely extended neighbourhood, and they are exported to a great distance upon camels. In the morning after our arrival, we met caravans coming from Grand Cairo; and noticed others reposing in the large olive plantations near the gates." CLARKE's *Travels*, vol. ii. p. 505.

"In the quarter of Neapolis, just above the theatre, is an ancient street, cut to the depth of five or six feet in the solid rock. In the whole of its curvilinear ascent, a distance of about two hundred yards, the perpendicular sides are lined on both sides with sepulchral crypts, each consisting of one or more small chambers, varying in form and magnitude, containing mural niches for cinerary urns, and exhibiting marks, at their entrances, of gates and locks for the security of private property. No inscriptions are to be discovered except one, which is quite illegible. Thus did the ashes of their ancestors repose under the protection of the living; and, probably, on stated days, their urns were visited, and their manes gratified by sacrifice and libation. Not in Syracuse alone, but in every Grecian city, the custom prevailed of intermingling the tombs of the dead with the dwellings of the survivors: an association by which, amidst their uncertain expectations of futurity, they endeavoured to diminish the gloomy horrors of eternal separation; whilst the magnificence of their sepulchres, their funeral banquets, and the festive ornaments of their sarcophagi, tended to soften the idea of destruction, and lessen the appalling contrast which exists between the joys of life, and the solitude of th tomb." HUGHES's *Travels in Sicily*,

&c. vol i. p. 102. BUCKINGHAM'S *Travels in Palestine*, p. 528.

No. 1414. — xvi. 16. *A certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying.*] "The soothsaying slave here mentioned, seems to have been a half-mad, or ecstatic person, who, from a sickly state of the body, perhaps, also, from artificial preparations, might easily be thrown into a kind of frenzy. The people had a certain respect for persons of this description, and made them prophecy to them, for money, which they were often obliged to earn with an exertion greater than would have sufficed for the hardest labour. For, if they were not cheats and jugglers, which the most of them probably were, their pretended prophetic state could not be produced except by means extremely injurious to the health, whence they frequently struggled violently against it. We see, from verse 17, that the person here mentioned was very desirous of being cured." MEYER'S *Defence and Illustration of the History of Jesus and the Apostles*, p. 371. ROSENMÜLLER.

No. 1415. — xvi. 21. *And teach customs which are not lawful for us to receive, neither to observe, being Romans.*] The Romans were very jealous of their national worship. SERVIUS, on the following lines of VIRGIL, has given us correct information on this point.

> Rex Evandrus ait: non hæc solemnia nobis.
> Vana superstitio, veterumque ignara deorum
> Imposuit. *Æn.* viii. ver. 185.

King Evander said, "It is not vain superstition, ignorant of the ancient worship of the gods, which has imposed these rites on us."

"Duo dicit," says SERVIUS, "non ideo Herculem colimus; aut quia omnem religionem veram putamus; aut quia deos ignoramus antiquos. Cautum enim fuerat, et apud Athenienses, et apud Romanos; ne quis novas introduceret religiones: unde et Socrates damnatus est; et Chaldæi et Judæi, sunt arbe depulsi." He says two things: "We do not worship Hercules, because we believe every religion to be true: nor are we ignorant of the an-

cient gods: great care was taken, both among the Athenians and Romans, that no one should introduce any new religion. It was on this account that Socrates was condemned: and on this account that the Chaldeans and the Jews were banished from Rome."

CICERO, (*de Legibus*, l. ii. c. 8.) says, "Separatim nemo habessit deos; neve novos; sed nec advenas, nisi publicé adscitos, privatim colunto." "No person shall have any separate gods, nor new ones: nor shall he privately worship any strange gods, unless they be publicly allowed."

No. 1416.—xvi. 24. *Thrust them into the inner prison.*] What is here called the inner prison, was certainly a darker and more secure part of the prison, in which the worst criminals, or such as were of the very lowest class, were confined. Thus CICERO (*Catil.* 4.) says, "to be delivered to darkness and bonds." Tenebris vinculisque mandare. In the Roman laws a strong prison is called the inner seat of darkness; sedes intimæ tenebræ. Such prisoners had neither soldiers nor other guards with them, but the jailor had his apartments close at hand; thus, he, at Philip's being wakened by the earthquake, was immediately at the door of the prison. Verse 27. See verses 34 and 40. ROSENMÜLLER.

No. 1417.—xvi. 27. *He drew his sword, and would have killed himself, supposing that the prisoner had been fled.*] What led the jailor to the desperate resolution of killing himself was, that by the Roman laws, a jailor who suffered prisoners to escape who were in his custody, was to suffer the punishment decreed for him. (L. iv. COD. *de Custodia Reor.*) The jailor, in whose keeping Paul and Silas were, must have concluded from the manner in which they were treated, that they were great criminals, and believed, as he supposed they had escaped, that he could not avoid the punishment of death.

No. 1418.—xvi. 37. *They have beaten us openly, being Romans.*] The Valerial law forbad any Roman citizen to be bound. The Porcian law forbad any to be beaten with rods. Porcia lex virgas ab omnium civium Romanorum corpore amovit. By the same law the liberty of a Roman citizen was never put in the power of the lictor. Porcia

lex libertatem civium lictori eripuit. CICERO *Orat. pro Rabirio.* Hence, as the same author observes, in VERREM. *Orat.* v. Facinus est vinciri civem Romanum, scelus verberari. It is a transgression of the law to bind a Roman citizen: it is wickedness to scourge him. The illegality of the proceeding of the magistrates against St. Paul was farther evident in their condemning and punishing him unheard. This was a gross violation of a common maxim in the Roman law. Caussa cognita, possunt multi absolvi, incognita, nemo condemnari potest. CICERO. Many who are accused of evil may be absolved, when the cause is heard: but unheard, no man can be condemned.

No. 1419. — xvii. 16. *Wholly given to idolatry.*] PAUSANIAS says of Athens, that there was no place where so many idols were to be seen. And PETRONIUS, who was Paul's contemporary, in his *Satyr.* c. 17. makes Quartilla say of Athens, "Utique nostra regio tam præsentibus plena est numinibus ut facilius possis Deum quam hominem invenire. See other instances in WETSTEIN.

No. 1420. — xvii. 21. *All the Athenians and strangers which were there, spent their time in nothing else, but either to tell or hear some new thing.*] The Athenians are upbraided more than once by their greatest orator, Demosthenes, with their eagerness always to relate or to hear something new. In one of his orations, the object of which was to animate them bravely to resist Philip of Macedon, father of Alexander the Great, who threatened to destroy their independence, he said, they had more reason to expect the assistance of the gods than Philip, because they were greater reverencers of them, and juster than he. "But," continues he, "will you say that he was more fortunate in the late wars than we? The answer is: because Philip is himself a soldier, endures with his troops every hardship, regards no weather nor danger, neglects no favourable opportunity; whereas, on the contrary, the Athenians sit at home, do nothing, have time enough to take resolutions, but not to execute them, and ask on the market-place what news?" In another oration, when the agreeable, but false, report was circulated that Philip was dead, he said, "What is it that puts you all in motion?

The report of Philip's death? The one says this, and another that. Of what consequence is this news? If Philip is dead, O ye men of Athens, you will soon make another Philip." Another orator, CLEON, (in THUCYDIDES, iii. 38.) reproaches them with delighting to hear news, and rather resembling those who sat to wonder at the sophists, than people who were deliberating on the welfare of the state. On which the scholiast remarks, that this alludes to the character of the Athenians, who thought only of hearing or telling something new. SENECA, in his *Ninety-fourth Epistle*, says, "Alexander took from each what he held most dear: he orders Lacedæmon to serve, Athens to be silent." ROSENMÜLLER.

"The tatar rode all this time, though it rained hard, bare-headed, holding his high cap in one hand, and in his other the firman of the grand signor; and when he dismounted, he threw several handfuls of paras amongst the populace. As it was known that he had brought political news from the capital, the serai was literally besieged both this and the following day by crowds of Athenians, and expressions similar to the old phrase, λεγεται τι καινον, were in the mouths of hundreds." HUGHES's *Travels in Sicily, Greece, &c.* vol. ii. p. 306.

No. 1421.—xvii. 22. *In all things ye are too superstitious.*] *Xenophon*, in his discourse on Agesilaus, says, in commendation of him, he was always a religious man. This account of the Athenians which St. Paul here gives, is confirmed by many ancient writers. CICERO (in *Orat.* VERR. i. 22.) says, Græcorum quidem mentes ceremoniosas et Deorum observantissimas ostendit. PAUSANIAS (in *Attic.* c. xvii. p. 39. ed. *Kuhnii*,) says, τουτοις δ τα ες φιλανθρωπιαν, and "has made these (the Athenians) not only more humane, but more worshippers of the gods than others." And, "it appears plainly how much they exceed others in the worship of the gods." And in c. xxiv. p. 56.) he says, "that the Athenians are abundantly more solicitous about divine matters than others." JOSEPHUS (cont. APION, ii. 10.) says, "Every body says that the Athenians are the most religious of all the Greeks." XENOPHON (*de Rep. Athenien.* edit. *Steph.* p. 407.) says, "The

Athenians have above twice the number of feasts which others have."

No. 1422. — xvii. 26. *Hath made of one blood all nations of men.*] CALLICRATIDES is quoted by STOBÆUS (*Serm.* 67.) as using the same expression, απο του αυτου αιμαλος γενομενοι. So VIRGIL (*Æn.* viii. 142.) says,

Sic genus amborum scindet se sanguine ab uno.

"Æneas and Evander were descended from one common parent, Atlas." So HOMER speaks, (*Il.* ζ. 211.) "I glory in being of that race and blood." See also HORACE, *Od.* ii. xx. 5, 6. VIRGIL, *Æn.* vi. 836.

No. 1423. — xvii. 28. *We are also his offspring.*] The *Phœnomena of Aratus*, in which these words are found, begins thus:

Εκ Διος αρχωμεσθα, τον ουδεποτε ανδρες εωμεν
Αρρητον· μεσται δε διος πασαι μεν αγυιαι,
Πασαι δ' ανδρωπων αγοραι· μεστη δε θαλασσα
Και λιμενες· παντα δε Διος κεχρεμηθα παντες·
Του γαρ και γενος εσμεν ο δ' ηπιος ανθρωποισι
Δεξια σημαινει. κ. τ. λ.

With Jove we must begin, nor from him rove,
Him always praise, for all is full of Jove.
He fills all places where mankind resort,
The wide-spread sea, with every shelt'ring port;
Jove's presence fills all space, upholds this ball,
All need his aid, his power sustains us all;
For we his offspring are, and he in love,
Points out to man his labour from above:
Where signs unerring shew when best the soil,
By well-timed culture, shall repay our toil. GREEN.

No. 1424. — xviii. 1. *Corinth.*] "As St. Paul remained at Corinth some time, you may readily conclude that a relic of this holy man must still be shewn. While we were examining the Pirenian Chambers, a young Greek lad offered to conduct us to the grotto of Paul: we followed him by a craggy path to the foot of the walls of the citadel. A natural cave is seen, where the saint is said to have dwelt, during part of his stay at Corinth. A seat in the stone is pointed out also as having served him for a bed: and

a small rock, perhaps once covered with earth, is said to have furnished him with his humble fare. On this spot a small chapel has been erected: it is greatly venerated by the Greeks of Corinth, who, once a year, make a procession hither from the town, with as much pomp as the poverty of the church will allow." LAURENT'S *Tour through Greece, Turkey, &c.* p. 154.

No. 1425. — xviii. 6. *He shook his raiment.*] "The shaking of his coat, a very common act in Turkey, is, no doubt, an act of the same kind and import as that of St. Paul, who, when the Jews opposed themselves and blasphemed, shook his raiment." MORIER'S *Second Journey through Persia*, p. 123.

"Our Tchochodar Ibrahim, at sight of this people, immediately grasped his carabine, and shaking the hem of his pelisse, made signs to us to be upon our guard." CLARKE'S *Travels*, vol. iv. p. 36. This is a sign of caution universal among the Turks.

No. 1426. — xviii. 18. *Having shorn his head in Cenchrea, for he had a vow.*] The laws respecting the Nazarites vow, required the person who had entered into this engagement, if he were in a foreign country when he first laid himself under this solemn obligation, to go up to Jerusalem to accomplish it. RELAND *de Personis Sacris*, p. 277. LARDNER'S *Credibility*, vol. i. p. 276. Dr. BENSON'S *Planting of the Christian Religion*, vol. ii. p. 209. JENNINGS'S *Jewish Ant.* vol. i. p. 421. JOSEPHUS, *Bell. Jud.* lib. ii. cap. 15. p. 183. *Haverc.* DIODORUS SICULUS, tom. ii. p. 93. ed. *Wesseling*, 1746. HARWOOD'S *Introd. N. T.* vol. ii. p. 299.

No. 1427. — xviii. 19. *He came to Ephesus.*] When St. Paul visited Ephesus, it was one of the most flourishing cities in Asia Minor. It abounded with the most eminent orators and philosophers, and was adorned with the most splendid buildings: here was that famous Temple of Diana, which was reputed one of the seven wonders of the world. This city is now under the dominion of the Turks, and is in a state of almost entire ruin. The Temple of Minerva, which had long served as a Christian church, is now so completely ruined, that its scite cannot easily be

determined; though some ruins of the walls are still standing, with five or six marble columns, forty feet in length, and seven in diameter, all of one piece. It still has a good harbour, and is about forty miles from Smyrna. "The Ephesians are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility: the representatives of an illustrious people, and inhabiting the wrecks of their greatness: some live beneath the vaults of the stadium, once the crowded scene of their diversions; and some live by the abrupt precipice, in the sepulchres which received the ashes of their ancestors. Such are the present citizens of Ephesus; and such is the condition to which that renowned city has been gradually reduced. Its streets are obscured and overgrown; a herd of goats was driven to it for shelter from the sun at noon, and a noisy flight of crows, from the quarries, seemed to insult its silence. We heard the partridge call in the area of the theatre, and of the stadium: the glorious pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by apostles, and fostered by general councils, until it increased to fullness of stature, barely lingers on, in an existence hardly visible." CHANDLER'S *Travels in Asia Minor*, p. 129.

No. 1428. — xix. 11. 12. *From his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them.*] "At a short distance, near the road side, we saw the burial-place of a Persian saint, enclosed by very rude walls. Close to it grew a small bush, upon the branches of which were tied a variety of rags and remnants of garments. The Persians conceive that these rags, from their vicinity to the saint, acquire peculiar preservative virtues against sickness; and substituting others, they take bits away, and tying them about their persons, use them as talismans. May not this custom have some distant reference to *Acts* xix. 11, 12?" MORIER'S *Second Journey through Persia*, p. 239. Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 151. "This superstition was noticed in Persia by one of the earliest travellers, Josaphat Barbaro, in 1474.

"This evening I took a few turns up and down the

small quay of the city, Damietta, and strolled about the fields to the south. I sat down by the tomb of a Turkish Santon, whose story, just calculated for the meridian of Turkish intellect, is too ridiculous to be passed over in silence. He lived in the time of the Knights of Malta, and being indignant at seeing so many true believers groaning in that island under the chains of the infidels, made himself a boat, about four feet long, in which he made several voyages to Malta, and brought back by stealth one Turkish captive at a time. I saw the boat through the window, still hanging over the tomb. The dome that covers him is shaded by an enormous sycamore, into the trunk of which every devout mussulman fastens a few of his hairs, with a nail: the tree is quite covered with these offerings." TURNER'S *Tour in the Levant*, vol. ii. p. 306.

Near Tiberias "we passed an old tree standing amid those ruins, and observed its branches to be hung with rags of every hue and colour, no doubt offerings of those who either expected or had received benefit from the springs in the road to which it lay." BUCKINGHAM'S *Travels in Palestine*, p. 485.

The Arabs, before they quit the grave, erect, in the middle of it, a kind of funeral flag, which is generally a piece of the clothes of the deceased, fixed to the end of a stick. Abbe POIRET'S *Travels through Barbary*. Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 172.

No. 1429. — xix. 19. *Many of them also which used curious arts, brought their books together, and burned them before all men.*] The Εφεσια γραμματα, or Ephesian characters, are celebrated in antiquity. They appear to have been amulets, inscribed with strange characters, which were carried about the body for the purpose of curing diseases, expelling demons, and preserving from different evils. The books brought together on this occasion, were such as taught the science, manner of formation, and use of these charms. HESYCHIUS gives the following information of these characters: "The Ephesian letters, or characters, were formerly six, but certain deceivers added others afterwards; and their names, according to

report, were these: askion, kataskion, lix, tetrax, damnameneus, and aision. It is evident that askion means darkness; kataskion, light; lix, the earth; tetrax, the year; damnameneus, the sun; and aision, truth: these are holy and sacred things." The same account is given by CLEMENS ALEXANDRINUS, *Strom.* lib. v. cap. 8.

Thus Augustus (see SUETONIUS, AUG. cap. 31.) once had two thousand books, filled with prophecies, collected and burnt, on account of the impositions that were carried on with them.

No. 1430. — xix. 24. *Silver shrines for Diana.*] The Temple of Diana at Ephesus, was reckoned one of the seven wonders of the world. JUSTIN, lib. ii. cap. 4. not. in edit. *Gronovii.* 1719. p. 75. PLUTARCH, *Apoph.* edit. PEMBERTON, *Oxon.* p. 63. Dr. EDWARDS, *de Prædestin. Paulina*, p. 90. The shrines were small silver models of the temple, with the goddess within them. Such PLINY (lib. xxxvi. 5.) mentions of the Venus of Cnidus. See TACITUS, *Ann.* iii. 61. LIVY, l. i.

"The ιερα of the Greeks, as well as the tabernacles of Eastern nations, were sometimes not only portable, but they were so small, that the κισται ιεραι, used for inclosing them during journeys, scarcely exceeded the size of the fashionable snuff boxes now used by the petit-maitres of Paris and London. Examples of this kind of portable shrines are particularly common in Russia, and in all countries professing the religion of the Greek church: they are made either of wood or of metal, with two little folding doors, which are thrown open when the bogh or idol is to be worshipped. The custom of using them has been retained among the Roman Catholics." CLARKE's *Travels* vol. iii. p. 447.

No. 1431. — xix. 27. *Dianâ.*] The original statue of Diana of Ephesus, which was in that noble temple, esteemed one of the wonders of the world, was made of ivory, according to *Pliny*. *Vitruvius* says, it was made of cedar; and others, of the wood of the vine. The images of this goddess are divided into several bands or compartments, so that they appear swathed from the breasts to the feet. On the head is generally represented a large

tower two stories high. A kind of festoon of flowers and fruits descends from her shoulders; in the void place of the festoon a crab is often represented, and sometimes crowned by two genii, or victories. The arms are generally extended or stretched a little out from the sides, and on each one or two lions. Below the festoon, between the two first bands, there are a great number of paps; hence she has been styled by some of the ancients, Multimammia, and πολυμαστος, the goddess with a multitude of paps. Between the second and third bands, birds are represented; between the third and fourth, a human head, with tritons; between the fourth and fifth, heads of oxen. That nature is intended by this goddess, is evident, from the inscription on two of those represented by MONTFAUCON, παναιολος φυσις παντων μητηρ, Nature full of varied creatures, and mother of all things. This Diana was a composition of several deities: it is no wonder, therefore, that this goddess was called at Ephesus the great Diana, and that she was worshipped, not only in that city, but in all the world.

No. 1432. — xix. 28. *Great is Diana of the Ephesians.*] The Temple of Diana at Ephesus always has been admired as one of the noblest pieces of architecture that the world has ever produced. It was four hundred and twenty-five Roman feet long, two hundred and twenty broad, and supported by one hundred and twenty-seven columns of marble, sixty, or as some say, seventy feet high, twenty-seven of which were beautifully carved. This temple, which was at least two hundred years in building, was burnt by one Erostratus, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior, either in riches or beauty, to the former; being adorned by the works of the most famous statuaries of Greece. This latter temple was, according to TREBELLIUS, (*Pollio in Gallien.* cap. vi.) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of Gallienus, about the middle of the third century. The cry of the Ephesian populace was a usual form of praise among the Gentiles, when they magnified their gods, for their beneficent and illustrious deeds. In

ARISTIDES, p. 520. a similar passage occurs. "There was a great cry, both of those who were present, and of those who were coming, shouting in that well-known form of praise, Great is Æsculapius." See Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 141.

No. 1433. — xix. 31. *Certain of the chief of Asia.*] By the Greek word, here translated chiefs of Asia, (asiarchs,) we are to understand, the chief heads of the priesthood in Asia Minor, who had the superintendence of the public games, in honor of the gods, therefore called sacred, and celebrated them at their expence. According to the fourth oration of Aristides, they were elected by the cities of proconsular Asia in common, and in the following manner; about the time of the autumnal equinox, every city proposed one of its citizens for this dignity, and from them ten were chosen by a general assembly of all the cities. Whether these ten all acted at once and formed a board, or whether only one of these ten was annually appointed asiarch by the Roman proconsul, is a point on which opinions are divided. The first opinion seems to be favored by the above passage in the *Acts*, in which several asiarchs are mentioned. But other ancient monuments (vide DEYLING'S *Observations, SS. T. III.* p. 397.) mention, with the proconsul of Asia, only one asiarch. In this case the mention of several asiarchs may be understood to allude either to the other nine, who perhaps might assist with their counsels the proper asiarch, or else to persons who had formerly held that office, and who, like the Jewish high priest, retained their title. See *Acts* iv. 23. As the asiarchs were obliged to celebrate the public games in honour of the gods at their own expence, and these spectacles required an immense expenditure, this honorary office could be given only to very rich men. He who was chosen to it for the first time could not refuse this expensive honour, unless he could prove that he was incapable, and that he had five children. STRABO, (chap. xiv. § 1.) speaking of the city of Trallis, where there were more rich citizens than in any other city in Asia Minor, and some of whom always filled the highest dignity in the province, namely, that of asiarch, mentions

one Pythodorus, who was one of the chief friends of Pompey, and possessed princely riches, his property amounting to more than two thousand talents." ROSENMÜLLER.

No. 1434. — xix. 35. *The town-clerk.*] The Greek word here translated "town-clerk," properly means a writer; and, in the ages of Greek liberty, it is probable that the town-clerk alone was so called, that is, he also had the care of the archives, and registered and read the resolutions in the senate and the assemblies of the people. But after the Romans had subjected the Grecian states, leaving them a certain degree of municipal liberty, the grammateus in the Greek cities of Asia, was the chief of the municipal magistrates chosen by the citizens; it is evident that their authority was as great, because we find in ancient inscriptions the years indicated after them, and that they caused their names to be inscribed on the coins of the cities. See DEYLING's *Observat. SS. T. III.* p. 382. ROSENMÜLLER.

No. 1435. — xix. 35. *The city of the Ephesians is a worshipper of the great goddess Diana.*] Νεωκόρος is properly a person dedicated to the service of some god or goddess, and whose peculiar business it was to sweep the temple and keep it clean; ædituus, a kind of sexton; so that when the chancellor of Ephesus calls the whole city Νεωκόρον of the great goddess Diana, he strongly expresses how devoted they were to her service, and how gladly they performed even the meanest offices which had relation to her worship. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals, is the addition, almost perpetual, of the title Νεωκόρος to the names of certain cities. The word is equivalent to the Latin ædituus. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and, consequently, blessed in the immediate and peculiar protection of such heavenly power." *An Essay on Medals*, printed for *Dodsley*, and cited in the *Critical Review*, for September, 1784, p. 201. See JOSEPHUS, *de Bell.* lib. v. cap. 9. § 4. and RAPHELIUS, WETSTEIN, and DODDRIDGE, *in loc.*

[The Greek word, here translated "worshipper," properly means one who swept the temple, or at least the interior part of it, which was the duty of a particular class of the priests. But as the Greek root, from which koros is derived means in general to clean, and often to adorn, the whole business of adorning, taking care of, and even the solemnities in honor of the temple and the images, were included in the word νεωκορια. The cities in which there were magnificent or celebrated temples of a deity, were proud of this distinction, and called themselves nikores, attendants of a temple, and the divinity to whom it was consecrated. There are still coins in existence on which the city of Ephesus bears this title. See SELDEN's *Marm. Arundel*, p. 1571.

The image of Diana, which was in the temple of the goddess at Ephesus, is called by the town clerk, the divine, (in the English translation, "which fell down from Jupiter;") or as the Greek word might be more correctly translated, "fallen from heaven." For among the Heathen nations of antiquity, a notion prevailed, that the images, to which they paid divine honors, had fallen from heaven. Thus, according to CICERO *against* VERRES, (§ 187.) the image of Ceres, at Enna, in Sicily, was of such exquisite workmanship, that whoever beheld it thought he saw either Ceres herself, or an image of the goddess not made by human hands, but fallen from heaven. The emblems or pledges of the Roman supremacy, the palladium, or image of Pallas, and the shield called ancilla, were both said to have fallen from heaven. SERVIUS, in *Æn.* ii. 166. & vii. 188. The image of the goddess Cybile, at Pessinus, in Phrygia, was, according to the popular belief, sent down by Jupiter, and the Romans sent an embassy expressly to fetch this image. HERODIAN, b. i. cap. 11. EURIPIDES (*Iphigenia in Tauris*, vers. 87, 88. 977, 978, 1384.) calls the image of Diana of Tauris "fallen from heaven," using the same expression employed in the above passage respecting the image of Diana of Ephesus. It is not the great and magnificent statue of the goddess that is here meant, but the smaller one which was kept secret. PLINY (*Nat. Hist.* b. xvii. § 79.) says, it is

not certain whether it was made of ebony or some other wood. "Marcianus," he continues, "who was three times consul, and among those who have seen the image, is the latest who have written about it, tells us it was made of the wood of the vine, and had always remained unchanged, though the temple had been rebuilt seven times. The wood of which it was made was chosen, he says, by Pandemion: thus he mentions the name of the artist, at which I am surprised, as he himself says it was not only older than Bacchus, but also than Minerva, than the planting of the vine and the invention of the arts. The great antiquity of this, probably, did not a little contribute to the opinion of its divine origin." ROSENMÜLLER.]

No. 1436. — xix. 35. *The image which fell down from Jupiter.*] The notion of certain statues having descended on earth from the clouds, to represent particular divinities, and to inspire devotion in their temples, was very common in the heathen world. HERODIAN (lib. i. p. 26.) speaks of the statue of Cybele, the mother of the gods. APPIAN, tom. ii. p. 594. edit. *Tollii.* 1675. The palladium at Troy, and the statue of Minerva at Athens, are said to have dropped from the skies. DION. HALICARN. lib. ii. 122. edit. *Hudson.* 1704. APOLLODORUS, lib. iii. p. 207. edit. *Paris,* 1675. *Cononis Narrationes,* p. 247. edit. *Paris.* PAUSANIAS, lib. i. p. 63. EURIPIDES, *Iphigeniæ in Taurîs,* v. 86. 97. 936. 1384. edit. *Heidelbergæ,* 1597.

No. 1437. — xx. 18. *Miletus.*] The present state of this city is thus given by Dr. CHANDLER, *Travels,* p. 146. "Miletus is a very mean place, but still is called Palat, or Palatia, the palaces. The principal relic of its former magnificence is a ruined theatre, which is visible afar off, and was a most capacious edifice, measuring 457 feet long. The external face of this vast fabric is marble. On the side of the theatre next the river, is an inscription, in mean characters, rudely cut, in which the city Miletus is mentioned seven times. This is a monument of heretical Christianity. One Basilides, who lived in the second century, was the founder of an absurd sect, called Basilidians and Gnostics, the original proprietors of the many gems, with strange devices and inscriptions, intended to

be worn as amulets or charms, with which the cabinets of the curious now abound. One of their idle tenets was, that the appellative Jehovah possessed signal virtue and efficacy. They expressed it by the seven Greek vowels, which they transposed into a variety of combinations. This superstition appears to have prevailed in no small degree at Miletus. In this remain the mysterious name is frequently repeated, and the deity six times invoked, 'Holy Jehovah, preserve the town of the Milesians, and all the inhabitants! The archangels, also, are summoned to be their guardians, and the whole city is made the author of these supplications; from which, thus engraved, it expected, as may be presumed, to derive lasting prosperity, and a kind of talismanical protection. The whole site of the town, to a great extent, is spread with rubbish, and overrun with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals and inscriptions, a square marble urn, and many wells. One of the pedestals has belonged to a statue of the emperor Hadrian, who was a friend to the Milesians, as appears from the titles of saviour and benefactor given him. Another supported the statue of the emperor Severus, and has a long inscription, with this curious preamble: 'The senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities, both in Pontus and Egypt, and various other parts of the world.' From the number of forsaken mosques, it is evident, that Mahometanism has flourished in its turn at Miletus. The history of this place, after the declension of the Greek empire, is very imperfect. The whole region has undergone frequent ravages from the Turks, while possessed of the interior country, and intent on extending their conquests westward to the shore. One sultan, in 1175, sent twenty thousand men, with orders to lay waste the Roman provinces, and bring him sea-water, sand, and an oar. All the cities, on the Meander, and on the coast, were then ruined. Miletus was again destroyed towards the end of the thirteenth century, by the conquering Othman."

No. 1438. — xxi. 28. *And hath polluted this holy place.*]

The Jews held the temple in the most profound reverence, and guarded against every thing that might defile it. JOSEPHUS, *Bell. Jud.* xcvii. 148. 175, 191. PHILO, p. 573. tom. ii. EUSEB. *Eccles. Hist.* p. 472. *Cantab.* When Pompey made himself master of Jerusalem, though upon that occasion twelve thousand of the Jews were slaughtered, and the whole nation irrecoverably lost their liberty, yet no calamity affected them so much as the pollution of their temple by foreigners. JOSEPHUS, *Bell. Jud.* lib. i. p. 68. The Jews, "universally," says PHILO, "have a most profound and singular reverence for the temple; and as a proof of it, certain and inevitable death is inflicted upon any Gentile who presumed to penetrate within its sacred precincts." PHILO, *Legat. ad Caium.* p. 557. The following is a distinguished passage in the account which PHILO gives of his embassy to Caius. "One thing we Jews desire may be granted us instead of all others; that no innovation may be introduced into our temple, but that it may be ever preserved to us in that sacredness in which we received it from our ancestors. If we cannot obtain this by our entreaties, we cheerfully surrender ourselves to destruction, that we may not live to behold a calamity that we dread more than death." P. 580. When the zealots had seized the temple, and filled it with blood, and every defilement, the high priest, Ananus, standing up in an assembly of the people, which he had convoked, after casting his eyes, which were bathed in tears, frequently upon the temple, at last broke out into this exclamation: "O, that I had died before I had ever seen the house of God filled with these abominable pollutions, and its sacred and inaccessible enclosures trodden by the feet of ruffians." JOSEPHUS, *Bell. Jud.* lib. iv. c. 3. p. 276. "Who that considers these things," said Eleazar, addressing himself to the miserable remains who had survived the destruction of the city and temple, "who that considers these things, can bear to behold the sun, even though he were indulged with life and peace? O, that we had all died before we had ever seen this holy city razed from its foundations, by the hands of our enemies, before we had ever seen this sacred temple so impiously subverted and demolished. But since all

those warm hopes we once cherished, of avenging ourselves upon our enemies are totally vanished, and are succeeded by despair, let us bravely die." JOSEPHUS, *Bell. Jud.* lib. vii. c. 8. p. 430.

No. 1439. — xxi. 38. *Art thou not that Egyptian which before these days madest an uproar?*] JOSEPHUS (*De Bell.* lib. ii. c. 13. § 5. and *Ant.* lib. xx. c. 7. § 6.) has taken particular notice of the Egyptian impostor here mentioned. He says, "that about the same time the country of Judea, and particularly Jerusalem, was infested with a set of villains called sicarii, who murdered people in the day-time, and in the midst of the city, with daggers which they had concealed under their garments."

No. 1440. — xxi. 40. *Beckoned with the hand.*] So VIRGIL, when he introduces Turnus as desirous that the battle between the Latins and Trojans should have an end put to it, and that he and Æneas might engage in single combat, says of Turnus,

> Significatque manu, et magno sic incipit ore,
> Parcite jam, Rutuli, et vos tela inhibete Latini. *Æn.* xii. 692.

No. 1441. — xxii. 28. *And the chief captain answered, With a great sum obtained I this freedom.*] DION. CASSIUS (lib. lx. p. 955.) confirms what the tribune here asserts, that this honour was purchased at a very high price. "The freedom of Rome, formerly, could only be purchased for a large sum, but in the reign of Claudius, when Messalina and his freedmen had the management of every thing, this honour became so cheap that any person might buy it for a little broken glass." See KREBSII, *De Usu et Præstantia Romanæ Historiæ, in Nov. Test. Interpretatione*, p. 89.

No. 1442. — xxii. 29. *After he knew that he was a Roman.*] A passage from CICERO (*Orat. pro* VERR. act. ii. lib. v. 64.) throws a clear light on this passage. "Ille, quisquis erat, quem tu in crucem rapiebas, qui tibi esset ignotus, cum sivem se Romanum esse diceret, apud te prætorem, si non effugium, ne morandi quidem mortis mentione atque usurpatione civitatis assequi potuit. Whosoever he might be whom thou wert hurrying to the rack,

were he even unknown to thee, if he said that he was a Roman citizen, he would necessarily obtain from thee, the prætor, by the simple mention of Rome, if not an escape, yet at least a delay of his punishment. Of this privilege, he further says, (c. 57.) "Illa vox et exclamatio civis Romanus sum, quæ sæpe multis in ultimis terris opem inter barbaros et salutem tulit, &c. That exclamation, I am a Roman citizen, which oftentimes has brought assistance and safety, even among barbarians, in the remotest parts of the earth, &c. PLUTARCH, likewise in his *Life of Pompey*, (vol. iii. p. 445. edit. *Bryan*,) says, concerning the behaviour of the pirates, when they had taken any Roman prisoner, what was the most contumelious was this, when any of those whom they had made captives, cried out, that he was a Roman, and told them his name, they pretended to be surprized, and be in a fright, and smote upon their thighs, and fell down to him, beseeching him to pardon them.

No. 1443. — xxiii. 2. *Ananias commanded them that stood by him to smite him on the mouth.*] "Call the Farashes," exclaimed the king, "and beat these rogues till they die. The Ferashes came, and beat them violently; and when they attempted to say any thing in their own defence, they smote them on the mouth with a shoe, the heel of which was shod with iron." MORIER'S *Second Journey through Persia*, p. 95. The shoe was always considered as vile, and never allowed to enter sacred or respected places; and to be smitten with it, is to be subjected to the last ignominy.

"As soon as the ambassador came in, he punished the principal offenders by causing them to be beaten before him; and those who had spoken their minds a little too unreservedly, he smote upon the mouth with a shoe, which, in their idiom, they call kufsh khorden, eating shoe." MORIER'S *Second Journey through Persia*, p. 81.

"By far the greatest of all indignities, and the most insupportable, is to be hit with a shoe or one of the pantoufles, which the Hindus commonly wear on their feet. To receive a kick from any foot, with a slipper on it, is an injury of so unpardonable a nature, that a man would

suffer exclusion from his caste who could submit to it without receiving some adequate satisfaction. "Even to threaten one with the stroke of a slipper is held to be criminal, and to call for animadversion." DUBOIS' *Description of the People of India*, p. 209.

No. 1444. — xxiii. 3. *God shall smite thee, thou whited wall.*] St. Paul calls Ananias *a whited wall*, in allusion to the beautiful outside of some walls which are full of rubbish and dirt within. To this day, in the Eastern countries, they sometimes build their walls of clay or unburnt bricks, and then plaster them over. At Ispahan, this is said to be done with a plaster of fine white stone. THEVENOT, *Trav.* vol. ii. p. 159. DODDRIDGE (*in loc.*) has shewn how justly Ananias deserved this character, and how remarkably the apostle's prophecy of God's smiting him was fulfilled in his destruction. See JOSEPHUS, *De Bell.* lib. ii. cap. 17. § 6. 9.

"As soon as he ascended his tribunal, he announced by the voice of the cryer, and afterwards inscribed on a white wall, the rules which he proposed to follow in the decision of doubtful cases, and the relief which his equity would afford from the precise rigour of ancient statutes." GIBBON's *Roman Empire*, vol. viii. p. 13. 12mo.

No. 1445. — xxiii. 21. *There lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him.*] Of the same kind of obligation as that which is here mentioned was a custom common among the catti; and sometimes, although more rarely, used in other parts of Germany, not to cut the growth of their hair and beard, till they had slain an enemy. ADAM's *Summary of Geography and History*, p. 566.

No. 1446. — xxiv. 2. *Very worthy deeds are done unto this nation by thy providence.*] It was usual among the Romans, in their public discourses, to refer events to Divine Providence rather than to human efforts. Thus (COR. NEP. cap. 4.) says: "Se in ea re maximas Diis gratias agere atque habere, quod quum Siciliam recreare constituissent, tum se potissimum ducem esse voluissent." See also POLYBIUS, lib. x. c. 9.

No. 1447. — xxiv. 2. 13. *And when he was called forth, Tertullus began to accuse him, saying, seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness.*] This strain of flattery was usual in the public addresses of the time in which it was delivered. It was customary at Athens for eminent strangers who spoke in public to give them, in their first discourse, some commendation for the wisdom of their laws and institutions. PHILOST. *Vit. Alexand. Sophist.* § 3. *Id. Vit. Polem.* § 4. WARBURTON, *Div. Leg.* b. i. s. 4. p. 136. 2d edit. b. ii. s. 6. p. 296. LARDNER, vol. i. p. 192.

No. 1448. — xxiv. 5. *We have found this man a pestilent fellow.*] The word λοιμος, pestis, the plague or pestilence, is used both by Greek and Roman authors, to signify a very bad and profligate man. Tertullus did not say that Paul was a pestilent fellow, but that he was the very pestilence itself: as in that of MARTIAL, xi. 92.

— Non vitiosus homo es, o Zoiles, sed vitium.

"Thou art not a vicious man, O Zoilus, but thou art vice itself."

No. 1449. — xxiv. 17. *I came to bring alms to my nation.*] That it was customary for the Jews, wheresoever dispersed, to send offerings to Jerusalem, appears from what PHILO says in his tract *de Virtutibus*, vol. ii. p. 568. ed. *Mangey*. Επιφανλο και χρημαλα, &c. Sciebat etiam eos sacram pecuniam ex primitiis colligere, eamque ad Hierosolymam mittere per homines qui victimas ibi deducerent.

No. 1450. — xxv. 12. *Then Festus, when he had conferred with the council.*] Notwithstanding the arbitrary manner in which the Roman authorities in the provinces used to act, yet the governor, (procuratores,) nay, even the commandants of great provinces, who governed in the name of the senate, (proconsules,) and the lieutenants of the emperor, in the great imperial government, (præsides,) were bound, on important occasions, to take advice of their council, which consisted of the treasurer, (quæstor,) the commanders of legions, and the captains of cohorts. This

council was divided by a curtain from the judgment seat. See PERIZONIUS *de Prætor.* p. 718. Even in the times of the republic the chief persons of a province were often summoned to this council, as appears from CICERO's *Oration against* VERRES, (cap. 29.) ROSENMÜLLER.

No. 1451. — xxv. 16. *Before that he which is accused have the accusers face to face, and have license to answer for himself.*] The laws of Rome enacted, that he which is accused should have his accuser face to face, and have licence to answer for himself. "Senators," says *Piso*, "the law ordains, that he which is accused should hear his accusation; and after having offered his defence, to wait the sentence of the judges." APPIAN. *Bell. Civil.* lib. iii. p. 911. *Tollii. Amst.* 1670. DION. HALICAR. lib. viii. p. 428. *Hudson.*

No. 1452. — xxv. 21. *Augustus.*] This title was first assumed by Octavius Cæsar, and after him continued to the succeeding Roman emperors. In this passage it is applied to Nero. SUETONIUS, (cap. vii.) speaking of Octavius, says, "Deinde Augusti nomen assumpsit — munatii Planci sententia; cum quibusdam censentibus, Romulum appellari oportere, quasi et ipsum conditorem urbis, prævaluisset, ut Augustus potius vocaretur, non tantum novo, sed etiam ampliore cognomine; quod loca quoque religiosa, et in quibus augurato quid consecratur, Augusta dicantur, ab auctu vel ab avium gestu gustave, sicut etiam Ennius docet scribens:

"Augusto Augurio postquam inclyta condita Roma est."

See also USSERII, *Annales, Ann. ante Christ.* 27, and CRÉVIER's *Hist. des Empereurs*, tom. i. p. 29.

No. 1453. — xxvii. 11. *The master of the ship.*] "Κυβερνητης, the master or pilot, had the care of the ship, and government of the seamen therein, and sate at the stern to steer; all things were managed according to his direction; it was, therefore, necessary that he should have obtained an exact knowledge of the art of navigation, which was called κυβερνητικη τεχνη." POTTER's *Ant. of Greece*, vol. i. b. 3. c. 19. ARRIAN. *Epictet.* lib. iii. cap. 26.

No. 1454. — xxvii. 14. *A tempestuous wind, called Eu-*

roclydon.] Dr. SHAW supposes it to have been one of those winds denominated levanters, which blow in all directions. He mentions a custom which he several times saw practised by the Mahometans in these levanters. After having tied to the mast or ensign-staff some apposite passage from the Koran, they collect money, sacrifice a sheep, and throw both into the sea. This was practised by the Greeks at a very remote period. Thus, ARISTOPHANES, *Ran.* act. iii. s. 2. v. 871.

Αρν', αρνα μελαιναν, παιδε, εξενεγκατε·
Τοφος γαρ εκβαινειν παρασκευαζεται.

A lamb! boy, sacrifice a black lamb immediately;
For a tempest is about to burst forth.

VIRGIL refers to the same custom.

Sic fatus, meritos aris mactavit honores:
Taurum Neptuno; taurum tibi pulcher Apollo.
Nigram Hyemi pecudem, Zephyris felicibus albam.
Æn. iii. ver. 118.

"Thus he spake, and then sacrificed on the altars the proper eucharistic victims; a bull to Neptune, and a bull to thee, O beautiful Apollo; a black sheep to the north wind, and a white sheep to the west."

Tres Eryci vitulos, et tempestatibus agnam,
Cœderé deinde jubet. *Æn.* iii. ver. 772.

Then he commanded three calves to be sacrificed to Eryx, and a lamb to the tempests. SHAW's *Travels*, p. 329. *Jonah* i. 16.

Sir GEORGE STAUNTON (*Embassy to China*, vol. ii. p. 403.) mentions a similar custom among the Chinese, and gives an instance of it when the yachts and barges of the embassy were crossing the Yellow River. "The amazing velocity with which the Yellow River runs at the place where the yacht and barges of the embassy were to cross it, rendered, according to the notions of the Chinese crews, a sacrifice necessary to the spirit of the river, in order to ensure a safe passage over it. For this purpose, the master, surrounded by the crew of the yacht, assembled upon the forecastle; and, holding as a victim in his hand,

a cock, wrung off his head, which, committing to the stream, he consecrated the vessel with the blood spouting from the body, by sprinkling it upon the deck, the masts, the anchors, and the doors of the apartments, and stuck upon them a few of the feathers of the bird. Several bowls of meat were then brought forward, and ranged in a line across the deck. Before these were placed a cup of oil, one filled with tea, one with some ardent spirit, and a fourth with salt: the captain making at the same time three profound inclinations of his body, with hands uplifted, and muttering a few words, as if of solicitation to the deity. The loo, or brazen drum, was beaten in the meantime forcibly; lighted matches were held toward heaven; papers, covered with tin or silver leaf, were burnt; and crackers fired off in great abundance by the crew. The captain afterwards made libations to the river, by emptying into it, from the vessel's prow, the several cups of liquids; and concluded with throwing in also that which held the salt. All the ceremonies being over, and the bowls of meat removed, the people feasted on it in the steerage; and launched afterward, with confidence, the yacht into the current. As soon as she had reached the opposite shore, the captain returned thanks to Heaven, with three inclinations of the body. Beside the daily offering and adoration at the altar erected on the left, or honourable side of the cabin in every Chinese vessel, the solemn sacrifices above described, are made to obtain the benefit of a fair wind, or to avert any impending danger. The particular spot upon the forecastle, where the principal ceremonies are performed, is not willingly suffered to be occupied or defiled by any person on board." See also CLARKE's *Travels*, vol. ii. p. 62.

No. 1455. — xxvii. 15. *And could not bear up into the wind.*] The original word αντοφθαλμειν is here used with great accuracy and propriety: it signifies, according to *Parkhurst*, to bear, or in the sailor's phrase, to loof up against the wind; to look the storm in the face. It is strongly illustrated by remarking, that "on the prow of the ancient ships was placed a round piece of wood, called sometimes οφθαλμος, the eye of the ship, because fixed in

its foredeck." POTTER'S *Antiquities of Greece*, vol. ii. p. 140. 1st edit.

"No alteration has been made in the naval architecture of China for many centuries past. The Chinese are so averse to innovation, and so attached to ancient prejudices, that although Canton is annually frequented by the ships of various European nations, whose superiority of construction they must acknowledge, yet they reject all improvement in their vessels. The stern of this ship falls in with an angle; other vessels are formed with a cavity, in which the rudder is defended from the violence of the sea, yet this contrivance certainly subjects the ship to much hazard, when running before the wind in high seas. On each bow is painted an eye, with the pupil turned forwards, perhaps with the idea of keeping up some resemblance to a fish, or from a superstitious notion, that the ship may thus see before her, and avoid danger." ALEXANDER'S *Costumes of China*.

No. 1456. — xxvii. 16. *The boat.*] Sir J. CHARDIN tells us, that the Eastern people leave their skiffs in the sea, fastened to the stern of their vessels. The skiff of this Egyptian ship in which St. Paul sailed, was towed along after the same manner: they never hoist it into the vessel: it always remains in the water, fastened to the ship. He therefore must suppose the taking it up, mentioned ver. 17. does not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship; and the word we translate in ver. 30. letting down, χαλασαντων, into the sea, must mean letting it go farther from the ship into the sea. HARMER, vol. ii. p. 496. WETSTEIN and ALBERTI, *in loc.*

No. 1457. — xxvii. 17. *Undergirding the ship.*] We learn from several passages in the Greek and Roman authors that the ancients employed this expedient to secure their vessels in imminent danger. Sine funibus vix durare carinæ possint imperiosius æquor. HORAT. lib. i. *Od.* xiv. v. 5. Vid. also APPIAN, tom. ii. p. 1148. ed. *Tollii*, 1670. He advises the Rhodians to undergird forty ships. POLYBIUS, tom. ii. p. 1229. ed. *Gronovii*, 1670. Undergirding a ship is now sometimes practised in violent

storms. The method of doing it is this. They let a long cable pass at one end under the ship, and when that end is gotten up out of the water on the other side of the ship, they fasten the two ends together upon the deck, the better to keep the planks from starting, and to hold the sides of the ship tight. Mr. WALTERS, in his *Account of Lord Anson's Voyage*, p. 24. speaking of a Spanish ship in a storm, says, "they were obliged to throw overboard all their upper-deck guns, and to take six turns of the cable round the ship to prevent her opening." See a dissertation by J. G. UNGERI, *De succinctura Navium apud Veteres. Lipsiæ*, 1740.

No. 1458. — xxvii. 29. *Four anchors out of the stern.*] However unusual it may now be for anchors to be dropped out of the stern of a ship, yet formerly this custom did, on certain occasions, prevail. JULIUS CÆSAR (*Bell. Civ.* i. 25.) says, "has (sc. rates) quaternis, anchoris ex quatuor angulis destinabat, ne fluctibus moverentur." And VAL. FLACCUS,

> —— Jam prora fretum commoverat, et jam
> Puppe sedens placidas, dimiserat anchora terras.

See also VIRGIL, *Æn.* vi. 901.

Sir J. CHARDIN informs us, that the modern Egyptian saiques always carry their anchors at their stern, and never their prow, contrary to our management.

What is here referred to is the four-fluked anchor, or anchor which had four points for holding the ground. Mr. BRUCE, in his print of an Egyptian canja under sail, represents it with one of these anchors. See also BUCKINGHAM'S *Travels in Palestine*, p. 25.

No. 1459. — xxviii. 2. *The barbarous people.*] The inhabitants of this island were originally a colony of the Phœnicians or Carthaginians, according to BOCHART, *Phaleg.* c. 26. and had still their ancient language in use among them: which, though mixed, as is probable, with some Greek and Latin words, was an unintelligible language to Romans and Greeks. With them, as indeed with other nations, it was usual to call all such βαρβαροι, barbarians, as spoke a language with which they were

not acquainted. Thus HERODOTUS (ii. 158.) says, the Egyptians call all those barbarous, who have not the same language as themselves. OVID, (*Trist.* v. 10.) when among the Getes, says,

Barbarus hic ego sum, quia non intelligor ulli.

And JUVENAL (*Sat.* vi. 158.) calls a Jew by that name, for the same reason, when speaking of Agrippa and Berenice.

Barbarus incestæ, dedit hunc Agrippa sorori.

No. 1460. — xxviii. 4. *No doubt this man is a murderer.*] On this passage much important information will be found in BOCHART, *Hieroz.* part ii. lib. 3. cap. 2. That a viper should fasten itself on the hand of Paul, excited and confirmed the suspicion of the barbarous people, that he was a murderer. Prognostics of this kind seem generally to have been admitted by the heathen. See CALLIMACHUS, *Hymn in Cererem*, v. 64. The member or limb which had been the instrument in a crime, was deemed most worthy of a suitable punishment. Hinc Calipho apud Plautum Pseudolo, act i. sc. 5. v. 12. Criminum gestatores auditoresque eadem parte plecti vult, qua peccassent.

Homines, qui gestant, quique auscultant crimina
Si meo arbitratu liceat, omnes pendeant
Gestatores linguis, auditores auribus.

See also DIODORUS SICULUS, lib. i. p. 71. SUETONIUS, *Claudio*, c. xv. 1 *Macc.* vii. 47.

No 1461. — xxviii. 15. *Appii Forum, and the Three Taverns.*] HORACE (in *Serm.* 1. 5. 3.) speaks of it as a place at no great distance from Rome, on the Appian road, and as chiefly inhabited by watermen and innkeepers. It is now called Casarillo de S. Maria. There are some ruins in that place which are now called Tre Taverne. CICERO, (*Ep. ad Att.* ii. 10.) mentions these places. See Bishop PEARCE, *in loc.*

No. 1462. — ROMANS i. 31.

Implacable.

THIS meaning of the word is taken from a religious ceremony, common to all the ancient nations, of offering sacrifices and libations to their gods in their solemn treaties. In the treaty between the Greeks and Trojans, they not only offered two lambs for a sacrifice, but it is said

Οινον δ' εκ κρητηρος αφυσσαμενοι δεπαεσσιν
Εκχεον, ηδ' ευκοντο θεοις αιειγενετησιν. *Il.* iii. v. 296.

Into the cups they draw the sacred wine,
And pour libations to the powers divine.

In the treaty between the Latins and the Trojans they sacrificed a swine and a sheep.

Paterisque altaria libant.

And on their altars the libations pour'd. *Æn.* xii. v. 172.

See *Isaiah* xxx. 1. 2 *Tim.* iii. 3.

No. 1463. — vi. 17. *Ye have obeyed from the heart that form of doctrine which was delivered you.*] This expression contains an allusion to the exactness with which melted metals receive the impression of the mould in which they are cast. ARRIAN (*Epictet.* lib. ii. cap. 19.) uses the phrase καλα τα δοΐματα τετυπωσθαι, to be formed or modelled according to certain opinions or rules.

No. 1464. — ix. 2. *I have great heaviness, and continual sorrow in my heart.*] In this passage the apostle is supposed to have the Jewish excommunications in view, and particularly that kind of them called cherem, in which, to the deprivation of the commerce and benefits of society, were added curses and execrations: and the person upon whom this punishment was inflicted, was utterly detested and abhorred, for he was a cursed thing. It was a cus-

tom among the Jews to put on solemn mourning, to fast and humble themselves, and by every mark of sorrow to shew their sympathy with a person laid under a cherem or anathema, bewailing him as one who was dead. This custom likewise obtained in the Christian church. "Cut off from the church, a person that is incurable, with sorrow and mourning," is one of the apostolical constitutions, lib. ii. 41. From the Jews, Pythagoras in all probability borrowed the custom mentioned by JAMBLICUS in his *Life*, c. 17. by CLEM. ALEX. *Strom.* v.; and by ORIGEN, p. 67. 142. of putting up cenotaphs in his school in the room of those who had deserted it.

No. 1465. — xi. 17. *If some of the branches be broken off.*] The apostle here makes use of the language of the husbandman, who breaks off the useless branches of a tree. Qui prætereuntes ramum defringerent arboris. CICERO *pro* CÆCINNA.

—— Summas defringe ex arbore plantas.

VIRGIL, *Georg.* ii. v. 300.

No. 1466. — xi. 24. *If thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree.*] This practice is so far contrary to nature, that it is not usual for a branch of a wild olive tree to be grafted into a good olive tree, though a branch of the good is frequently grafted into the wild. PLINY, (*Nat. Hist.* lib. xvii. cap. 18.) says, this latter was frequently practised in Africa. And KOLBEN (*Nat. Hist. of the Cape of Good Hope*, vol. ii. p. 278.) tells us, that "long ago some garden olive slips were carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantia, a seat so called in the Capian colony." Theophrastus takes notice of both the above-mentioned modes of grafting olives.

No. 1467. — xiii. 12. *And put on the armour of light.*]

Fulgentiaque induit arma. VIRGIL, *Æn.* ii. 747.

Πρωϊον τοινυν αποδυσωνεν, αναγκη γαρ τους μελλοντας οπλιζεσθαι, γυμνουσθαι προτερον.

LUCIAN, tom. ii. p. 256. ed. *Grævii.*

No. 1468. — xiii. 14. *But put ye on the Lord Jesus Christ.* "To be clothed with a person" is a Greek phrase, signifying, to assume the interests of another, to enter into his views, to imitate him, to be wholly on his side. St. Chrysostom particularly mentions this as a common expression, Ο δεινα τον δεινα ενεδυσατο, Such a one hath put on such a one. So Dionysius Hal. *Ant.* lib. xi. p. 689, speaking of Appius, and the rest of the decemviri, says, ουκετι μετριαζοντες αλλα τον Ταρκυνιον εκεινον ενδυομενοι. They were no longer the servants of Tarquin, but they clothed themselves with him. Eusebius, in his *Life of Constantine*, says of his sons, they put on their father. The mode of speech is taken from stage-players, who assume the name and garments of the person whose character they represent. See Kypke. Plutarch (*Vit. Artaxerxes*,) says, that the kings of Persia, on their coronation-day, put on a robe which the first Cyrus wore before he was king, to remind them of imitating his exemplary temper and behaviour.

No. 1469. — xvi. 16. *Salute one another with an holy kiss.*] Saluting one another on the face, in token of respect and friendship, was an ancient and common custom, among both Jews and Gentiles; and was continued for some time among the primitive Christians in their religious assemblies, and particularly at the end of their prayers, before the celebration of the Lord's Supper, to testify their mutual love. It was therefore called the holy kiss, to distinguish it from that which was merely of the civil kind. By this symbol they shewed, that Christians, as such, were equal; because, among the Persians and other Eastern nations, equals kissed each other on the cheek, but inferiors kissed only the hand of a superior.

No. 1470. — 1 CORINTHIANS ii. 17.

We are not as many who corrupt the word of God.

THE word here rendered corrupt, signifies to vend, to make a trade and traffic of; (ÆSCHYLI, *Septem. contra Thebas*, v. 551. DION. CASSIUS, lib. lx. p. 956. 986. 1294. *Reimar.* PHILO, vol. ii. p. 576. *Mangey.* PLUTARCH, *Apoph.* p. 7. *Oxon.*) as those whose public profession it is to sell wine and strong liquors, to which employment the word here used is restricted; and as these people, through fraud and dishonesty, adulterate the liquors they vend, and debase them with improper admixtures, in reference to these customary fraudulent practices, the apostle solemnly appeals to God for the uprightness and sincerity with which he delivered out the pure and uncorrupted word of the Gospel.

No. 1471. — iv. 10, 11. *Buffeted.*] In these verses the apostle alludes to the public spectacles among the Romans, where they were accustomed to hiss, hoot, mock, and insult the poor victims. To this PHILO refers in his *Embassy to Caius*, speaking of the treatment which the Jews received at Rome, ωσπερ γαρ εν θεατρω κλωσμοσυριττοντων, κατα-μωκωμενων, αμετρα χλευαζοντων. For, as if exhibited upon a theatre, we are hissed, most outrageously hooted, and insulted beyond all bounds.

No. 1472. — vi. 1. *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints.*] "Next day we attended the court of the archbishop, who is chief magistrate of the Greeks. To this tribunal the Greeks almost always bring those causes in which they themselves alone are implicated. They may indeed apply in the first instance, or appeal afterwards to the Turkish governor, but in that case both parties generally suffer alike; besides, they have an extreme aver-

sion to the jurisdiction of their barbarous masters, which is made a matter of religious duty, and carefully instilled into them by the priesthood, as a command of the great apostle." HUGHES's *Travels in Sicily, &c.* vol. i. p. 314.

No. 1473. — vi. 11. *And such were some of you.*] The persons of whom the apostle speaks were idolaters, and guilty of various enormities. Corinth was the seat of effeminacy and softness. How dissolute and abandoned it was, see STRABO, lib. viii. p. 378. ed. *Casaubon*, 1620. PLATO, in his *Republic*, condemns four things; a Syracusian table, Sicilian luxury, Attic deserts, and Corinthian courtezans, lib. iii. p. 404. vol. ii. SERRANI, vol. i. p. 211. MASSEY, *Cantab.* From the high price of these Corinthian courtezans, *Strabo* and *Aulus Gellius* tell us, arose the proverb, Ου παντος ανδρος εις Κορινθον εσθ' ο πλους. Non cuivis homini contingit adire Corinthum. See AULUS GELLIUS, lib. i. cap. viii. p. 36. edit. *Var.* 1666. ÆLIAN, *Var. Hist.* vol. i. p. 32. edit. *Gronov.* says, that the state of Corinth after it had attained very considerable eminence, was totally ruined by its abandoned voluptuousness. Of the general state of Corinth, see DODWELL's *Tour through Greece*, vol. ii. p. 195.

No. 1474. — vii. 37. *He that standeth stedfast in his heart.*] These words cannot be understood of any thing better than of the laws, or prevailing opinions of the country. Dr. *Whitby* says, that the Jewish canons required all Jews to marry at twenty. To which BASNAGE (*History of the Jews*, b. vi. ch. 22. sect. 1.) adds, "among them the not marrying when arrived at that age was reckoned to be a species of homicide, a destroying the image of the first man; and one cause of the Holy Spirit's withdrawing itself from Israel. This question is asked in the Talmud, who is he that prostitutes his daughter? To which the answer is, that father who keeps her too long unmarried, or who marries her to an old man." In like manner, the laws of Lycurgus, as well as the rules of the Greek philosophers, made it necessary to marry.

No. 1475. — ix. 5. *Have we not power to lead about a sister, a wife, as well as other apostles?*] "We went to view the nocturnal procession which always accompanies the

bridegroom, in escorting his betrothed spouse from the paternal roof to that of her future husband. This consisted of nearly one hundred of the first persons in Joannina, with a great crowd of torch-bearers, and a band of music. After having received the lady, they returned, but were joined by an equal number of ladies, who paid this compliment to the bride: these were also attended by their maid servants, many of whom carried infants in their arms, dressed in prodigious finery. The little bride, who appeared extremely young, walked with slow, and apparently reluctant step, according to custom, supported by a matron on each side, and another behind." This ceremony may throw some light upon the expression of *St. Paul*, γυναικα περιαγειν, 1 *Cor.* ix. 5. misunderstood by some commentators. HUGHES's *Travels in Sicily, &c.* vol. ii. p. 20.

No. 1476. — ix. 7. *Who feedeth a flock, and eateth not of the milk of the flock.*] The wages of the shepherds in the East do not consist of ready money, but in a part of the milk of the flocks which they tend. Thus SPON (*Travels*, vol. ii. p. 8.) says of the shepherds in modern Greece, "These shepherds are poor Albanians, who feed the cattle, and live in huts built of rushes; they have a tenth part of the milk, and of the lambs, which is their whole wages: the cattle belong to the Turks." The shepherds, in Ethiopia, also, according to ALVARES, (*Travels in Ethiopia*, p. 104.) have no pay except the milk and butter which they obtain from the cows, and on which they and their families subsist. ROSENMÜLLER.

No. 1477. — ix. 25. *Every man that striveth for the mastery is temperate in all things.*] *Raphelius* and others have observed how beautifully this text may be illustrated by a passage of EPICTETUS, (*Enchirid.* ch. xxxv.) which may afford an excellent lesson to Christians. "Would you," says that philosopher, "be a victor in the Olympic games? so in good truth would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt. You must then live by rule, eat what will be disagreeable, refrain from delicacies; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you

must abstain from wine and cold liquors: in a word, you must be as submissive to all the directions of your master as to those of a physician."

No. 1478.—xi. 5. *But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head.*] "It is still customary to this day in the East, when you accidentally meet a woman in her house, that she instantly covers herself up, and even runs away, and will not appear before a man; nay, even if a person lives among them as a physician, and eventually has free access to their rooms, he has yet great trouble to get a sight of their faces, unless they have a defect there; nay, he can scarcely ask it of them, though in diseases much may be perceived and judged of by the countenance. Now, as in these countries modesty requires that women should cover themselves, even when at home, before all men, and particularly before young people, it would have been extremely improper, if, when speaking publicly in the congregation, they had exposed themselves to every body's view." Bachstrohm's *Explanation of the Twelfth, Thirteenth, and Fourteenth Chap. of* 1 *Cor.* p. 116. Rosenmüller.

No. 1479.—xi. 10. *The woman ought to have power on her head because of the angels.*] The wearing of a veil by a married woman was a token of her being under power. The Hebrew name of the veil signifies dependency; great importance was attached to this part of dress in the East. "All the women of Persia are pleasantly apparelled; when they are abroad in the streets, all, both rich and poor, are covered with a great veil, or sheet of very fine white cloth, of which one half, like a forehead cloth, comes down to the eyes, and, going over the head, reaches down to the heels, and the other half muffles up the face below the eyes, and being fastened with a pin to the left side of the head, falls down to their very shoes, even covering their hands, with which they hold that cloth by the two sides, so that, except the eyes, they are covered all over with it. Within doors they have their faces and breasts uncovered; but the Armenian women, in their houses, have always one half of their faces covered with a cloth, that goes athwart their noses, and hangs over

their chins and breasts, except the maids of that nation, who, within doors, cover only the chin, until they be married." THEVENOT, part ii. p. 93. See also VOLNEY's *Travels*, vol. ii. p. 483. NIEBUHR, vol. i. p. 243. vol. ii. p. 236.

No. 1480. — xi. 34. *If any man hunger, let him eat at home.*] It seems as if the Corinthians regarded the Lord's supper in the light of their common cœniæ, collatitiæ, or club repasts, which were very customary among the Greeks, and to which every guest carried with him his own supper. The following passage from XENOPHON and ATHENÆUS, will illustrate this subject. "When, of those who met to supper, some of the company had brought with them a very little, others a great deal of provisions, Socrates bade the servant either to put the little in common, or distribute to each a part of it. Upon which those who had brought a plentiful repast with them, were both ashamed not to partake of what was served up in common, and not also to produce their own. They, therefore, put down their provisions in common, and when they enjoyed no more than those who had brought but little, they desisted from expending much in buying victuals." XENOPHON, *Memorab.* lib. iii. cap. 14. p. 245. ed. *Oxon.* 1741. These entertainments were called basket-suppers, from the vehicle in which they were carried. "The ancients were acquainted with what we now call basket-suppers. PHERECRATES makes express mention of them in the following passage: "When he had put his supper into a basket, he repaired to the house of Ophelè." These words manifestly indicate what we now style the basket-supper; when a person, after having provided his own supper, puts it into a basket, and repairs to another's house to eat it." ATHENÆI, *Deipnosoph.* p. 365. *Lugd.* 1657. HARWOOD's *Int.* ii. 23.

No. 1481. — xii. 21. *The eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.*] The famous apologue of Menenius Agrippa will serve to illustrate this passage. The Roman people getting into a state of insurrection and rebellion against nobility, under pretext that the great men not only had all the honours, but all the emoluments of the nation, whilst they were obliged to bear all the burthens, and

suffer all privations, matters were at last brought to such an issue, that the senators and great men were obliged to fly from the city, and the public peace was on the point of being utterly ruined. It was then thought expedient to send Menenius Agrippa to them, who was high in their esteem, having vanquished the Sabines and Samnites, and had the first triumph at Rome. This great general, who was as eloquent as he was valiant, went to the Mons Sacer, to which the insurgents had retired, and thus addressed them. "Tempore, quo in homine non, et hunc, omnia in unum consentiebant, sed singulis membris suum cuique consilium, suus sermo fuerat, indignatas reliquas partes, suâ curâ, suo labore ac minesterio ventri omnia queri: ventrem, in medio quietum, nihil aliud, quam datis voluptatibus frui. Conspirasse inde, ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes conficerent. Hac ira, dum ventrem fame domare vellent, ipsa una membra totumque corpus ad extremam tabam venisse. Inde apparuisse, ventris quoque haud segne ministerium esse; nec magis ali, quam alere eum reddentem in omnes corporis partes hunc, quo vivimus vigemusque, divisum pariter in venas maturum, confecto cibo, sanguinem." Livii, *Hist.* l. ii. c. 32. In that time in which the different parts of the human body were not in a state of unity, as they now are, but each member had its separate office, and distinct language, they all became discontented, because, whatever was procured by their care, labour, and industry, was spent on the belly: while this lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They, therefore, conspired among themselves, and agreed, that the hands should not convey food to the mouth: that the mouth should not receive what was offered to it: and that the teeth should not masticate whatever was brought to the mouth: acting on this principle of revenge, and hoping to reduce the belly by famine, all the members, and the whole body itself, were at length brought into the last stage of a consumption. It then plainly appeared that the belly itself did no small service: that it contributed not less to their nourishment, than they did to its support; distributing to every part that from

which they derived life and vigour; for, by properly concocting the food, the pure blood derived from it, was conveyed by the arteries to every member.

This comparison produced the desired effect. The people were persuaded that the senators were as necessary to their existence as they were to that of the senators: and that it required the strictest union and mutual support of high and low to preserve the body politic.

No. 1482.—xiv. 9. *For ye shall speak into the air.*] Thus also VIRGIL.

Audiit, et voti Phœbus succedere partem
Mente dedit; partem volueres dispersit in auras.
Æn. ii. v. 794.

He said, and Phœbus half vouchsaf'd his prayer,
And half dispers'd amid the fleeting air.

No. 1483.—xv. 32. *If after the manner of men I have fought with beasts at Ephesus.*] The barbarous custom of making men combat with wild beasts has prevailed in the East down to the most modern times. JURGEN ANDERSEN, who visited the states of the Great Mogul in 1646, gives an account in his *Travels*, (chap. xxii. p. 29.) of such a combat with animals, which he witnessed at Agra, the residence of the Great Mogul. His description affords a lively image of those bloody spectacles in which ancient Rome took so much pleasure, and to which the above words of the apostle refer. Alamardan-Chan, the governor of Cashmire, who sat among the Chans, stood up, and exclaimed, "It is the will and desire of the Great Mogul, Schah Choram, that if there are any valiant heroes who will shew their bravery by combating with wild beasts, armed with shield and sword, let them come forward: if they conquer, the Mogul will load them with great favour, and clothe their countenance with gladness." Upon this three persons advanced, and offered to undertake the combat. Alamardan-Chan again cried aloud, "None should have any other weapon than a shield and a sword, and whosoever has a breast-plate under his clothes, should lay it aside and fight honourably." Hereupon a powerful lion was let into the garden, and one of the three men above-

mentioned advanced against him; the lion, on seeing his enemy, ran violently up to him: the man however defended himself bravely, and kept off the lion for a good while, till his arms grew tired; the lion then seized the shield with one paw, and with the other, his antagonist's right arm, so that he was not able to use his weapon; the latter, seeing his life in danger, took with his left hand his Indian dagger, which he had sticking in his girdle, and thrust it as far as possible into the lion's mouth; the lion then let him go; the man however was not idle, but cut the lion almost through with one stroke, and after that entirely to pieces. Upon this victory, the common people began to shout, and call out, "Thank God! he has conquered." But the Mogul said, smiling, to this conqueror, "Thou art a brave warrior, and hast fought admirably! But did I not command to fight honourably only with shield and sword? But, like a thief, thou hast stolen the life of the lion with thy dagger." And immediately he ordered two men to rip up his belly, and to place him upon an elephant, and, as an example to others, to lead him about, which was done on the spot. Soon after a tiger was let loose; against which a tall, powerful man advanced with an air of defiance, as if he would cut the tiger up. The tiger, however, was far too sagacious and active, for, in the first attack, he seized the combatant by the neck, tore his throat, and then his whole body in pieces. This enraged another good fellow, but little, and of mean appearance, from whom one would not have expected it: he rushed forward like one mad, and the tiger on his part undauntedly flew at his enemy; but the man at the first attack cut off his two fore paws, so that he fell, and the man cut his body to pieces. Upon this the king cried, "What is your name?" He answered, "My name is Geyby." Soon after one of the king's servants came and brought him a piece of gold brocade, and said, "Geyby, receive the robe of honour with which the Mogul presents you." He took the garment with great reverence, kissed it three times, pressing it each time to his eyes and breast, then held it up, and in silence put up a prayer for the health of the Mogul; and when he had con-

cluded it, he cried, "May God let him become as great as Tamerlane, from whom he is descended. May he live seven hundred years, and his house continue to eternity!" Upon this he was summoned by a chamberlain to go from the garden up to the king, and when he came to the entrance, he was received by two Chans, who conducted him between them to kiss the Mogul's feet. And when he was going to retire, the king said to him, "Praised be thou, Geyby-Chan for thy valiant deeds, and this name shalt thou keep to eternity. I am your gracious master, and thou art my slave." ROSENMÜLLER.

No. 1484. — 2 CORINTHIANS ii. 14.

And maketh manifest the savour of his knowledge.

ELSNER thinks that the apostle in this passage alludes to the perfumes which used to be censed during the triumphal processions of the Romans. PLUTARCH, on an occasion of this kind, describes the streets and temples as being θυμιαματων πληρεις, full of incense, which might be not improperly called an odour of death to the vanquished, and an odour of life to the victors.

No. 1485. — ii. 14. *Always causeth us to triumph.*] In the ancient triumphs it was customary for the victors not only to lead about their conquered enemies, but also to be accompanied in their triumphal cars by their children and relations. In both these views, St. Paul might say, that God was always leading us, that is, himself, in triumph; for he was an eminent trophy of Christ's long suffering and converting grace. 1 *Tim.* i. 16. and was from a persecutor now become a friend, and joined with his blessed master in the triumph of the gospel. See WETSTEIN and WOLFIUS, *in loc.*

No. 1486. — iii. 18. *A glass.*] The ancient mirrors were made of metal, highly polished; the person therefore who looked on his image in them would have his face strongly illuminated by the reflected rays. To this circumstance the apostle refers in the expressions, *We are transformed into the same resplendent image, from one degree of glory to another.*

No. 1487. — iv. 7. *Earthen vessels.*] Cups of the most beautiful appearance, and ornamented in the most costly manner, are formed out of the nautilus. Such drinking vessels are frequent in China. Perhaps to such beautiful vessels as these, containing the most costly liquor, the

apostle alludes when he speaks of earthen vessels, literally, vessels made of shell.

No. 1488. — xi. 6. *Rude in speech.*] RAPHELIUS has cited a passage from XENOPHON, (*de Venat.*) where that elegant writer, referring to his own easy and natural language, as opposed to the obscure and affected style of the sophists, calls himself Ἰδιωτης, a plain or ordinary man. LONGINUS (*de Sublim.* Sect. xxxi.) gives it as his opinion that a common expression is sometimes much more significant than a pompous one; and after producing some instances of this from the Greek writers, he adds, these approach near to the vulgar in expression, but are by no means vulgar in significance and expression. This remark may with the greatest truth be applied to many passages in St. Paul's writings.

No. 1489. — xi. 19. *Ye suffer fools gladly.*] The Orientals pay a particular respect to lunatics. "The Arabs," says POIRET, (*Travels in Barbary*, p. 106.) "shew a kind of reverence to lunatics according to the principles of their religion. They look upon them as saints, as beings endowed with peculiar privileges, and favoured by Heaven. I met such a man in the Duar (villages of the Bedouin Arabs) of Ali Bey. He was quite naked, went into all the tents, and shewed himself to the women, without the men being offended at it. It would be considered as a criminal action to send away such a man or to treat him ill. He could eat where he pleased; nothing was denied him. Ali Bey himself bore his freedoms and importunities with a degree of indulgence that astonished me." LEMPRIERE says, that in Morocco insane persons form a peculiar class of saints. The Moors believe that such men are under the especial protection of God. They consequently find every where compassion and support. To treat their excesses with rigour is thought to be as criminal as to lay hands on the person of the emperor. The consequence of this ill-judged humanity is, that worthless vagabonds feign lunacy, and commit the greatest crimes, no one venturing to hinder them. A lunatic of this description went about without restraint in Morocco, who, under the appearance of being immersed in his devotions, strangled with his

rosary several persons who came too near him. *Stephen Schultz* relates a story of a Franciscan monk, who being pursued by the populace in the streets of Alexandria, saved himself by feigning madness, dancing and playing strange antics, so that he not only escaped the shower of stones that threatened his life, but was treated with the greatest respect. *Œdmann* applies these observations to illustrate the words of the apostle in the above passage. Paul's adversaries in Corinth, endeavoured to lessen the reputation he enjoyed, by extolling their own merits. He therefore found it necessary to compare his merits with those which these people assumed. Such self-praise he declares to be folly; but as it was extorted from him, he requests them to judge favourably, or at least to grant him the indulgence which they afford to a man whose mental faculties were deranged. "You are accustomed," says he, "to treat mental weakness with indulgence, to give proof of your own understanding. You disregard it, when such an idiot in his madness treats you as slaves, consumes what is yours, or appropriates to himself what belongs to you; or is proud and fancies himself above you; nay, even if he strikes you in the face. This indulgence you will not refuse me now, that I have been compelled to be guilty of the weakness of speaking in my own praise."

The above account of the opinion entertained of lunatics by the Orientals, serves to illustrate what is said of David, 1 *Sam.* xxi. 10. when, to escape the pursuit of Saul, he fled to Achish, king of the Philistines, but was discovered, then he feigned himself mad, and thus saved his life. Rosenmüller.

No. 1490. — GALATIANS iii. 24.

The law was our schoolmaster, to bring us unto Christ.

THOUGH rendered in our translation schoolmaster, among the Greeks it properly signified a servant, whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead him to and from school, and the place of exercise. These Παιδαγωγοι were generally slaves, imperious and severe. SUETONIUS, in CLAUD. cap. 2.

No. 1491. — iv. 15. *If it had been possible, ye would have plucked out your own eyes, and have given them to me.*] Dearer than one's eyes, or to profess to give one's eyes for the sake of a person, appears to have been a proverbial expression, intimating the highest tokens of the strongest affection. Thus TERENCE, *Adelphi*, act. iv. sc. 6. v. 67.

——————— Di me pater
Omnes oderint, ni magiste, quam oculos nunc ego amo meos.

O father, may all the gods hate me, if I do not love you now, more than my own eyes.

So MOSCH. *Idyll.* ii. 9. Τον μεν εγω τιεσχον ισον φαεσσιν εμοισιν. And HORAT. 2 *Serm.* v. 35.

Eripiet quivis oculos citius mihi, quam te
Contemptum quassâ nuce pauperet.

The apostle had to lament the change which had taken place in their affections, and that an unjustifiable alienation had been produced, by which his usefulness and their benefit had been hindered.

No. 1492. — EPHESIANS ii. 14.

The middle wall of partition.

SOME think that this refers to the ancient manner of living among the Gentiles, who always endeavoured to reside in some place by themselves, and to have a river or a wall between them and their heathen neighbours. Some others refer it to that partition-wall in the temple, which separated the court of the Gentiles from that into which the Jews entered, and on which was written, that no alien might go into it, it being, says JOSEPHUS, a sanction of Antiochus, μηδενι εξον αλλοφυλω εις τον περιβολον εισιεναι του ἱερου. *Ant.* xii. 3. viii. 33. *Bell. Jud.* v. 5. See also KREBSII *in loc.*

No. 1493. — iv. 26. *Be ye angry, and sin not: let not the sun go down upon your wrath.*] "One of the apartments in the houses of some rich men, is appropriated to a very curious purpose, viz. when any members of the family are angry, they shut themselves up in this room, called krodhagarû, the room of anger, or of the angry. When any individual is gone into this room, the master of the family goes and persuades him or her to come out." WARD'S *View of the Hindoos*, vol. iii. p. 193.

No. 1494. — vi. 15. *And your feet shod with the preparation of the gospel of peace.*] This refers to the military caligæ, which, among the Romans, were furnished with spikes, that those who wore them might stand firm and unmoved. See JUVENAL *Sat.* iii. v. 248. and BYNÆUS, *de Calceis Hebræorum*, lib. i. cap. 5.

No. 1495. — PHILIPPIANS i. 7.

I have you in my heart.

THIS peculiar expression intimates, not only that the apostle cherished for the Philippians the most sincere and ardent affection, but that they were ever in his recollection, and that he was thus animated to promote, in every possible way, their spiritual benefit and prosperity. If not strictly similar, the following instance may be considered as nearly approaching to this phraseology.

"The old man followed us, with his women, to a distance from the village, and, at parting, recommended me to his relations. He is your brother, he said to his son; and there, opening his son's waistcoat, and putting his hand upon his bosom, There let him be placed. A way of recommendation much in use in the Arabian desert likewise." BURCKHARDT'S *Travels in Nubia*, p. 170.

No. 1496. — ii. 25. *Epaphroditus, my brother, and companion in labor, and fellow soldier.*] According to a military custom, established in an early period of the commonwealth, every Roman soldier chose his favorite comrade, and, by that tie of friendship, all were mutually bound to share every danger with their fellows. The consequence was, that a warlike spirit pervaded the whole army. LIVY, lib. ix. § 39. TACITUS, *Hist.* b. i. c. 18.

Association naturally excites, and carries on to maturity, a conformity of sentiment and deportment, and is therefore in every department of life most peculiarly to be watched over and regulated.

No. 1497. — COLOSSIANS, ii. 15.

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

THE most grand and magnificent procession the ancients ever beheld was a Roman triumph. A particular account of Scipio's triumph may be seen at the conclusion of the second Punic war, in APPIAN, vol. i. p. 58. edit. *Amst.* 1670. TOLLII. And of Pompey's triumph after conquering Mithridates, vol. i. p. 417. PLUTARCH'S *Life of Paulus Æmelius*, p. 496. tom. i. edit. *Gr.* STEPH. After a decisive battle gained, the most illustrious captives in war, with their wives and children, were led in fetters before the general's chariot, through the public streets of Rome, scaffolds being every where erected, and the public place crowded to behold the sight. PLUTARCH, *Æmil.* tom. i. p. 498. APPIAN, tom. i. p. 38. 417. It was also accompanied by vast numbers of waggons, full of rich furniture, statues, pictures, plates, vases, and vests, of which they had stripped houses and palaces; carts loaded with the arms they had taken from the enemy; the coin of the empires they had conquered and enslaved: these preceded the triumphal car. The temples were all thrown open, and adorned with garlands; they were filled with clouds of incense and perfume. The spectators were clothed in white garments. JUVENAL, *Sat.* x. 45. Whole hecatombs of victims were slain, and the most sumptuous entertainments were given. PLUTARCH, tom. i. p. 497. APPIAN, tom. i. p. 59. The captives, after being publicly exposed, were generally imprisoned and put to death or sold for slaves. APPIAN, *de Bell. Mith.* p. 419. LIVY, lib. vi. p. 409. edit. *Elz.* 1634. 2 *Cor.* ii. 14.

No. 1498. — ii. 18. *Let no man beguile you of your reward.*] This is an allusion to the brabeutæ, or officers,

who judged, and sometimes falsely awarded, the prizes to wrestlers, racers, &c. in the Grecian games.

No. 1499.— iv. 10. *Touching whom ye received commandments; if he come unto you, receive him.*] Travelling in the greater part of Greece, seems to have been, anciently, at least, as difficult as it is at the present day: and that circumstance gave rise to the laws of hospitality. This reciprocal hospitality became hereditary in families; and the friendship which was thus contracted, was not less binding than the ties of affinity or of blood. Those between whom a regard had been cemented by the intercourse of hospitality, were provided with some particular mark, which, being handed down from father to son, established a friendship and alliance between families for several generations. This mark was the συμβολον ξενικον of the Greeks, and the tessera hospitalis of the Latins. The συμβολον was sometimes an astragal, a bone of the vertebra of the hinder feet of cloven-footed animals, (PLINY, *Nat. Hist.* b. xi. c. 45. 46.) probably of lead, which, being cut in halves, (JACOBI NICOLAI, *Loensis*, *Miscell. Epiphill.* b. iv. c. 19. SAMUELIS PETITI. *Miscell.* b. ii. c. 1.) one half was kept by the host, and the other by the person whom he had entertained. On future occasions, they or their descendants, by whom the symbol was recognised, gave or received hospitality, on comparing the two tallies. I found some half astragals of lead in Greece, which had probably served for this purpose. The Romans cut a tessera in two as signs of hospitality. PLAUTUS, in his play called *Pœnulus*, act. v. sc. 2. represents Hanno, the Carthaginian, as retaining a symbol of hospitality reciprocally with Antidamas of Calydon; but Antidamas being dead, he addresses himself to his son Agorastocles, and says,

Si ita est, tesseram
Conferre, si vis, hospitalem; eccam attuli.

Agorastocles answers:

Agedum huc ostende, est par probe, nam habeo domum.

To which Hanno,

O mi hospes, salve multum, nam mihi tuus pater,
Pater tuus ergo hospes Antidamas fuit:
Hæc mihi hospitalis tessera cum illo fuit.

Agorastocles proceeds: "If this be the case, here is the tally of hospitality, which I have brought; compare it, if you please. Shew it me; it is indeed the tally to that which I have at home. My dear host, you are heartily welcome; for your father Antidamas was my host: this was a token of hospitality between him and thee, and you shall therefore be kindly received in my house."

No. 1500. — 1 THESSALONIANS, ii. 15.

They pleased not God, and were contrary to all men.

"MOSES novos ritus contrariosque cæteris mortalibus et gentibus indidit." TACITUS. Many of them observed not so much as the law of nature towards any but themselves, resolving,

Quæsitum ad fontem solos deducere verpos.

"Not to direct a thirsty person to a common spring, if uncircumcised." Hence was that censure of *Tacitus*, "Apud ipsos fides obstinata, misericordia in promptu: adversus omnes alios, hostile odium." "Faithful and merciful among themselves, towards all others they were actuated with irreconcileable hatred."

No. 1501. — v. 23. *Body, soul, and spirit.*] That man was compounded of three distinct parts, πνευμα, ψυχη, σωμα, was the doctrine espoused by almost all the ancient philosophers. Πνευμα is commonly referred to the understanding; ψυχη to the affections and passions. NUMESIUS, *de Natura Hominis*, p. 2. *Oxon.* 1671. ANTONINUS, lib. iii. p. 43. *Oxon.* 1704. HIEROCLES, *in Aurea Carmina*, p. 210. edit. *Londini*, 1742. DIOGENES LAERTIUS, 205. 216. 513. edit. *Meibom.* 1692. JUSTIN MARTYR, edit. *Grabe*, *Oxon.* p. 57. IRÆNEUS, p. 24. edit. *Oxon. Grabe*, 1702. JUVENAL, *Sat.* xv. 146. HARWOOD'S *Introd. to N. T.* vol. ii. p. 25.

No. 1502. — 1 TIMOTHY i. 4.

Endless genealogies.

SOME persons understand this passage as if the apostle intended to give a warning against the folly of many Jews who set a great value on their genealogical registers; but the preceding expression, "fables," as well as the circumstance, that there were probably more Greeks than Jews in the congregation at Ephesus, seems not to admit of this interpretation; besides, the sense leads us to infer, that doctrines are meant. The opinion of those is, therefore, more probable, who believe, that the apostle warned against the hollow wisdom of the new Platonic school which then prevailed, and took great pains to arrange virtues as well as faculties and other abstract notions, in genealogical order, to shew how one virtue or one abstract idea was generated by another. The rabbins had reduced these dreams into a system, which contained their secret wisdom. They arranged the various categories of things in the manner of a genealogical tree, which proceeded from the name of God, spread out into boughs of virtues and powers, and ended in branches of sensible things, among which the members of the human body had their place. ROSENMÜLLER.

No. 1503. — ii. 6. *Who gave himself a ransom for all.*

Ἀντίλυτρον properly signifies a price by which captives are redeemed from the enemy, and that kind of exchange in which the life of one is redeemed by the life of another. CÆSAR informs us, that the ancient Gauls practised human sacrifices on this very remarkable principle, that the anger of the immortal gods could be no otherwise appeased than by paying the life of one man for another. "Quod pro vita hominis, nisa vita hominis reddatur, non posse aliter deorum immortalium numen placari arbitrantur." CÆSAR, *Comment.* lib. vi. § 15.

No. 1504. — ii. 9. *Costly array.*] Maillet (*Lett.* ii. p. 112.) informs us, that the dress of the Egyptian ladies is very rich and magnificent. It consists of a quantity of pearls, precious stones, costly furs, and other things of value; their shifts alone come to six or seven pistoles. See also Tournefort, p. 113. This places in a strong light the prohibition of the apostle against costly array.

No. 1505. — iv. 7. *Old wives' fables.*] Cicero (*de Nat. Deor.* lib. iii. cap. 5.) and Horace, (lib. ii. *Sat.* vi. v. 77.) mention, "fabellas aniles," old women's stories.

No. 1506. — v. 9. *A widow, having been the wife of one man.*] The heathen Romans also thought it praiseworthy of a widow not to marry again. We still meet with inscriptions on the tombs of Roman matrons, where, with the names of the deceased, are the words, Uni viro nupta, she had only one husband. The contrary, however, more frequently occurred among the Romans in consequence of divorces, which were then very common, than of the death of the husbands. Rosenmüller.

No. 1507. — v. 23. *Drink no longer water, but use a little wine.*] The priests under the law, while performing sacred rites, were forbidden to drink wine. *Lev.* x. 9. *Ezek.* xliv. 21. It was the same also with the Egyptian priests. It was forbidden among the Romans to women and young persons. Plato (*de Legibus*, lib. ii. edit. *Bip.* vol. viii. p. 86.) speaks thus, "Shall we not ordain by law, in the first place, that boys shall not on any account taste wine till they are eighteen years old? In the next place, we should inform them, that wine is to be used moderately till they are thirty years old; but when they have attained the fortieth year, then they may attend feasts, for Bacchus has bestowed wine upon man, as a remedy against the austerity of old age, that through this we might acquire a second youth, forget sorrow, and the manners of the mind be rendered softer, as iron is softened by the action of the fire." From Athæneus (*Deipnosoph.* lib. ix.) we learn, that the Greeks often mingled their wine with water; sometimes one part of wine to two of water; three parts of water to one of wine; and at other times, three parts of water to two of wine. Among the Locrians, if any one was

found to have drunken unmixed wine, unless prescribed by a physician, he was punished with death, the laws of Zeleucus so requiring. Among the Romans, no servant nor free woman, nor youths of quality, drank any wine till they were thirty years of age. *Ibid.* x. c. 7. p. 420. It was a maxim among all, that continual water drinking injured the stomach. LIBANIUS, *Epist.* 1578. See also HUGHES's *Travels in Sicily*, vol. ii. p. 33.

No. 1508. — vi. 20. *Oppositions of science, falsely so called.*] The apostle here employs the word γνωσεως, which signifies that science is knowledge. Even at that time there were among the Christians false teachers, who boasted of possessing particular knowledge of lunar things, whether these or their immediate disciples were called gnostics, on account of their pretended science, cannot well be determined. But it is very probable that about this time several Christian philosophical schools arose, all of which pretended to be gnostic. Their founders mixed Oriental dreams and subtleties of the latter platonists with the truth of Christianity, the true spirit of which they fancied they alone had comprehended. Every founder of such a school pretended to know from revelations granted to him, how the worlds and spirits were created, what was the origin of evil, &c. With high sounding words they expatiated in vain ideas, pretended in theory to the highest intellectual refinement, and yet for the most part sunk into the grossest sensuality, and palliated it. The apostle warns against such false teachers, in his *Second Epistle to Timothy* iii. 5, 6, 7. ROSENMÜLLER.

No. 1509. — 2 TIMOTHY i. 10.

But is now made manifest by the appearing of our Saviour Jesus Christ.

THE Greek writers particularly apply the word Επιφανεια to the appearance of some deity. Thus LUCIAN, (tom. i. p. 1016.) speaking of the philosopher Demonax, Ἀκλητος εις την τυχοι παριων οικιαν εδειπνει και εκαθευδε, των ενοικουντων θεον τινα επιφανειαν ηγουμενων το πραγμα. "Whatever house he happened to light upon in his way, there, without invitation he supped and slept, the inhabitants esteeming this as the appearance of a God." See also DIOD. SIC. lib. i. DIONYS. HALICARN. lib. xii. SUICER on Επιφανεια.

No. 1510. — ii. 3. *Thou, therefore, endure hardness as a good soldier of Jesus Christ.*] What hardness a Roman soldier supported, the following passage in JOSEPHUS will abundantly evince. "When they march out of their encampment, they advance in silence and in great decorum, each man keeping his proper rank, just as in a battle. Their infantry is armed with breastplates and helmets, and they carry a sword on each side; the sword they wear on their left side is by far the longest, for that on the right is not above a span's length. That select body of infantry that forms part of the general's lifeguards, is armed with lances and bucklers; but the rest of the phalanx have a spear and a long shield, besides which they bear a saw and a basket, a spade and a hatchet; they also carry with them a cord, a sickle, a chain, and provisions for three days: so that a Roman foot soldier is but very little different from a beast of burden." JOSEPHUS, *Bell. Jud.* lib. iii. p. 227. *Havercamp.* POLYBIUS, p. 754. edit. *Hanov.* 1619. POLYÆNI, *Stratagem.* lib. iv. p. 240. CASAUBON.

No. 1511. — ii. 4. *No man that warreth entangleth himself with the affairs of this life, that he may please him*

who hath chosen him to be a soldier.] The Roman soldiers were not allowed to marry. DION. CASSIUS. Τοις δε ςρατευομενοις, επειδη γυναικας ουκ εδυναντο εκ γε των νομων εχειν. Lib. lx. p. 961. *Reimar.* TACITUS, (*Ann.* tom. ii. lib. 14. cap. 27. p. 210. *Dublin,*) speaking of some Roman veterans, says, "Neque conjugiis suscipiendis neque alendis liberis sueti." By this prohibition the Roman providence as much as possible kept their military from the cares and distractions of secular life. To this law the apostle refers.

No. 1512. — iii. 8. *Now as Jannes and Jambres withstood Moses.*] St. Paul might have learned this tradition from Gamaliel, at whose feet he was brought up; but as he frequently quotes passages from the Greek poets and philosophers, it is not improbable he might take this from NUMENIUS APAMENSIS, a philosopher of Pythagoras's sect, quoted by *Aristobulus*, in the book dedicated to Ptolemy Philometor. His words are: Τα δε εξης Ιαννης και Ιαμβρης Αιγυπτιοι ιερογραμματεις, ανδρες ȣδενος ηττȣς μαγευσαι κριθεντες ειναι επι Ιȣδαιων εξελαυνομενων εξ' Αιγυπτȣ, Μȣσαιω Ιȣδαιων εξηγησαμενω, &c. EUSEBIUS PAMPH. *Evang. Prep.* lib. ix. p. 241. The tradition is, that Jannes and Jambres, two famous magicians of Egypt, were thought worthy to contend with Moses, and to come not far behind him in the matter of the plagues, This tradition is likewise mentioned by PLINY, *Nat. Hist.* lib. xxx. c. 1. "Magicis factio a Mose, et Janne, et Jopate, Judæis pendens."

No. 1513. — iv. 8. *A crown.*] The civic crown was frequently granted for saving the life of a Roman citizen. It was sometimes delivered by the general, and sometimes by the emperor himself. TACITUS, *Ann.* lib. xv. p. 12.

No. 1514. — iv. 16. *At my first answer no man stood with me.*] It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended on him in court to countenance and assist him. To this the Apostle alludes in these words.

No. 1515. — TITUS i. 12.

The Cretians are always liars.

"TO cretize," is a proverbial expression for lying. SCHOLIAST on CALLIMACHUS, *Hym. in Jovem.* viii. POLYBIUS, p. 490. 523. edit. *Hanov.* 1619. DIODORUS SICULUS, *Excerp.* p. 589. edit. *Wesseling.*

——— non hoc centum quæ sustinet urbes,
Quamvis sit mendax, creta negare potest.
OVID, *de Art. Amand.* lib. i. v. 297.

The Apostle also applies to the Cretians the character of κακα θηρια, evil beasts, which the poet Epimenides had formerly given them. Thus, Herod the Great is called θηριου and φονικον θηριον, a murderous wild beast. JOSEPHUS, *de Bell.* lib. i. c. 30. § 3.

No. 1516. — ii. 10. *Not purloining.*] The Romans were obliged to be always on their guard against the fraud and pilfering genius of their slaves. They locked up their valuable utensils with care, and affixed their seals to their bottles, to secure their wine from depredation. *Cicero* says, his mother used to seal even the empty bottles, that the slaves, to favour their fraud, might not pretend that their master had left a greater number of empty bottles. *Ad Familiares*, lib. xvi. *Epist.* 26. HORACE praises the master, who could with temper see the seal of his bottle broke by his slaves.

Et signo læso non insanire lagenæ. Lib. ii. *Epist.* ii. v. 134.

PERSIUS represents a miser, anxious about his vapid wine, and smelling at the seal.

Et signum in vapidâ naso tetigisse lagena. *Sat.* vi. 17.

The new married man gave a seal to his bride, to shew

that he committed the house affairs to her management. See TACITUS, *Ann.* lib. ii. c. 2.

No. 1517. — iii. 12. *Nicopolis.*] "Concerning the annals of Nicopolis, only a few trifling memorials are to be gleaned from the works of historians. How soon it enjoyed the light of Christianity is not precisely known, but that it was honoured early with the presence of that great champion of the faith, St. Paul, we may infer from his intention expressed to Titus, of spending the winter there, on his return from Macedonia; from whence it is extremely probable that he had many Nicopolitan converts already established. Its reign of splendour was but short, for it soon experienced those bitter reverses of fortune, which all the other unhappy provinces endured in the decline of the Roman empire. The city mentioned by St. Paul could not possibly have been (according to the surmise of some critics) Nicopolis on the Danube, or that of Thrace, for these were both built by Trajan." HUGHES's *Travels in Sicily*, vol. i. p. 421.

No. 1518. — HEBREWS i. 14.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

AMONG the Indian tribes of North America, good spirits are called okkis and mannitos, and are supposed to be the guardians of men, and every man is imagined to have his own tutelary deity. "It is remarkable, however, that these tutelary deities are not supposed to take men under their protection, till something has been done to merit the favour. A parent who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and on this account the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the okki reveals himself. With this figure, in the conceptions of his votary, the spirit becomes identified; the image is preserved with the greatest care; is the constant companion on all great and important occasions; and the constant object of consultation and worship." Dr. JARVIS's *Discourse on the Religion of the Indian Tribes of North America*, p. 22. *New York*, 1820.

Mr. HECKEWELDER (*Historical Account of the Indian Nations*, p. 238.) describes the same custom under the name of initiation of boys. He says it is, "a practice which is very common among the Indians, and, indeed, is universal among those nations that I have become acquainted with. By certain methods they put the mind of a boy in a state of perturbation, so as to excite dreams and visions,

by means of which they pretend that the boy receives instructions from certain spirits or unknown agents as to his conduct in life; that he is informed of his future destination, and of the wonders he is to perform in his future career through the world. When a boy is to be thus initiated, he is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines, and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees, or fancies that he sees, visions, and has extraordinary dreams, for which, of course, he has been prepared beforehand. He will fancy himself flying through the air, walking under ground, stepping from one ridge or hill to the other across the valley beneath, fighting and conquering giants and monsters, and defeating whole hosts by his single arm. Then he has interviews with the mannitto, or with spirits, who inform him of what he was before he was born, and what he will be after his death. His fate in this life is laid entirely open before him; the spirit tells him what is to be his future employment, whether he will be a valiant warrior, a mighty hunter, a doctor, a conjuror, or a prophet. There are even those who learn, or pretend to learn in this way, the time and manner of their death. When a boy has been thus initiated, a name is given to him analogous to the visions that he has seen, and to the destiny that is supposed to be prepared for him. The boy imagining all that happened to him while under perturbation to have been real, sets out in the world with lofty notions of himself, and animated with courage for the most desperate undertakings."

"As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage; to follow his advice communicated in dreams; to deserve his favours; to confide implicitly in his care; and to dread the consequences of his displeasure. For this reason, when the huron or the iroquois goes to battle or to the chase, the image of his okki is as carefully carried with him as his arms. At night each one places his guardian idol on

the palisades surrounding the camp, with the face turned from the quarter to which the warriors or hunters are about to march. He then prays to it for an hour, as he does also in the morning, before he continues his course. This homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear." Dr. JARVIS's *Discourse*, p. 23. See also HAKLUT, vol. ii. p. 249, 4to.

No. 1519. — ii. 1. *Lest at any time we should let them slip.*] Παραρρυωμεν. Marg. "Run out as leaking vessels." A similar mode of expression occurs in profane writers. Rimarum plenus sum, hac atque illuc perfluo. TERENT. *Eunuch.* act. i. sc. 2. and again in the same scene, *effluet.*

No. 1520. — vi. 8. *But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.*] The land, which, notwithstanding the most careful cultivation, produces nothing but thorns and briers, or noxious weeds of different kinds, is rejected, or given up as unimproveable; its briers, thorns, and brushwood burnt down; and then left to be pastured on by the beasts of the field. This seems to be the custom in husbandry, to which the apostle alludes. The nature of the case prevents us from supposing that he refers to burning in order to further fertilization. This practice has been common from very early ages.

Sæpe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis.
VIRGIL, *Geor.* i. ver. 84.

Long practice has a sure improvement found,
With kindled fires to burn the barren ground;
When the light stubble to the flames resigned,
Is driven along, and crackles in the wind. DRYDEN.

No. 1521. — vi. 20. *The forerunner.*] The metaphorical allusion here is to the person who carries the anchor in a boat within the pier head, because there is not water sufficient to take the ship in.

No. 1522. — ix. 20. *This is the blood of the Testament which God hath enjoined unto you.*] The covenant of grace, as subsisting between parties infinitely unequal,

assumes the nature of those which the Greeks called προσαγματα, or συνηκαι εκ των ελθαγματον, injunctions, or covenants from commands. GROTIUS, *Jur. Bell. ac Pacis.* lib. ii. c. 15. § 6. WITSII, *de Œcon. Fed.* b. i. c. 1. § 13.

No. 1523. — xi. 13. *And embraced them.*] This word is used by a metaphor taken from persons sailing, who, when they see at a distance their wished-for port, with joyful shouts salute it. Thus VIRGIL:

> Cum procul obscuros colles, humilemque videmus
> Italiam. Italiam primus conclamat Achates.
> Italiam læto socii clamore salutant. *Æn.* iii. v. 522.

> *When the dim hills of Italy we view'd*
> *That peep'd by turns, and div'd beneath the flood;*
> *Lo, Italy appears, Achates cries,*
> *And Italy! with shouts, the crowd replies.* PITT.

No. 1524. — xi. 38. *In dens and caves of the earth.*] Such places were frequently used as habitations. "In returning to Achmetchet, we stopped to water our horses in the steppes or plains, where the dwellings were entirely subterraneam. Not a house was to be seen, but there were some holes as entrances in the ground, through one of which we descended to a cave, rendered almost suffocating by the heat of a stove for dressing the victuals of its poor owners. The wall, floor, and roof were all of the natural soil." CLARKE'S *Travels*, vol. ii. p. 491. "At eleven, we arrived on the plain and a better road, but being excessively hot, and seeing a village with many low houses, or rather huts, we struck out of our path, and arrived there about noon, when, instead of houses, we found them to be caverns, dug in the earth, and vaulted, with only the upper part appearing above ground. The people received us kindly; both men and horses descended into one of the caverns, and immediately felt such a comfortable coolness as was extremely delightful. The cavern which we were now in was more than one hundred feet in length, and near forty wide, entirely vaulted the whole way, and very lofty. It was divided into apartments on each side, in some of which were grain, in others flour, in others oil, all in very large jars, buried half way in the

earth: in other divisions were roosts for poultry; in others cows were kept; in some goats and sheep; and some served as places to sleep in. The middle part was kept clear as a passage to each room or division." PARSONS's *Travels in Asia*, p. 38.

No. 1525. — xi. 37. *They wandered about in sheep-skins and goat-skins.*] To confirm this declaration, we have the testimony of CLEMENT, in his *First Epistle to the Corinthians*, § 17. "Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. We mean Elias, Eliseus, and Ezekiel the prophets." See 2 *Kings* i. 8. *Zech.* xiii. 4. To inclose criminals in skins, and thus to put them to death, appears to have been a punishment in the island of Zorza. There "it is the custom to execute criminals in the following manner. They are wrapped round both arms, in the hide of a buffalo, fresh taken from the beast, which is sewn tight; as this dries, it compresses the body to such a degree that the sufferer is incapable of moving or in any manner helping himself, and thus miserably perishes." MARCO POLO's *Travels*, b. iii. c. 2. p. 571. In the history of Sinde, we are told that this punishment was inflicted by Abd-al-malik, Khalif of Baghdad, upon one of his generals, who was accused, by certain princesses, his captives, of a heinous offence. "That monarch was highly enraged at this supposed insult, and sent an order to the general who was second in command, to sew Mohummud-bin-kassim, into a raw hide, and thus forward him to his presence. Though consciously innocent, he allowed the unjust and cruel punishment of his sovereign to be inflicted on himself. He died the third day after." POTTINGER's *Travels in Beloochistan and Sinde*, p. 389.

"Three Bakhtiarees had been condemned to death by the prince for robbery: one was beheaded, and the second blown up; the third was cut in half, and the two parts of his body hung over two of the most frequented gates of the city, as a warning to other thieves. The horrid spectacle was displayed for three days. It illustrates in some degree an ancient custom exemplified in the case of Saul,

1 *Sam.* xxxi. 10. whose body was fastened to the wall of Bethshan by the Philistines. Shekch-kerden is the technical term for this punishment, which consists in cutting the body in two lengthwise, with a sword, beginning between the legs, and terminating on the side of the neck above the shoulder." MORIER's *Second Journey through Persia*, p. 173.

No. 1526. — xi. 37. *They wandered about.*] This may refer, probably, to some in the beginning of the opposition made by the Maccabee family, to the attempts of the Syrian princes to force the Jewish people to abandon the religion of their forefathers, and unite with the heathens in their idolatrous customs. 1 *Macc.* ii. 28. 30. There are numbers of such miserable outcasts from society in that very country, to this day, not, indeed, on a religious account, for they are all Mohammedans, but from national prejudices, and distinctions arising from that source. DOUBDAN (p. 438.) frequently met with such persons. Upon leaving Jerusalem, to embark at Joppa, they halted some time on a plain, not far from the holy city, to give time to the caravan to assemble, and, while waiting there, he says, "We saw six Bedouins pass along, who had no other clothing than a sheep-skin on their shoulders, and a rag about their loins, emaciated and burnt up with the heat; of a horrible aspect, and each with a great club. These people are Arabs, and the greatest robbers in all the country." See also p. 145.

No. 1527. — xiii. 13. *Let us go forth, therefore, unto him without the camp, bearing his reproach.*] "Corbulo no sooner received intelligence of his (Orphitus) defeat, than he resolved to pass the severest censure on the disobedience of his officer. He ordered him, his subalterns, and his men, to march out of the entrenchments, and there left them in disgrace, till, at the intercession of the whole army, he gave them leave to return within the lines." TACITUS, *Ann.* b. xiii. c. 36. This mode of punishment was established by ancient usage. LIVY (b. x. § 4.) relates, that the cohorts, which had lost their colours, were obliged to remain on the outside of the

camp, without their tents, and were found in that condition by Valerius Maximus, the dictator.

Publius Marcius, " by order of the consuls, was executed at the sound of a trumpet, on the outside of the Esquiline Gate, according to the form prescribed by ancient usage." SUETONIUS *in* NERONE, § 49.

No. 1528. — JAMES i. 17.

The Father of lights, with whom is no variableness, neither shadow of turning.

IN this passage are several astronomical terms. God is represented as the Father of lights, in allusion to the glorious lamp of day, the source of light to the whole solar system. The word παραλλαγη, or parallax, is not here employed in that acceptation in which modern astronomers use it; but denotes the continually mutable and different situation in the heavens, which the sun every day apparently observes. In opposition to this, God, the supreme source of light and love, is described as subject to no variation, but immutably and unchangeably the same. By τροπη, tropic, at one of which the sun arrives at the shortest, on the other, at the longest day, on his arrival at each, in his annual course, visibly turning back, as the word imports, the apostle denotes that the divinity is not liable to any such mutation as affects this luminary: and, as it is well known, the inhabitants of the earth were by the ancient geographers distinguished into the ascii, amphiscii, heteroscii, (STRABO, lib. ii. p. 135. edit. *Paris*, 1620.) denominations which arose from the shadow at noon, in various climates, having various directions, and falling different ways, the apostle, by employing the technical term, αποσκιασμα, by which this variety of shadows was denoted by geographers and astronomers, intended to indicate that the pure and ineffable glory of the Almighty, is not subject to any such shade or obscurity.

No. 1529. — i. 26. *And bridleth not his tongue.*] This expression is not uncommon among the Greek authors.

Αχαλινον κεκλημενοι το στομα.

PLATO *de Leg.* lib. ii.

Αχολαςον εχε γλωσσαν. EURIPID. *Orest.*

Ανθρωπον αυθαδοςομον, εχονι' αχαλινον,
Ακρατος, απυλωτον, ςομα.
ARIST. *Ranis de Æschyl.*

See *Psalm* xxxix. 2.

No. 1530. — iii. 6. *It setteth on fire the course of nature.*] The original is very beautiful, and is an allusion to a wheel catching fire, as not unfrequently happens, by its rapid motion, spreading its flames around, and at last involving the whole machine in destruction. The true version is, It setteth on fire the wheel of human life, and thus finally destroyeth the whole body. Τροχος signifies a wheel. ANACREON. *Od.* iv. 64. SOPHOCLES *apud* PLUTARCH. DEMET. p. 1668. edit. *Gr.* 8vo. *Stephan.*

"It setteth on fire the wheel of life." St. James does not intend to express the whole circle of human affairs, so much affected by the tongue of man; but rather the penal wheel of the Greeks, and not unknown to the Jews, on which they were accustomed to extend criminals, to induce them to confess, or to punish them for crimes; under which wheels fire was often placed, to add to their torments. In the book *De Maccabæis*, attributed to JOSEPHUS, and found in *Havercamp*'s edition, vol. ii. p. 497. where we have the account of the martyrdom of seven Hebrew brothers, in ch. 9. speaking of the death of the eldest, it is said, they cast him on the wheel; they extended him; they put coals under it, and strongly agitated the wheel: and of the martyrdom of the sixth brother, it is said, (ch. 11.) they brought him to the wheel, on which having distended his limbs, and broken his joints, they scorched him with the fire placed underneath, and with sharp spits, heated in the fire, they pierced his sides, and burned his bowels. The fire and the wheel are mentioned by ACHILLES TATIUS, lib. vii. 448. See KYPKE.

No. 1531. — v. 3. *Your gold and silver is cankered, and the rust of them shall be a witness against you.*] Since gold is not naturally capable of rust, may we not rather understand the expression to signify such a solicitous care to heap up riches, as consumes or eats the flesh? Thus the word ærugo, rust, is used by HORACE.

——— hæc animos ærugo, et cura peculi
Quum semel imbuerit. *De Art. Poet.* v. 330.

But when the rust of wealth pollutes the soul,
And mony'd cares the genius thus controul. FRANCIS.

So also PLUTARCH, *de Superstit.* Ὑπολαμβάνει τις τὸν πλοῦτον ἀγαθὸν εἶναι μᾶλλον; τοῦτο τὸ ψεῦδος ἰὸν ἔχει, νεμεται τὴν ψυχήν. "Does any one suppose that riches are the greatest good; this falsity contains in it rust, it corrodes the soul."

No. 1532.— v. 7. *The early and latter rain.*] In our climate, where it rains at all times of the year, we have no notion of "early and latter rain;" but nothing is more natural than this division in a climate like that of Palestine, where, in the summer months, it seldom or never rains. It was not till after the autumnal equinox, about the seed time, when the Jews began their civil year, that the autumnal or winter rains set in; and these they called the early rains; the latter rain was that which fell in March and April, towards harvest time. "The rain," says KORTE, (*Supplem. to his Travels to the Holy Land*, p. 170.) "which falls in October, November, and December, is called the early rain, and that which comes in March and April, the latter rain. Respecting this latter rain, it is to be observed, that about the time of the greatest heat, there are many years when it rains only a few hours, or half a day, or at the outside two or three days successively. This rain is extremely propitious to the standing nellu, (rice, resembling our barley,) which is beginning to ripen, and needs nothing more than such a good wetting, to make the grain fuller and more solid, and to mature it. This rain, therefore, which comes in the hot season, is very different from the rain in the rainy season, and is very favorable to the standing corn. In the rainy season, at the end of the year, as soon as it begins to rain copiously, and the ground is thereby softened, and rendered fit for the plough, the farmer loses no time to commence his operations and sow his grain." ROSENMÜLLER.

No. 1533. — 1 PETER i. 7.

Gold, — though it be tried with fire.

REFINERS try metals by fire, in order to know how pure they are from heterogeneous mixture. So ISOCRATES to DEMONICUS, cap. 12. Το μεν γαρ χρυσιον εν το πυρι δοκιμαζομεν, τους δε φιλους εν ταις αυχιαις διαζινουσκομεν. "For we try gold in the fire, and distinguish our friends in adversity." OVID has expressed the same thought.

> Scilicet ut fulvum spectatur in ignibus aurum,
> Tempore sic duro est inspicienda fides
>
> TRIST. lib. i. *Eleg.* v. v. 25.

See *Psalm* lxvi. 10. *Prov.* xvii. 3. *Zech.* xiii. 9.

No. 1534. — iii. 9. *Not rendering evil for evil, or railing for railing, but contrariwise blessing.*] The following beautiful Arya couplet was written at least three centuries before our era, and pronounces the duty of a good man, even in the moment of his destruction, to consist, not only in forgiving, but even in a desire of benefitting his destroyer: as the sandal tree, in the instant of its overthrow, sheds perfume on the axe which fells it. HAFIZ has four distichs of a similar nature.

> *Learn from yon orient shell to love thy foe,*
> *And store with pearls the hand that brings thee woe.*
> *Free, like yon rock, from base vindictive pride,*
> *Imblaze with gems the wrist that rends thy side.*
> *Mark, where yon tree rewards the stony show'r,*
> *With fruit nectareous, or the balmy flower.*
> *All nature cries aloud, shall man do less*
> *Than heal the smiter, and the railer bless?*
>
> Sir W. JONES's *Works*, vol. iii. p. 244.

No. 1535. — iv. 15. *A busy body in other men's matters.*] This refers to the public affairs of other people, a busy and insolent meddling with which was a vice to which the

Jews at this time were remarkably addicted. LARDNER's *Credibility*, vol. i. p. 425. Thus also TERENCE.

> Tantumne est abs re tua ocii tibi,
> Aliena ut cures, eaque nihil quæ ad te attinent.
> — HEAUTONT, act. i. sc. i. v. 23.

"Have you so much leisure from your own business, that you can take care of other people's, which does not at all belong to you?"

A light that shineth in a dark place.

THE image employed in this passage is taken, as LACKIMACHERI conjectures, (*Observat. Philolog.* p. ii. *Obs.* p. 166.) from that part of the Temple of Jerusalem which was called the Holy. In this space, into which the day-light was not admitted, a solemn darkness always prevailed, relieved only by the faint light of the lamps of the seven-branched candlestick. Every morning, before day-break, a priest repaired to an elevated part of the temple, to observe the morning dawn. As soon as he perceived it, he exclaimed, It grows light. Thereupon the priests, who had to officiate in the sanctuary that day, cleaned the candlestick, and extinguished four of the lamps, for during the day only three lamps burned, as Josephus informs us, *Antiq.* b. iii. cap. 8. § 3. All seven were lighted in the evening, and burned through the night till the morning dawned.

We are not to be surprised that the inside of the Jewish Temple was dark, for in the temples of all other nations, a mysterious awe-inspiring gloom always prevailed. Even the renowned Temple of Minerva at Athens, the Parthenon, which the Mahometans converted into a mosque, did not receive any day-light. SPON, who visited it in 1675, says, "When I entered the mosque, I was not surprised, as others have been, at its darkness. The little light it had, came from the back part, which the Christians opened when they made use of it as a choir. In the ages of Paganism, this temple had no light but that which entered at the door, and which gradually faded away when you entered the pronaos, which was only faintly lighted through the first portal. I should rather have wondered at seeing windows here, as they are very seldom found in the

ancient temples. The Temple of Theseus at Athens, also has no light but what is received from two or three openings, which the Greeks have made, without any symmetry, in the roof, because they wanted to use this temple as a church; and it is easy to see that in ancient times no light could enter, except through the portal. It was doubtless imagined, that the darkness prevailing in the temples struck those who entered with reverential awe. Hence, too, we may derive the use of lamps in the sanctuaries." ROSENMÜLLER.

No. 1537. — ii. 14. *Having eyes full of adultery.*] MOSCHUS (*Idyll.* ii. v. 18.) has an expression very similar to that of the apostle.

Αμφοτερας δε
Εισετι πεπλαμενοισιν εν ομμασιν ειχε γυναικας.

Still had she both the women in her eyes.

See ELSNER and KYPKE, *in loc.*

No. 1538. — iii. 10. *The earth also and the works that are therein shall be burned up.*] It was a very ancient and widely-diffused opinion that the earth would be destroyed by fire. JOSEPHUS mentions it as an ancient tradition, (*Antiq.* b. i. cap. 2. § 3.) that the children of Seth had learned from Adam before the flood, that the earth would once perish in water and then in fire; and that they, therefore, inscribed their astronomical discoveries, which they desired to transmit to posterity, upon two pillars, one of hewn stone to resist the water, and the other of brick to resist the fire. HERACLITUS, one of the oldest Greek philosophers had taught, as SIMPLICIUS states, (in the *Commentary upon the Book of Aristotle on Heaven*, b. i. cap. 9.) that when the world was wholly consumed, another world would arise from the fire. The Stoics were likewise of this opinion. They believed, as CICERO relates, (*De Nat. Deor.* ii. cap. 46.) that the earth would be in the end consumed by fire, and then a renovation of it would take place. In OVID, (*Metamorph.* b. i. l. 256.) Jupiter, instructing the other gods in the fate of the human race, says, "a time will come, when the sea, the earth, and the firmament of Heaven will be in flames.

Esse quoque in fatis reminisciter, affore tempus,
Quo mare quo tellus correptaque regia cœli
Ardeat, et mundi moles operosa laboret.

LUCAN also alludes to this in his *Pharsalia*, vi. 812. when he thus addresses Cæsar:

Hos Cæsar, populos, si nunc non usserit ignis,
Uret cum terris, uret cum gurgite ponti;
Communis mundo superest cogus ossibus astra
Mixturus.

The Bramins assume four ages of the world: the fourth of which, the period of the god Shiva, will be the time of the destruction of the world by a fiery and ardent wind. After this, when all is consumed and annihilated, a new earth and new heaven shall proceed from the remaining germs which have been received in the lotus, the triangle, or the womb of the goddess Bhavani. See Father PAULINUS, of *St. Bartholomew*, *Systemæ Brahmanicum*, p. 79. ROSENMÜLLER.

No. 1539. — JUDE 13.

Wandering stars.

ΑΣΤΕΡΟΣ πλανηται refers to those five wandering stars which we call planets, Mercury, Venus, Mars, Jupiter, and Saturn. CICERO, *de Nat. Deor.* lib. ii. cap. 20. PHILO BYBLIUS, in EUSEBIUS, *Præp. Evang.* lib. i. cap. 9. p. 33. A. As the planets seem to have a very irregular motion, being sometimes stationary, and sometimes retrograde, they are proper emblems of persons so unsettled in their principles, and so irregular in their behaviour as these men were. DODDRIDGE.

No. 1540. — REVELATION i. 1.

The revelation.

ST. JOHN has here followed the custom of the Hebrews, and especially of the prophets, of beginning his book with the title and exposition of the subject-matter of it. This seems to have been the practice of the most ancient authors, sacred and profane. In the poems of HOMER, the first verse sets forth the subject of the whole, and may stand for its title. OCELLUS LUCANUS (*de Univ.*) begins his book Ταδε συνεχραψεν Ωκελλος ο Λευκανος περι της τε παντος φυσεως. Thus also TIMÆUS (*de Anim. Mund.*) Τιμαιος ο λοκρος ταδ' εφα. HERODOTUS does the same.

"In their more elegant books, the Burmahs write on sheets of ivory, or on very fine Palmyra leaves. The ivory is stained black, and the margins are ornamented with gilding, while the characters are enamelled or gilded. On the Palmyra leaves the characters are in general of black enamel; and the ends of the leaves and margins are painted with flowers in various bright colours. In their more common books, the Burmahs with an iron style, engrave their writing on Palmyra leaves. A hole through both ends of each leaf serves to connect the whole into a volume, by means of two strings, which also pass through the two wooden boards, that serve for binding. In the finer binding of these kind of books, the boards are lacquered, the edges of the leaves cut smooth and gilded, and the title is written on the upper board: the two cords are, by a knot or jewel, secured at a little distance from the boards, so as to prevent the book from falling to pieces, but sufficiently distant to admit of the upper leaves being turned back, while the lower ones are read. The more elegant books are in general wrapped up in silk cloth, and bound round by a garter, in which the

Burmahs have the art to weave the title of the book." *Asiatic Researches*, vol. vi. p. 306.

No. 1541. — i. 8. *I am Alpha and Omega.*] MARTIAL calls Codrus, *Alpha Penulatorum*, to denote the prince of beggars: and afterwards excuses the uncouthness of the expression by a repetition, saying,

Quod Alpha dixi Codre penulatorum, &c. B. v. *Ep.* 26.

In the books of the Cabalistical writers, the Hebrew letters Aleph and Tau, as equivalent to the Greek Alpha and Omega, are used to denote God, the Eternal Being.

No. 1542. — i. 9. *The Isle that is called Patmos.*] Patmos has an excellent harbour, and the town, being situated on the loftiest part of the island, makes a pretty appearance on entering. The houses, being constructed of a white free-stone, have a peculiarly neat aspect. It has been calculated that the town has an elevation of nearly five hundred feet above the level of the sea. In its centre is a large convent dedicated to St. John the Evangelist, who was banished to this island. Here he wrote his Revelation. We saw, in walking to the summit of the hill, the grotto in which he is said to have composed them. The convent has a resident bishop, with a considerable number of monks, and is a college for the education of young men of the Greek persuasion. In those parts of the island which the inhabitants are able to cultivate, we saw several small fields, or patches of corn, banked up with stones to prevent the soil from being washed away by the rains. It appeared, however, to be capable of producing but an inconsiderable quantity of grain. The inhabitants procure sheep and cattle from the neighbouring islands. The town contains about two hundred houses. The women are to the men in proportion of five to one. WITTMAN'S *Travels in Turkey*, p. 113. DE LA MOTRAYE'S *Travels*, vol. i. p. 151. TURNER'S *Tour in the Levant*, vol. iii. p. 99.

No. 1543. — i. 14. *His eyes were as a flame of fire.*] From similar appearances of the Son of God under the Old Testament, *Dan.* iii. 25. x. 6. the heathen poets describe

their deities as appearing with radiant eyes. Thus HESIOD of Apollo, *Scut. Hercul.* v. 72.

Πυρ δ' ως οφθαλμων απελαμπετο.

His eyes shot fire.

So HOMER, *Il.* i. v. 200. of Minerva.

——— δεινω δε οι ομματε φαανθεν.

Her eyes shone dreadful.

So VIRGIL of Iris, *Æn.* v. v. 647.

——— divini signa decoris,
Ardentesque notate oculos.

Observe her looks divine;
Her radiant eyes.

Compare SUETONIUS in *August.* cap. 79.

No. 1544. —i. 15. *And his voice as the sound of many waters.*] The noise of a multitude is compared to the noise of waters by HOMER.

He spake: whom all applauded with a shout,
Loud, as when rolled toward some headland coast,
The billows beat against a rock that shoots
Afar into the deep, and which the flood
Leaves never, let the winds blow whence they may.

Il. ii. 394. COWPER.

So also APOLLONIUS, *Arg.* lib. iii. 1368. ÆSCHYLUS, *Sept. Thebas.* v. 85. *Ezek.* i. 24. xliii. 2. 2 *Esdras* vi. 17.

No. 1545. —i. 16. *His countenance was as the sun shineth in his strength.*] This expression is found in the titles of the king of Siam. It is said, that he shines like the sun at noon-day: that he is like the moon at full: and that his eyes shine like the morning-star. J. STRUY'S *Voyage*, i. chap. 10.

No. 1546. —i. 20. *The seven candlesticks which thou sawest, are the seven churches.*] In the Greek church, in the consecration of a bishop, among other symbolical ceremonies, there was a lamp delivered to him, representing his

church: and to the patriarch of Constantinople, a double lamp, signifying the Patriarchal church, which was delivered to him by the emperor. PACHYMERES, lib. viii. cap. 28. and JOH. CANTACUZEN, lib. iii. cap. 42.

No. 1547. — i. 20. *The seven churches.*]

The following account of the seven Asiatic churches, extracted from the *Travels of* THOMAS SMITH, B.D. 1678, though drawn up more than a century ago, is the most complete and correct of any extant. I shall, however, subjoin to it whatever of importance may be collected from other writers.

"The curious surveys every where extant of Bethlehem, Nazareth, and Jerusalem, places so famous for the birth, education, and sufferings of our blessed Saviour, (which are owing to the industry, and learning, and curiosity of devout pilgrims, who from the first ages of Christianity to this present time, not without the design of Providence, as I verily believe, have visited Mount Calvary and the Holy Sepulchre), suffer us not to be unacquainted with their situation and state: every one who has but the least gust for antiquity, or history, or travel, or insight into books, greedily catching at such relations. But a sadder fate seemed to hang over the seven churches of Asia, founded by the apostles, and to which the eternal Son of God vouchsafed to send those epistles recorded in the book of the *Revelation of St. John*, which, by the unpardonable carelessness of the Greeks (unless that horrid stupidity into which their slavery has cast them, may plead some excuse herein) have lain so long neglected, they giving us no account of their ruins; and the western Christians either not caring or not daring to visit them. The English gentlemen who lived at Smyrna, out of a pious zeal and a justly commendable curiosity, some few years since were the first who made a voyage thither, to see the remains of that magnificence for which those cities were so renowned in the histories of ancient times.

"During my stay at Smyrna, where I arrived about the middle of February, 1670, from Constantinople, in order to get a safe passage from Christendom in our fleet of merchant ships, then laden at that scale, I was seized with

the same curiosity. But an opportunity did not so easily present itself; the waters were not then quite down, and the plains in several places were scarcely passable; besides, I wanted company, which is highly necessary in those countries, both for security and convenience, having had sad experience in my travels in other parts of Turkey, of the difficulties and hazards of such voyages. But our ships not departing till July following, the love and respect I had to antiquity, and to the memory of those churches once so famous, made me not only forget, but despise danger: and it happened very luckily, that three worthy English gentlemen had taken the same resolution, and would risk it too. The spring was now advanced, and we were to set out with all convenient speed, before the heats increased and grew excessive: and for our better safety, we hired two stout and honest janizaries, well known to our nation; two Armenian Christians, a cook, and three grooms to look to our horses; in all twelve of us, which number was but necessary; for at that time of the year, when there is grass in the fields for their horses, the roads are infested with robbers in strong and numerous parties, well mounted and armed, who take all advantages of assaulting passengers, and kill first, and rob afterwards; sometimes coming twenty or thirty days journey out of the mountains of Cilicia and from Georgia, to the furthermost provinces of the Lesser Asia, lying towards the Archipelago, for this purpose.

"April the 3d, 1671, we set out from Smyrna, and went about to the northern side of the bay, which runs in a good way to the north-east, riding for several hours near the shore under the rocky mountains of Gordilen, which, with the opposite mountain Mimas, there being high hills also to the east, make the haven so secure for ships, which lie, as it were, land-locked. Our way lay northward, and somewhat to the west; for that we might the better observe the turnings and windings of our journey, and the bearings of places, we took a sea compass with us. Leaving Menamen, which I suppose is the Temnos of the ancients, on the right hand, a town well situated, and considerable for the trade of dimity and scamity, we rode down to the river Hermus, not far distant from it, having in

our way a very pleasant prospect of rich plains and meadows, where we arrived after six hours and an half. Hermus hath its rise in the greater Phrygia, and passing thorugh Lydia and Æolis, pours its water into the bay of Smyrna, over against Vurlaw, (famous for its hot waters, mentioned by *Strabo* under the name of Θερμα υδατα, and much frequented by Turks and Greeks in the summer-time,) and not far from Poggia-Vecchia, the Phœcea of the ancients, where the Athenians first settled a colony. The channel, as wide as the Thames at Windsor, and deep withal, and not being fordable thereabouts, we were ferried over it, the current being somewhat strong. We rode along the banks of it towards Chiaus-kuy, situated about a mile from it, where we made our first conac, or night's lodging, having travelled this day about eight hours. On the 4th, our travel was almost ten hours, our way lying still northward. On the 5th, having rode through a wood for half an hour, we got into the plain of Pergamos, a most delightful and fruitful plain, several parts of it plowed up, the rest yielding excellent pasturage: it extends itself to a very considerable length to the south-east; in some places, about five miles over. On the north-west of the plain, we left the river Cetius, which hath but a very small channel; and the Caicus to the southward of it, which we passed over at a mile distance from the city, on a stone bridge of thirteen arches, the city lying to the north-west of it, where we arrived after four hours. The Caicus runs with a very smooth stream, the channel about half the breadth of Hermus, but very apt to overflow its low banks on the descent of rain, and the melting of the snow upon the mountains, which makes those plains to be scarcely passable for some time of the year: it runs into the bay from Ælæa, a city of Æolis, from whence it hath its denomination, called by the Turks Ayasman, on the western side of it, the scale of Pergamos, from which it may be distant about twelve or fourteen miles, this river separating Mysia from Æolis."

"A later account of the state of the seven Asiatic churches is contained in a letter from the Rev. *David Lindsay*, chaplain to the British embassy at Constan-

tinople, to a member of the British and Foreign Bible Society, by which he had been solicited to distribute some copies of the New Testament in modern Greek, among the Christians in Asia Minor.

The information which Mr. *Lindsay* has afforded us, shall be extracted from his letter, dated Jan. 10. 1816, and attached to the history of each of the churches, immediately after that of Mr. *Smith*.

The most recent communication in our possession reaches to the middle of March, 1821. It was conveyed in a letter from the Rev. *Levi Parsons*, and the Rev. *Pliny Fisk*, two missionaries. It is extracted from the *Missionary Register* for October, 1821. They visited only the churches of Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia. Laodicea and Ephesus, they were prevented from seeing by illness.

No. 1548. — ii. 1. *The church of Ephesus.*] "Ephesus, called by the Turks Ayasaluk, formerly the chief metropolis of the Lydian Asia, and the seat of the Roman proconsul, who had the government of these parts, as being the principal city subject to his jurisdiction, was not then so famous in its flourishing and glory, as it is dismal and despicable at present, being reduced to an inconsiderable number of poor cottages, wholly inhabited by Turks, is distant from Smyrna, to the south-east, about forty-six miles. It lies to the south of the river Caystrus, in a plain, abounding with tamarisk, growing to such a height as to hide a man on horseback, under two hills; the one to the south-east, which runs out but a little way; the other, which is very high, to the south, under which lay the most considerable parts of the city, between which is a plain of about a quarter of a mile in breadth. Upon the sides of both are very great ruins, the walls and some arches remaining. Upon the latter are the ruins of a wall, which seemed to have bounded the city that way, with several caves on the declivity of it. There lie dispersed upon the ground in several places, vast marble pillars, some white, others speckled: these latter, hard by the temple of Diana, of about seven feet in diameter and about forty feet in height, their chapiters fallen off, and lying near them, proportion-

able, of about eleven or twelve feet square, and about four or five feet thick, the bases whereon they were fixed being alike thick. The Temple of Diana (for so tradition and fancy will have it, though I suppose it might have been a Christian church built upon the ruins of it,) is to the west-north-west, where lie stones of a huge weight, heaped one upon another: it lies north-north-east, and south-south-west; the entrance from the former, as we conjectured by reason of a very fair gate that way still remaining, formerly enclosed with a wall, taking up a good compass of ground, where they might have their gardens and other accommodations, though most of it now broken down, to the west of it. Having lighted our tapers, and made fast our cord, we went into the labyrinth on the right hand; where, after a descent of several feet, we crept through a narrow passage, and so passed forward in a direct line. On each side were several rooms, that open into others, built archwise, the alleys being so low that we were forced to creep through them too; and having continued for above a quarter of an hour in these subterranean vaults, built very artificially, and intended only at first as a foundation of the temple, though not undeservedly called a labyrinth, by reason of its several turnings, and the difficulty of finding a passage out of it without the help of a clew, being somewhat solicitous of the ill effects of the damps and the thick air, which put us into an extraordinary sweat, we hasted to enjoy the fresh air and the comfortable light of the sun.

To the south-west of the temple are the remains of a watch-tower or castle, placed upon a high rocky hill, whence there is a very fair prospect of the south-west sea, and of the promontory Trogyllium. Tradition will have this to be the place where St. Paul was imprisoned, out of reverence to which it is so called, though the situation, and the narrowness of it, it being not above eleven or twelve paces square, incline me to believe, that it was only intended for a watch-tower, to observe what ships passed to and again in those seas, from which it may be distant about five miles. Here we observed, to the north-west, the various turnings of the Cayster, more crooked than those

of the Meander, watering the plains below. On the north-east of Diana's Temple, lies upon the ground a very large font of porphyry, the inmost circle being about six feet in diameter, which is called by the name of St. John's Font, there being four pillars not far from it, upon which they suppose it was raised; a thing very unlikely, that in those sad times of persecution under Domitian and Trajan, when the poor Christians were forced to serve God in grottoes, and converts were baptized secretly, there should be such care taken to do it in so stately a laver. On the east are the aqueducts. Upon the side of the eastern hill is the cave of the seven sleepers; near it several small arches; and more forward of them a very large arch, within which are several little caverns. On the north is St. John's church, turned into a mosch, about seventy paces in length, and five and twenty in breadth. In it are four pillars standing in a row, of excellent porphyry, of about five feet in diameter, and much about the bigness of those that are in sultan Sulieman's mosch in Constantinople, and about forty feet in height, which support two cupolas, the glass windows still remaining; before it, a very large and fair entrance. Here are two very spacious theatres; one under the southern hill, the other to the west; near which is a stately gate, where I found these words engraven in two places.

T. 2. ACCENSORENSI ET ASIÆ.*

"On the 21st, within a mile of Ephesus, we passed over the Cayster, a very deep river. From hence we clambered over the Alyman, which is extraordinary bad way, part of the famous mountain, Mimas, (which runs as far as Cape Cornobbero; the Turks call it Kara-borun, or the cape with the black nose, at the entrance into Smyrna bay,) which we passed over in two hours. After ten hours we forded a little river, called Halesus, that runs into the sea at Colophon; two hours beyond which is a Turkish town called Giamo-bashee, situated in a spacious plain, with several handsome mosques in it, where, not meeting with any accommodation, we rode half a mile further, to a poor village called Kara-gick-kuy, where we

lodged, and the next morning we arrived safe at Smyrna, being the twentieth day from our departure." SMITH.

"After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but three Christians, two brothers, who keep a small shop, and a gardener: they are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament, in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages." LINDSAY. See also TURNER's *Tour in the Levant*, vol. iii. p. 128.

No. 1549. — ii. 8. *The church in Smyrna.*] "This city, called by the Turks Esmir, lies in the bottom of a bay, which is encompassed by high mountains on all sides, except to the west, about ten leagues in length, where is good anchoring ground, and the water deep, so that the ships ride near the merchants' scales, who, for their convenience, live by the water side. The breadth, at the bottom, may be, I guess, about two or three miles. To the north is the river Meles. This is one of the most flourishing cities of the Lesser Asia, both for its great trade and the number of its inhabitants, in which I include Franks, Jews, and Arminians, as well as Greeks and Turks. Little of its ancient glory is left standing; earthquakes, and fire, and war, having made as great desolations and wastes here as in other parts of Anatolia. It is certain, from the numerous foundations continually dug up, that the greatest part of the buildings anciently were situated upon the side of the hill, and more to the south: the houses below, toward the sea, being built since Smyrna became, of late years, a place of trade. On the top of the hill, which overlooks the city and bay, is an old castle, without any regular fortifications about it, and in a manner

slighted, there being only two or three guns, for fashion's sake, mounted, with which they salute the new moon of Bairam, and the captain Bassa, when he comes into the port with his armata of galleys. Near the entrance is a marble head, the nose of which is cut off by the Turks, out of their great zeal and hatred of all kinds of figures, especially human. I found nothing in it observable but a cistern, or, perchance, a granary, under ground, propped by pillars, and the bottom curiously plastered over, the work of the ancient Greeks; but much inferior to one I saw in the Long Island, just within the bay, on the side of the hill, into which there is a descent of about eight or nine feet; the buildings very regular and stately, having twenty pillars in length, and five in breath, the distance between each about seven of my paces, that is, above one hundred and sixty paces one way, and above thirty-five the other. At a little distance from which is another, almost of the same bigness, but filled with water; the island being altogether uninhabited, but full of wild hogs and hares. On the sides of the other gate of the castle are yet to be seen two eagles, the ensigns of the Romans, delineated at large, and handsomely enough. In our descent to the south-east we entered the amphitheatre, where St. Polycarp, first bishop of this city, was martyred: the stone-steps being removed for the most part by the Turks, for their buildings and other uses. In the sides are still to be seen the two caves, opposite to each other, where they used to inclose their lions, fighting with beasts, being in ancient times the great diversion of the people of this country, to which they usually condemned their slaves, and the poor Christians especially. On the side of the hill, but somewhat lower, is the sepulchre of this great saint, which the Greeks solemnly visit on the anniversary festival consecrated to his memory, in compliance with an ancient custom in use almost from the times of his martyrdom, as EUSEBIUS relates in the fourth book of his *Ecclesiastical History*, chap. xv. It is placed in a little open room, that possibly might be some chapel: in the entrance of which I found this inscription, on a marble stone, now placed in a chimney.

ΑΥΤΟΚΡΑΤΟΡΙ
ΑΔΡΙΑΝΩΙ
ΟΛΥΜΠΙΩΙ ΣΩΤΗΡΙ
ΚΑΙ ΚΤΙΣΤΗΙ.

The poor Greeks are very careful in repairing this monument, if it any way suffers, either by the weather, it being exposed to the air, or by the Turks, or by the Western Christians, who break off pieces of marble, and carry them away as reliques: an earthen dish hanging by to receive the aspers, any, either out of curiosity or veneration and respect to the memory of the blessed martyr, shall bestow, for the repair of his tomb. Nigh hereunto are several arches, stones of huge bigness, lying upon the ground, and a great building, having three large rooms on a floor, which, perchance, was a place of judicature, the front having been formerly adorned with four pillars, the bases of which, at present, only remain. Not many years since, in a lane toward the north-east, digging for a foundation, they met with several rows of square stones, placed regularly one above another, and, in all probability, it might be part of a fane or temple, in the times of heathenism. In the walls of the city I observed a great cavity in almost every square stone, somewhat resembling a Roman V, which some fancy might be in honour of the Emperor Vespasian, who was a great benefactor to this city. But the figure not being always the same, but admitting great variety, I am apt to believe it was rather made by the masons, that the stones might be the better cemented together. About a mile from the town are the ruins of a church, which the Franks call by the name of Janus's Temple, which I believe rather to have been dedicated to St. John, the great saint of the East, and that hence the mistake of the name is to be fetched. The Turks have here thirteen mosques; the Jews several synagogues; and yet, though Smyrna still retains the dignity of a metropolitical seat, the Greeks have but two churches, the one dedicated to St. George, the other, if I do not mis-remember, to St. Photinus. The Armenians have only one church.

"By this short and imperfect survey the curious reader

may be fully convinced in what a pitiful and deplorable condition the once famous and glorious churches of Asia are at this day; churches which had the apostles for their founders, which yielded so many martyrs, and abounded with so many myriads of Christians, whose patience and valour tired out and wearied, and at last triumphed over, the tyranny, the malice, and the hatred of their heathen persecutors; and which, afterward, when the empire became Christian, and the civil power submitted itself to the law and discipline of Christ; and when the cross, which before was had in such execration, was held the highest ornament of the crown, advanced its splendour and glory above what they had enjoyed in the times of heathenism; and which, on a due consideration of circumstances, one might have truly enough judged should have been eternal, and placed almost out of all possibility of danger and ruin, now turned into heaps of rubbish, scarce one stone left upon another; some of them utterly uninhabited, and the remains of all horribly frightful and amazing. I shall not here lament the sad reverses and vicissitudes of things, and the usual changes and chances of mortal life, nor upbraid the Greeks of luxury and stupidity, which have brought these horrid desolations upon their country; these are very useful, but very mean and ordinary speculations. That which affected me with the deepest anguish and most sorrowful resentment when I was upon the place, and does still, was, and is, a reflection on the threat made against Ephesus in the second chapter of the *Revelation of St. John*, who made his abode in that city, and died there, *Remember from whence thou art fallen, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.* And upon a further and more serious consideration, as I sorrowfully walked through the ruins of that city, especially, I concluded most agreeably, not only to my function, but to the nature of the thing, (and I am confident no wise or good man, who shall cast his eyes on these loose and hasty observations, will deny the conclusion to be just and true,) that the sad and dismal calamities which have involved these Asian churches, ought to proclaim to the present flourishing churches of Christendom (as much as if an

angel were sent express from heaven to denounce the judgment) what they are to expect, and what may be their case one day, if they follow their evil example, — that their candlestick may be removed too, except they repent, and do their first works; and that their security lies not in the strength of their frontiers, and the greatness of their armies (for neither of these could defend the Eastern Christians from the invasion and fury of the Saracens and Turks) as in their mutual agreements, and in the virtues of a Christian life."

"The regular intercourse of England with Smyrna, will enable you to procure as accurate intelligence of its present state as any I can pretend to offer. From the conversation I had with the Greek bishop and his clergy, as well as various well-informed individuals, I am led to suppose, that if the population of Smyrna be estimated at 140,000 inhabitants, there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Catholics, one hundred and forty Protestants, and fourteen thousand Jews." LINDSAY. TURNER'S *Tour in the Levant*, vol. iii. p. 285. CLARKE'S *Travels*, vol. ii. p. 181.

No. 1550. — ii. 12. *The church in Pergamos.*] "Pergamos, the chief city of Mysia Hellespontica, (called by the Turks, with a very little variation, Bergamo,) is about sixty-four miles from Smyrna, north-north-west. It lies under a very high and steep hill, by which it is sufficiently secured from the cold northern blasts. On the top of it is a castle, built according to the old way of fortification, which the Turks in a manner neglect, it being without any artillery or other provisions of war; they being altogether secure, and free from the fears of having an enemy in those parts. From the castle there runs eastward down a good part of the hill, a stone wall, at the end of which some ruins of a fortification, that seems to have been built for the security of it on that side. The ancient stone buildings, now the ordinary dwelling-houses of the Turks, still continue in several streets; the city by this means retaining somewhat of its former glory, amidst those many and vast ruins that lie about it, contrary to the fate of other churches; most of whose ancient structures are

wholly ruined, and pitiful Turkish houses, built of earth, baked in the sun, and beggarly cottages, raised upon their foundations. We went first to see the ruins of a palace, as it is judged to be, which lie in a street to the east part of the city, where we found five pillars of polished marble, of about seven yards in length; the chapiters curiously wrought: in a line equally distant, and farther on, there being a larger space between two other pillars: all which serve now only as so many props to support a wall that is built close to them. They are confronted on the other side of the street with other pillars of the same make, but whose chapiters are broken, two lying along upon the ground. More eastward, toward the plain, lie very famous ruins of a church dedicated to St. John, built of brick, about fifty-six paces in length, and in breadth thirty-two; the walls of a very great height, two rows of windows on each side. Several pillars fixed within the body of the church, but broken off, and wanting much of their due height: the Turks not willing to be at any pains to clear the earth where they are fixed, and the broken spaces serving their purpose as well, which is to place them at the extremities of their graves, abundance of which we found in their burying places, in our travels, wherever we came. Under the east end, a large vault. On each side of the church is a round building, the one exactly agreeing with the other. The doors very high; opposite which is a great nicchio, or cavity in the wall. A vault underneath, sustained by a great pillar; the foundation strengthened by several arches and pillars: it is eighteen of my paces in diameter within; the walls very thick. In the upper part of the city is the rivulet Selinus, whose stream is very swift, running toward the south-south-east, into the Caicus, over which are built several stone bridges; some with two, some with three arches. By the stream, not far distant from the great church, part of a wall is yet standing of about ninety paces. On the outer side of Selinus is a very handsome and large church, formerly called Sancta Sophia, into which you ascend by several stone stairs, now polluted by the Turks, and made a mosch. We observed a passage under ground from the castle to the Se-

linus, by which they supplied themselves with water. Along the side of a hill, from the south-west, are the remains of an aqueduct. On a hill to the west of the city, we met with several vast ruins, with six great arches over a water, which seems to have been formerly a common sewer: and south of this another range of six arches more, with two large rooms. The former of these ruins the Turks call Kiz-serai, or the women's seraglio, telling us that anciently they were kept there: accommodating, according to their rude conception of things, who have not the least knowledge of antiquity, the custom of former ages to the practice of their emperor at Constantinople, and fancying them to have been the very same. More southward is another great ruined building with arches, situated pleasantly upon a hill, from whence we had a good prospect of the city and the neighbouring plain; hard by which is a theatre, that opens to the south, the marks of the steps still remaining. In the declivity of which, almost at the bottom, is a marble stone about seven spans in length, and two in breadth, with this inscription, ΗΡΑΚΛΗΣ. On the opposite side a marble statue about two or three feet in the rubbish, which we caused to be removed by a poor Christian, this being the only way to preserve it; the Turks being such professed enemies to all human figures, whether painted or in Mosaick, or wrought in brass or marble, that it would quickly be defaced and broken, if it appeared above ground. As we walked in the streets, we observed several vaults almost everywhere.

The state of the Christians here is very sad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make a shift to get a little money to pay their kerache, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad miserable life. They have one church dedicated to St. Theodore; the Bishop of Smyrna, under whose jurisdiction they are, taking care to send a priest to officiate among them." SMITH.

"The church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-Hisar, but the number of Christians is about as

great; the proportion of Armenians to Greeks nearly the same; and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them: I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the church. He seemed much pleased that the benighted state of his nation had excited the attention of strangers." LINDSAY. TURNER'S *Tour in the Levant*, vol. iii. p. 271. CLARKE'S *Travels*, vol. ii. p. 180.

"Nov. 7. Left the khan at half-past seven. At two, we reached Pergamos, now called Bergamo. We put up at a public khan. The bishop's letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us. Obtained a guide. Passed an immensely large building, formerly a Christian church, now a Turkish mosque. This is said to be the church in which the disciples met to whom St. John wrote. Passed by what is said to be the tomb of Antipas. See *Rev.* ii. 13.

"There are in Pergamos one synagogue, one Greek church, and one Armenian church. At the Greek church we found a school of twenty boys, taught by a priest. The master then went with us to visit the other priests. We shewed them, in the Romaic Testament, the address to the church at Pergamos, which one of them read. We then gave them a Testament, and a number of tracts. Visited three other schools: one contained twenty-five scholars, another twenty, and the third a smaller number. Gave one of the teachers a Testament, in consequence of his earnest solicitations. A young Greek came to our lodgings, and bought two Testaments. The population of Pergamos is said to be about fifteen thousand; viz. fifteen hundred Greeks, two hundred or three hundred Armenians, one hundred Jews, and the rest Turks. The streets are wider and cleaner than any which we have before seen in Asia. Nine or ten minarets speak the power of the false prophet." PARSONS.

These words are addressed to the church in Pergamos, (verse 12.) a considerable city in the province of Mysia, in Asia Minor. It was, for a time, the capital of a small kingdom of the same name. It was here that parchment was first made use of by the Greeks to copy the books of the fine library which Eumenes, king of Pergamos, had founded, or at least greatly augmented, about one hundred and sixty years before the birth of Christ. Aretas, Bishop of Cæsarea, in Cappadocia, who lived in the sixth century, in his *Explanation of the Revelation*, says, that Pergamos had been particularly devoted to idolatry; in fact, there was there a celebrated temple of Æsculapius, which was visited by persons from distant countries, and it is probable that he was there an object of divine adoration as in other countries, under the form of a living serpent, which was kept in the temple, and considered as the Divinity himself. Hence Æsculapius was called the god of Pergamos (MARTIAL, v. ix. 17.) and on the coins of that city Æsculapius appears with a serpent twined round a staff (BEGER's *Thesaur.* v. t. i. p. 492.) Now as Satan is called by St. John below (xii. 9.) the great dragon and the old serpent, it is hardly to be doubted that when he says in the above passage that the church of Pergamos dwells where Satan's seat is, he alludes to the worship of the serpent which was there established. ROSENMÜLLER.

No. 1551.—ii. 18. *The church in Thyatira.*] "Thyatira (called by the Turks Akhisar, or the white castle), a city of Lydia, is distant from Pergamos, about forty-eight miles, almost south-east, situated in a spacious plain about two miles and an half in compass. Very few of the ancient buildings remain here: one we saw, which seems to have been a market place, having six pillars sunk very low in the ground, about four spans only left above. We could not find any ruins of churches; and enquiring of the Turks about it, they told us there were several great buildings of stone under ground, which we were very apt to believe, from what we had observed in other places, where, digging somewhat deep, they met with strong foundations, that without all question have formerly supported great buildings; but the descriptions of the ancients, and the several

inscriptions that we found there, put it out of doubt, that this is the true Thyatira: though the Greeks, who are prodigiously ignorant of their own antiquities, take Tyreh, a town twenty-five miles to the south-east of Ephesus, to be the place, being deceived by the nearness of the sound the one has with the other. On the same pretence, as they have mistaken hitherto, Laotik, a town not far from Ancyra (Angury the Turks call it) in Galatia, for Laodicea: when we have most authentic proofs that it is placed near to the river Lycus, and not far from Hierapolis. Several inscriptions are hereabouts which mention the name of the city, Thyatira.

"I find, by several inscriptions, that the inhabitants of this city, as well as those of Ephesus, were, in the times of heathenism, great votaries and worshippers of the goddess Diana. In the corner of a street, near a fountain, upon a broken stone, put into a wall, is the following inscription:

ΑΡΤΕΜΙΔΙ . . : . ΟΡΕΙΤ.

"To Diana, Goddess of the Mountains." And in the burying-place of the Turks, (who always bury their dead out of town, and near the highway, except their emperors and their relations, or some great men, as bassas or others, who, by their services, have merited well of the empire, have the privilege to be interred in cities, as Constantinople, Adrianople, or Prusia, near the moschs, or the chanes in their own grounds, which they had purchased,) to the north-west of the city, where there are a great many stately pillars, which were designed to another use, is a very fair stone erected to the honour of one of her priestesses, Ulpia Marcella, by the senate and people.

"This city has a very great convenience of water, which streams in every street, flowing from a neighbouring hill to the eastward of it, about a mile off: there being above three thousand five hundred pipes, if the Turks may be credited, to convey it to every part of it. It is populous, inhabited most by Turks, who have eight moschs here, few Christians residing among them: those Armenians we found there being strangers, who came thither to sell sashes, handkerchiefs, &c, which they bring out of Persia.

They are chiefly maintained by the trade of cotton wool, which they send to Smyrna, for which commodity Thyatira is very considerable. On the 6th we left Thyatira. In our way we repassed the Hermus, over a large stone bridge, that seems to have been built of late years; and after two hours and an half, passing through a village called Jarosh-kuy, that lies about two miles on this side, we arrived at Sardis, having been eleven hours on horseback; our way all along from Thyatira lying almost due south." SMITH.

"Ak-hisar, the ancient Thyatira, is said to contain about thirty thousand inhabitants, of whom three thousand are Christians, all Greeks, except about two hundred Armenians. There is, however, but one Greek church, and one Armenian. The superior of the Greek church, to whom I presented the Romaïc Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accidents, while the other went round among the people, for their private reading. I have, therefore, since my return hither, sent him four copies." LINDSAY.

"At eight o'clock we reached Thyatira, now Akhisar, and put up at a khan.

"We read the Address to the Church in Thyatira; prayed to that God whom saints of old worshipped in this place; and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

"*Nov.* 10. — We had a letter of introduction from a Greek in Smyrna, to Economo, the bishop's procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. He says, the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present there are in the town one thousand houses, for which taxes are paid to the government, besides two or three hundred small huts: there are about three hundred and fifty Greek houses, and twenty-five or thirty belonging to the Armenians; the others are all Turkish. There are nine mosques, one Greek church, and one Armenian church; four or five Greek priests, and one Armenian. The Greeks know something of the Romaïc, and

the Armenians of the Armenian language; but the common language of all classes is Turkish: the Greeks write it in Greek letters; the Armenians, in Armenian letters.

"Shewed our Romaïc Testaments to Economo. He says, they have the one which Mr. Lindsay gave them five years ago, and are much pleased with it. He then went with us to visit the schools; the first is taught by a priest, and consists of fifty scholars; the second is taught by a layman, and consists of twenty. Supplied them with tracts.

"When we returned to our room, a lad came to us for tracts. He and five or six other boys are taught by a priest, and do not attend the public schools. After hearing him read a little, and asking him a number of questions, we gave him tracts for himself and his companions. A man, who has a school of six children, saw one of the tracts which he had given away, and sent to us for some. We visited his school, and supplied his pupils. Gave a Testament to the priests.

"Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low; many of them mud or earth. Excepting the moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation." Parsons.

No. 1552.—iii. 1. *The church in Sardis.*] "Sardis retaining somewhat of its name still, though nothing of its ancient glory, being called by the Turks, Sart, is situated at the foot of the famous mountain Tmolus, on the north side of it, having a spacious and delightful plain before it, watered with several streams that flow from the neighbouring hill to the south-east; and, with the Pactolus, rising from the same, on the east, and encreasing with its waters the stream of Hermus, into which it runs, is now a very pitiful and beggarly village; the houses few and mean; but, for the accommodation of travellers, it being the road for the caravans that come out of Persia to Smyrna with silk, there is a large chane built in it, as is usual in most

towns that are near such public roads, or have any thing of trade, where we took up our quarters, the Turks refusing to admit us into their houses and lodge us, hearing from our janizaries that we were Franks. The inhabitants are for the most part shepherds, who look to those numerous flocks and herds which feed in the plains. To the southward of the town, at the bottom of a little hill, the castle lying eastward of them, are very considerable ruins still remaining, which quickly put us in mind of what Sardis was, before earthquakes and war had caused those horrid desolations here; there being six pillars standing, of about seven yards in compass, and about ten in height, besides several vast stones, of which the other pillars that are thrown down are made, one placed upon the other, and so exactly closed in those that stand, as if they were one entire piece, now lying in a confused heap, the first row of pillars supporting huge massy stones that lie upon them. From hence we went up to the castle, which lies eastward, the ascent very steep, in some places almost perpendicular, so that we were forced to take a great compass about to gain the top of the hill whereon it stands, easy enough to be undermined, having no rock to support it, but might be as well impregnable for its strength, as inaccessible for its height, in former ages. Within the castle we found this inscription, upon the chapiter of a pillar:

ΦΙΛΗ ΤΙΜΩΛΙΣ ΕΤΕΙΜΕ
ΣΕΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΤΙΒΗ
. . ΟΝ ΚΑΙΣ.

By which it appears that it was erected in honor of Tiberius the emperor, whom Sardis ought to acknowledge as a second founder, he having taken care to repair the breaches caused by an earthquake, and having given it the form of a city again, as *Strabo* has recorded. Easterly of the castle lie the ruins of a great church, and north of them other vast ruins, the walls still remaining, of a very considerable length, with several divisions and apartments, all which take up a great compass of ground. Whether it was the chief seat of the governor, or the public court of justice, or the place where the citizens used to convene,

at this distance of time, and in so great a confusion wherein it is involved, is difficult to conjecture: but whatever it was when it stood, it must needs have been very stately and glorious. We met with other ruins all along this tract, which made us quickly conclude that the greatest part of the city lay this way.

"The Turks have a mosch, which was formerly a Christian church, at the entrance of which are several curious pillars of polished marble. Some few Christians there are who live among them, working in gardens, and doing such like drudgery, but who have no church, nor a priest to assist them, and administer the holy sacraments to them; into such a sad and miserable condition is this once glorious city and church of Sardis, the metropolis of Lydia, now reduced." SMITH.

"I quitted Alah-shehr, deeply disappointed at the statement I received there of the church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly; and I heard with surprize, that not a vestige of it remained. With what satisfaction, then, did I find, on the plains of Sardis, a small church establishment; the few Christians who dwell around modern Sart, were anxious to settle there, and erect a church, as they were in the habit of meeting at each other's houses for the exercise of religion. From this design they were prohibited by Kar Osman Oglu, the Turkish governor of the district; and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then a remnant, a few names, even in Sardis, which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament in a language with which they were familiar. Several crowded about the priest to hear it on the spot, and I left them thus engaged." LINDSAY.

"We reached Sardis, now called Sart, at half-past six,

in ten hours' travel from Thyatira: found difficulty in procuring a lodging; at length, put up in a hut, occupied by a Turk; there was neither chair, table, bed, nor floor in the habitation.

"November 12. Sunday. After our morning devotions, we took some tracts and a Testament, and went to a mill near us, where three or four Greeks live: found one of them grinding grain: another soon came in; both were able to read. We read to them the Address to the Church in Sardis, and then the account of the day of judgment, *Matt.* xxv. conversed with them about what we read, and then spoke of the Lord's Day, and endeavoured to explain its design, and gave them some tracts.

"We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the seventy fourth psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

"In the afternoon we walked out, and enjoyed a season of social worship in the fields.

"This has been a solemn, and, we trust, a profitable sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan.

"There is now in Sardis no Christian family.

"There are three grist-mills here, in which nine or ten Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and

remember that it is the Word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, I will read it often." PARSONS.

No. 1553. — iii. 7. *The church in Philadelphia.*] "This city, distant from Sardis to the south-east about twenty-seven miles, is situated upon the rising of Mount Tmolus, the streets to a good height lying one above another, which gives it a very advantageous prospect from most parts into the plain, both toward the north and east. It is called by the Turks Alah Shahr, or the fair city, which must be understood only in reference to the situation, for there is nothing of building in it to make it deserve that name. A city, formerly of as great strength as beauty, having had three strong walls toward the plain; a great part of the inmost wall yet standing, though decayed and broken down in several places, with several bastions upon it. Defended by them, but more by the valour of the inhabitants, it maintained its liberty, and held out against Urchan and Morat the First, when all the Lesser Asia besides had been overrun by the Ottoman forces: but at last, in the reign of Bayazid the First, whom the Turks call Yilderim, or Lightning, after a long resistance, the Philadelphians having made several sallies, but all in vain, to remove and raise the siege, it was forced to submit to the fate of other cities, and became a prey to the barbarous conqueror, who was not wanting in cruelty to express his revenge and furious rage against the distressed citizens, for daring to withstand so long his victorious arms, there being about a mile and an half out of town, to the south, a thick wall of men's bones confusedly cemented together with the stones, in all probability raised by his command, (for sure none but such a barbarian would have done it?) in compliance, perchance, with some rash vow that he had made, when he lay fretting and storming before it. The churches felt the terrible effects of his fury as well as the inhabitants, most of them being demolished and turned into dunghills, (as is that of St. John to the south-east, most probably the cathedral, for its largeness,) where they throw their rubbish and filth; and the rest made moschs. Southward is the river Cogamus, flowing from the hill;

abundance of vineyards all along, which the poor Greeks used to cultivate, but were at that time deterred from making wine, by reason of the severe prohibition of the grand seignor; so that here, as a Greek pappus told us, they had scarce wine enough for the sacrament. The city is very populous, there being above five hundred janizaries in it, who, according to their privileges, (the government being so much in their favour,) can be judged only by the serdar or captain, the cady or civil governor having no power over them in the least. Next to Smyrna, Philadelphia has the greatest number of Christians above the other metropolitical seats, there being above two hundred houses of them there, and four churches: whereof the chief is dedicated to Τη Παναγια, or the Holy Virgin Mary, the other three to St. George, (a great saint among them,) St. Theodore, and St. Taxiarches. On the twelfth, after three hours' riding from Philadelphia, we passed over the river Cogamus, whose channel was narrow, but stream deep and full: and leaving the plain some hours after, we climbed up the Tmolus, which we found in some places very steep and rocky, on each side covered with vast numbers of pine and fir-trees; and, having gained the top, we entered into a wood, very dangerous to passengers, there being that shelter for thieves in it, and that advantage they have, keeping together upon the hills, between which the road lies, to pour down their shot upon them: after three hours, past out of it, and getting on the other side of the mountain, we came to a village called Kosh-yenigeh-kuy, where we lodged that night, having travelled twelve hours complete. On the 13th, about a quarter of a mile hence, we went to see several ruins, which, in all probability, by their distance from Hierapolis, must be those of Tripolis, of which nothing is left but huge massy stones, lying confusedly in heaps, and the appearance of a castle and theatre, near to which we forded the Mæander, and about four hours after we came to Hierapolis.

"Hierapolis, (now called by the Turks Pambuck-Kulasi, or the cotton tower, by reason of the white cliffs lying thereabouts,) a city of the Greater Phrygia, lies under a high hill to the north, having to the southward of it a

fair and large plain about five miles over, almost directly opposite to Laodicea, the river Lycus running between, but nearer the latter; now utterly forsaken and desolate, but whose ruins are so glorious and magnificent, that they strike one with horror at the first view of them, and with admiration too: such walls and arches, and pillars of so vast height, and so curiously wrought, being still to be found there, that one may well judge, that when it stood, it was one of the most glorious cities, not only of the East, but in the world. The numerousness of the temples there erected in the times of idolatry, with so much art and cost, might sufficiently confirm the title of the holy city, which it at first derived from the hot waters flowing from several springs, to which they ascribed a divine healing virtue, and which made the city so famous; and for this cause Apollo, whom both Greeks and Romans adored as the god of medicine, had his votaries and altars here, and was very probably their chief deity. In the theatre, which is of a large compass and height from the top, there being above forty stone seats, we found upon a curious piece of wrought marble belonging to a portal, these words: ΑΠΟΛΛΩΝΙ ΑΡΧΗΓ. To Apollo, the chief president; a title peculiar to him. Where these springs rise, is a very large bath, curiously paved with white marble, about which formerly stood several pillars now thrown into it. Hence, the waters make their way through several channels which they have formed for themselves, oftentimes overflowing them, and crusting the ground thereabouts, which is a whitish sort of earth; they turn the superficial parts into a tophus. Several tombs still remain, some of them almost entire, very stately and glorious, as if it had been accounted a kind of sacrilege to injure the dead, and upon that account they had abstained from defacing their monuments; entire stones of a great length and height, some covered with stone, shaped into the form of a cube, others ridgewise." SMITH.

I left Laodicea for Philadelphia, now Alah-shehr. It was gratifying to find at last some surviving fruits of early zeal, and here, at least, whatever may be lost of the spirit of Christianity, there is still the form of a Christian

church: this has been kept from the hour of temptation which came upon all the Christian world. There are here about a thousand Christians, chiefly Greeks, who, for the most part, speak only Turkish; there are twenty-five places of public worship, five of which are large, regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness." LINDSAY.

"In three hours more we reached Philadelphia, now called Allah Scheyr, *i. e.* the city of God. Obtained the use of a small dirty room in a khan, and put up for the night.

Nov. 15. "Early this morning, Theologus, a Greek, to whom we had a letter of recommendation, went with us to visit Gabriel, the archbishop of this diocese. He has held his present office six years, and is reputed a man of learning; but is now quite aged, perhaps, seventy-five. Formerly he had one bishop under him; now, none, and but about twenty priests. His diocese includes Sardis on the west, and Laodicea on the east; but, he says, that there are not above six hundred or seven hundred Greek houses in it. There are five churches in this town, besides twenty which are either old or small, and not now used. The whole number of houses is said to be three thousand, of which two hundred and fifty are Greek, the rest Turkish. We gave the archbishop some tracts and a testament. He said the Testament which Mr. Lindsay gave him, and another which he received from another source, he had given away; one to a school, the other to one of his priests.

"We went next to visit a school. It is taught by George, a young man of this place, who spent some time at a school in Haivali and Smyrna. He has about thirty scholars, who study ancient and modern Greek. There is a small library belonging to the school. The school-house contains four apartments, one of which is reserved for company. We obtained leave to use it during our stay in town, and very gladly removed our baggage from the khan.

"Dined with the archbishop. This is one of the Greek

fast-days, on which it is unlawful to eat meat. The dinner consisted of rice, soup, boiled beans, several plates of herbs, and a rich variety of fruits, with bread and cheese, and plenty of raki, rum, and wine. It seemed to us a singular dinner for a fast-day.

"Spent the afternoon at the school-house. Our tracts are likely to be less useful here than we had hoped, because, most, even of the Greeks, understand no language but the Turkish. This is said to have been the fact, even with the predecessors of the present archbishop.

Nov. 16, 1820. "Read the first chapter of John to the schoolmaster and a priest, and accompanied it with some remarks.

"Went out with a guide to see the city. It is situated at the foot of Mount Tmolus, and is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets: saw the church in which, they say, the Christians assembled, to whom St. John wrote: it is now a mosque." PARSONS.

No. 1554. —iii. 14. *The church of the Laodiceans.*] "Laodicea (called by the Turks Eski Hisar, or the old castle,) a city of Lydia, according to the geography of the ancients, is above twenty miles distant from Colossa, situated upon six or seven hills, taking up a vast compass of ground. To the north and north-east of it runs the river Lycus, at about a mile and half distance, but more nearly watered by two little rivers, Asopus and Capor, the other to the south-east, both which pass into the Lycus, and that into the Mæander. It is now utterly desolate, and without any inhabitant, except wolves, and jackals, and foxes; but the ruins shew sufficiently what it has been formerly: the three theatres and the circus added much to the stateliness of it, and arguing its greatness. That whose entrance is to the north-east is very large, and might contain between twenty and thirty thousand men, having above fifty steps, which are about a yard broad, and a foot and a quarter in height, one from another, the plain at the bottom being about thirty yards over. A second that opens to the west, and a third, a small one, whose entrance is to the south; the circus has about two and twenty steps,

which remain firm and entire, and is above three hundred and forty paces in length from one end to the other; the entrance to the east, at the opposite extremity, is a cave that has a very handsome arch. To the south-east are the ruins of a fortification: not far an aqueduct, the channel of which is cut through massy stones; formerly there were two rows of pillars from south-east to the north-west, the bases only remaining, continued on a great way, and other rows from north-east to south-west, which probably might bound the walk leading to some palace. The walls of a very large church still remain, to the west side of which are adjoining three very curious arches, more to the southward two rows of arches, five on each side. On the 16th, we left the village an hour after sun-set, the moon favouring us; and after six hours and a half, at the bottom of a small hill, but not far distant from a very high one, we saw a boiling fountain, whose waters were extraordinary hot and scalding; it sent forth a very thick vapour like the smoke of charcoal, which diffused itself over the plain. About half a mile thence we crossed again the Mæander, over a very rotten and dangerous wooden bridge; a fair and large bridge of stone, somewhat above it, being so broken in the midst, that there is no passing over it; and so entered upon the pleasant and fruitful plains of Apamea, watered by the Mæander, whose various windings and turnings we observed with great pleasure and satisfaction, riding along its banks for several hours. After almost seventeen hours' riding, arrived at Nozli.

"On the 18th, after we had rode three hours from Nozli, we came to a village called Teke-keug, very pleasantly situated, and about a quarter of a mile thence on the right hand went to see several great ruins that lie on the north, on a hill; between which and the opposite great hill is a very lovely plain. We made up to the ruins of the castle, and a great aqueduct: other vast ruins lying dispersed up and down for a great way. These ruins are called by the Turks, Sultan-Hisar, or the sultan's castle, and can be no other than those of Tralles, formerly the seat of a bishop, and a famous city in the beginning of Christianity, situated about three quarters of a mile from the

Mæander. Having travelled eight hours this day, we came to Guzel-Hisar, where we took up our lodging in a chane.

"Guzel-Hisar, or the fair castle, is a very great and well-built town, walled, and having very handsome gates, with several mosques. We found in it several pillars, and ancient buildings, which made us conclude, by its distance from Tralles, that it is Magnesia ad Mæandrum, formerly the seat of a bishop; so called to distinguish it from another city of that name in the same province, upon Mount Sephylus. It is now maintained by the trade of cotton-yarn, which they send to Smyrna, caravans going weekly hence. On the 19th, from Guzel-Hisar to Ghermeaule, we made it six hours, our way lying north-west. On the 20th, our way lay hence west by north, till we came to descend the hill, from the top of which we had seen the island Samos, to the north-west: at the bottom is a very large aqueduct, with three great arches below, and five above, to convey the water from one side of the hill to the other, and so to Ephesus, where we arrived after six hours." SMITH.

"My next object was to see Laodicea: in the road to this is Guzel-Hisar, a large town, with one church, and about seven hundred Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books they contained, beyond the four gospels, but mentioned them indiscriminately, with various idle legends, and lives of saints. I have sent thither three copies of the modern Greek Testament, since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Collosse: it is a considerable town with about four hundred Christians, Greeks, and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt, that here that unhappy time was come, when men should turn away their ears from the

truth, and be turned unto fables. I had with me some copies of the gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill; unhappily, neither could read; the copy, therefore, of the New Testament, which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church." LINDSAY.

No. 1555. — iii. 4. *Thou hast a few names even in Sardis.*] Names are here to be taken for the persons called by them. This symbol, therefore, seems to allude to the diptychs or matricula used in the primitive church, in which were registered the names of all the faithful. DODWELL's *Cyprianick Dissertations, D.* 5.

No. 1556. — iii. 8. *I have set before thee an open door.*] St. Paul uses this symbol to signify the free exercise or propagation of the Gospel. *Acts* xiv. 27. 1 *Cor.* xvi. 9. 2 *Cor.* ii. 2. *Col.* iv. 3. Thus also PINDAR (*Olymp. Od.* vi.) has the expression, to open the gates of songs: that is, to begin to sing freely. And EURIPIDES (*Hippol.* ψ 56.) has the phrase, "the gates of hell opened," to signify, that death is ready to seize upon a man. DAUBUZ.

No. 1557. — iii. 12. *Him that overcometh will I make a pillar in the Temple of my God.*] This seems an allusion to the pillars raised by Solomon, whose names signify foundation and strength. 1 *Kings* vii. 15. 21. St. Paul, speaking of some of the apostles, uses the same comparison. *Gal.* ii. 9. The symbol is also used in *Jer.* i. 18. Hector is called the pillar of the house by Lycophron.

Ω Δαιμον οιον κιον' αιςωσεις δομων.

VITRUVIUS (*de Archit.* lib. v. cap. 1.) compares pillars to trees, because trees were, in the primitive way of building, used for pillars. Trees in the symbolical language signify the great men of the kingdom. Thus in the Portentum

shown to Tarquin (Livy, lib. i.) the wooden column signified one of a family despised. Daubuz.

No. 1558. — iii. 14. *The beginning of the creation of God.*] Jupiter in Marcianus Capella, (lib. vii.) is, mystically, saluted by the number of 717, which enigmatically denotes H APXH, the letters of that word when considered as numbers producing that number. This title is given to Jupiter in the beginning of a song of Terpander in Clemens Alex. *Strom.* lib. vi. p. 279. See also Polybius, lib. v. p. 376. Aristoph. *Nubib.*

No. 1559. — iv. 2. *A throne was set in heaven.*] The heathens supposed that the supreme deity had a throne in heaven. (Apuleius *de Mundo.*) Heaven symbolically signifies the ruling power or government. Artemidorus, (lib. ii. cap. 73.) writing in the times of the Roman emperors, makes the country of Italy to be the heaven. The Egyptians, by heaven, understood their own country, Egypt. Josephus (*Antiq.* lib. iii. cap. 5.) says, that the tabernacle represented heaven, at least, the Adytum. The kings of Egypt had their thrones covered with a canopy like heaven. The Persian monarchs had such heavens. Chosroes had such an one. Diodorus Siculus (lib. i. p. 30.) observes this of the monument of Osymanduas, one of the kings of Egypt. The Chinese call their monarch Tiencu, son of Heaven. *Daubuz.* In Persia, when the king ascends the throne, pearls are showered upon, to do him honour. Sir W. Ouseley's *Travels in the East*, vol. i. p. 160. note.

No. 1560. — iv. 2. *And one sat on the throne.*] Sitting is the posture of one ruling or judging, having already dominion, and exercising authority. *Judges* v. 10. 2 *Sam.* xix. 8. To sit on the throne is synonymous to reigning. Thus in Cicero (*De Nat. Deor.* lib. iii.) "Veniamus in forum; sessum ite, precor, Quid? ut Judicetur." Again, (*De Finib.* lib. ii.) "Sedere in solio ornatu regali." And also (*Ad Attic.* lib. ii.) "Maloque in illa tua sedecula sedere, quam in istorum sella curuli." Homer (*Il. O.* v. 50.) represents the gods sitting; and Jupiter, expressing his kindness for Juno, tells her, that she shall sit with the gods.

See also CALLIMACHUS, *Hymn in Del.* ARISTOPHANES, PEUT. DAUBUZ.

No. 1561. — iv. 3. *A jasper.*] Gems or precious stones are the symbols of divine oracles, of the will and commandments of God, and that his will, whether for good or bad, is to be known by the colours of the gems. The Egyptians and others represented the qualities of their gods in a manner analogical to this. Thus PLUTARCH (*De Defect. Orac.* edit. *Ald.* p. 278.) says, "There are among the demons, as well as among men, different virtues and passions, and unreasonable desires; in some of them some weak and obscure remnants, like exuberances; but in others they are found in great abundance, and very stubborn, of which the sacrifices, mysteries, and mythologies, preserve and retain up and down, footsteps and symbols spread about." Hence, it appears that he considered the religion and ceremonies of the pagans, as symbolical representations, and effects of the good nature or evil dispositions of the demons worshipped therein. The symbolical figures of their deities, represent to the worshippers what good or evil they may expect from them. See PHILO *de Legat. ad Caium*, p. 691. PAUSANIAS, *Messenic.* p. 141. SALLUST, *Philos. de diis et Mund.* cap. vi. SERVIUS *in* VIRG. *Æn.* i. v. 524. DAUBUZ.

No. 1562. — iv. 5. *There were seven lamps of fire burning before the throne.*] Fire or torches are the symbols of the royal presence. It was a very ancient custom for kings to have fire carried before them, as a mark of honour and empire. The Persian monarchs had fire carried before them in procession. XENOPHON, *Cyr.* lib. viii. The kings of Lacedæmon also had fire, taken from the altar of Jupiter, borne before them. NICOLAUS *apud* STOBÆ, *Eclog.* xlii. So also SERVIUS, (VIRGIL, *Æn.* lib. v.) says, "In honorem enim regum cum faculis procedebatur a populis, ut ait de Pallante; lucet via longo ordine flammarum, et late discriminat et agros." Thus did the Romans before one of their emperors. LIVII, *Epitom.* lib. xvii. HERODIAN, lib. i. § 20. 50.; lib. ii. § 9. 30. DAUBUZ.

The following extracts describe another method of doing

honour to a governor. "The khan was preparing to enter Bushire, his new government, with all splendour. From the town to the swamps were erected stages on which bullocks were to be sacrificed, and from which their heads were to be thrown under his horses' feet as he advanced; a ceremony, indeed, appropriated to princes alone, and to them only on particular occasions." MORIER'S *Journey through Persia*, p. 75.

"Among the crowds attending Husein Ali Mirza, were many Jews, who, according to an ancient custom, having killed a cow, threw its head before the feet of the prince's horse." Sir WILLIAM OUSELEY'S *Travels in the East*, vol. ii. p. 202.

No. 1563. — iv. 6. *Full of eyes before and behind.*] DIODORUS SICULUS, lib. iii. speaking of some Egyptian hieroglyphics, says, "That the eye is the observer of justice, and keeper of the whole body. When God is preparing to execute judgment, he is said to come and see." *Gen.* xviii. 21. ARTEMIDORUS, lib. i. c. 28. calls the eyes the leaders of the body. *Matt.* vi. 22. CICERO, *de Nat. Deor.* lib. ii. In imitation of this the favourites and prime ministers of state in the Persian monarchy are called the king's eyes. ARISTOPHAN. *in Acharn.* ARISTIDES, *Orat. Cyzicen.* DIO CHRYSOSTOM, *Orat. de Regno*, *Hesych.* ÆSCHYLUS, *Pers.* HELIODORUS *Æthiop.* lib. viii. PLUTARCH *Artaxarx.* In PINDAR we read, Σικελιας οφθαλμος, as a title given to one of the chief men in Sicily, to denote his power. *Olymp.* ii. and also Στρατιας οφθαλμος. The eye of the army stands for a good commander. PAUSANIAS *in Argolic.* p. 66.

No. 1564. — iv. 8. *They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty.*] That the holiness of God was thrice proclaimed is very emphatical. Instances of repeating a call three times occur both in the sacred and profane writings. *Jer.* xxii. 29. *Ezek.* xxi. 27. 2 *Cor.* xii. 8. *Psalm* lv. 17. *Matt.* xxvi. 44. *Dan.* vi. 10. The heathens, to shew their sorrow for the death of their friends, called upon them thrice. HOMER, *Odyss.* ix. v. 65. ARISTOPHAN. *in Ran.* VIRGIL, *Æn.* vi. The Delphian Oracle saluted a man thrice king. PINDAR, PYTH. *Od.* iv.

The acclamations in the Roman theatres seem to have been commonly repeated thrice. HORACE, (lib. ii. *Od.* 17.) speaking of Macænus, says,

Lætum theatris ter crepuit sonum.

Even in the senate-house, we have an instance and form in VULC. GALLICANUS (*in Avidio cassio.*)

Antonine Pie, Dii te servent;
Antonine Clemens, Dii te servent;
Antonine Clemens, Dii te servent.

And ÆLIUS LAMPRIDIUS, speaking of the first reception of Alexander Severus, which was in the senate, as a kind of inauguration, relates the acclamations in like manner. In cases of excessive joy, the acclamations were much more generally repeated. DAUBUZ.

No. 1565. — iv. 8. *Which was, and is, and is to come.*] This expression signifies that God is eternal, by an induction of all the parts of time, past, present, and future. Thus, the Egyptians expressed the eternity of their Minerva or Isis. PLUTARCH *de Isid. et Osir.* p. 393. Thus also the Greeks described the eternity of Jupiter. PAUSANIAS *Phocic.* p. 328.

No. 1566. — iv. 10. *And cast their crowns before the throne.*] This circumstance may be illustrated by several cases which occur in history. JOSEPHUS, (*Ant.* lib. xv. cap. 10.) relating how Herod the Great, going to meet Augustus Cæsar, after his victory over Mark Anthony, whose party Herod had embraced, says, that before he entered into the city, and came into the emperor's presence, he took off his diadem or crown, and having made his apology, Cæsar bid him put it on again. Tigranes, king of Armenia, did the same to Pompey. CICERO, *Orat. P. Sextio.* PLUTARCH, *Vit. Pompey*, fol. 209. HORAT. lib. i. *Ep.* xii. Tiridates, in this manner, did homage to Nero, laying the ensigns of his royalty at the statue of Cæsar, to receive them again from his hand. TACITUS, *Ann.* lib. xv. p. 258. ed. *Paris*, 1608. PROCOPIUS, *de Bell. Parthico.* lib. ii. cap. 17. In the inauguration of the Byzantine Cæsars, when the emperor comes to receive the sacrament, he puts off his crown. CANTACUZENE, lib. i. c. 41.

——————— *lowly reverent*
Tow'rds either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns inwove with amarant and gold.

MILTON, *Par. Lost*, b. iii. 348.

"This short expedition was brought to a close by the personal submission of Abool Fyze Khan, who, attended by all his court, proceeded to the tents of Nadir Shah, and laid his crown, and other ensigns of royalty, at the feet of the conqueror, who assigned him an honourable place in his assembly, and in a few days afterwards restored him to his throne." MALCOLM'S *History of Persia*, vol. ii. p. 91.

No. 1567. — v. 1. *Sealed with seven seals.*] ÆSCHYLUS, *Eumen.* 830. uses this symbol with regard to thunder, when God makes no use of it. HORACE speaks of locks and seals used about books not to be read. He addresses his book.

Odisti claves, et grata sigilla pudico
Paucis ostendi gemis: et communia laudas. Lib. i. *Ep.* 20.

That epistles were rolled, tied up, and sealed, is plain, from the words of EURIPIDES, *Hippolit.* 864.

Εξελιξας περιβολας σφραγισματων.

No. 1568. — v. 2. *I saw a strong angel proclaiming with a loud voice.*] This angel performs the office of a cryer or herald. The rabbies suppose such a cryer in heaven among the angels, and give him the name of Acraziel. *Lib. de Mort. Mos.* The Romans having elected their magistrates, caused a cryer to proclaim their names. Vocem præconis expectant. SENECA, *Epist.* 118.

No. 1569. — v. 5. *The lion of the tribe of Judah.*] This is evidently an allusion to the description of Judah in the last words of Jacob. *Gen.* xlix. 9. See also *Ezek.* xix. 5. *Jer.* ii. 15. *Nah.* ii. 12. The type of a lion denotes the dominion of a king in Scripture. ARTEMIDORUS (lib. i. cap. 39.) says, that to dream of having the head of a lion, signifies victory, and to become the terror of our enemies. To this may be referred the dream of Philip of Macedonia, in which the image of a lion, engraved on a seal, signified Alexander the Great. PLUTARCH, *Vit. Alexand.* TURTULL.

de Anima. cap. 46. ARISTOPH. *Equit.* *Herodot.* lib. vi. c. 131. ÆSCHYLUS, *Agam.* 726. EURIPID. *Supp.* 1222. The Mahometans call Ali, one of their great prophets, by the name of Assad Allah Algaleb, the lion of God always victorious. In a dream mentioned by PAUSANIAS, (*Messen.* p. 129.) a lion without claws, led bound by wolves, signifies Aristomenes, the Messenian hero, treacherously kidnapped, and brought prisoner into Sparta. HORACE, lib. iii. *Od.* 2. 11. says, "Ne rudis Agminum sponsus lacessat regius asperum tactu leonem." DAUBUZ.

No. 1570. — v. 5. *The root of David.*] This expression is taken from *Isaiah* xi. 1. *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.* In the symbolical language trees signify princes; a young rising prince may, therefore, be called a sprout. Clytemnestra dreamed that the sceptre of Agamemnon being fixed by himself in the ground, there arose out of it a sprout which overshadowed all his kingdom. SOPHOCLES, *Cass. Var.* lib. viii. *Epist.* 5. Thus also in an ostentum reported by SUETONIUS (in VESPASIAN, cap. 5.) two sprouts of an old oak growing up to some height, were thought to signify the emperors Titus and Domitian. ÆLIAN (*Var. Hist.* lib. xii. cap. 14.) observes, that Homer compares his heroes to trees. See also PINDAR, *Olymp.* ii. and vi. EURIPIDES, IPHIGEN. in AULID. 116 and 201. THEOCRITUS, *Idyl.* vii. 44. and xxviii. 7. LOCOPHRON. v. 623 and 1357. OPPIAN, *Cyneget.* lib. i. DAUBUZ.

No. 1571. — v. 9. *Thou art worthy to take the book.*] Such acclamations as this were common amongst the ancients. EURIPIDES, 1574 and 1618. HERODOTUS, lib. iii. cap. 20. They were usual at the inauguration of the Roman emperors. The following instance is from ÆLIUS LAMPRIDIUS (in ANTON. *Diadumeno.*), "Macrine Imperator Dii te servent: Antonine Diadumene, Dii te servent." And in the conclusion, "Antoninus dignus imperio." It occurs also in the case of GORDIANUS (*Julius Capitolinus in Gordianis.*), "Æquum est, Justum est, Gordiane Auguste, Dii te servent." When Probus was declared emperor, the acclamations were concluded with these words. (*Flavius Vopiscus in Probo.*) "Et prius fuisti semper dignus imperio,

dignus triumphis, felix Agas, feliciter imperes." See THEOPHYL. *Simocatta de Maurit.* lib. i. cap. 1. and AMMIAN. MARCELLIN, lib. xxvii. *De Gratiani Inaugurat.* The Byzantine emperors, at their inauguration, were proclaimed to be worthy thereof, by the public and repeated acclamations of the word ΑΞΙΟΣ, as appears from the account given of it by the emperor, CANTACUZENE, lib. i. cap. 41. It was first sung by the patriarch, repeated by the choir; and, lastly, by the voice of the multitude. See the *Pontif Romanum*, or SELDEN'S *Titles of Honour*. This acclamation was always made in a singing tone. Thus HORACE says, (*Epod.* ix.) "Galli canentes Cæsarem." And VIRGIL (*Æn.* vii.) "Regemque canebant." DAUBUZ.

No. 1572. — vi. 13. *The stars of heaven fell unto the earth.*] By stars we are to understand, either the Jewish people in general, or those among them who excelled the rest in dignity and holiness: or, the priests and bishops who apostatized, and fell from the faith. *Ch.* i. 20. *Dan.* viii. 10.

Sæpe etiam stellas, vento impendente, videbis
Præcipites cœlo labi. VIRGIL, *Georg.* i. v. 365.

Fertur, ut interdum de cœlo stella sereno,
Etsi non cecidit, potuit cecidisse videri.
OVID, *Met.* l. ii. v. 321.

If this phenomenon frequently happened, it was considered by the Romans among the presages of civil war.

——— cœloque volantes
Obliquas per inane faces. LUCAN, l. i. v.

No. 1573. — vii. 1. *The four winds of the earth.*] In Egypt and Syria, the winds blow from the four cardinal points periodically at different seasons of the year. For instance, when the sun approaches the tropic of cancer, the winds, which before blew from the east, change to the north, and become constant in that point. In June they always blow from the north and north-west: they continue northerly in July, but vary sometimes toward the west and sometimes toward the east. About the end of July, during all the month of August, and half of September, they remain constantly in the north, and are moderate; brisker in the day, however, and weaker at night. At this period an

universal calm reigns on the Mediterranean. Towards the end of September, when the sun repasses the line, the winds return to the east; and, though not fixed, blow more regularly from that than any other point except the north: this lasts all October and part of November. As the sun approaches the other tropic, the winds become more variable and more tempestuous; they most usually blow from the north, the north-west, and west, in which points they continue during the winter months of December, January, and February. About the end of February and in March, when the sun returns towards the equator, the winds are southerly more frequently than at any other season. During this last month, and that of April, the south-easterly, south, and south-westerly winds prevail; and at times the west, north, and east; the latter of which becomes the most prevalent about the end of April; and during May it divides with the north the empire of the sea. VOLNEY's *Travels*.

No. 1574. — viii. 4. *And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*] There is a pagan rite, mentioned by *C. Dampier*, as practised by the nobility of Tonquin, which greatly illustrates this passage. When they pray with their families, the prayer is written upon a paper; and being recited by a proper officer, is thrown into a fire of coals, where, probably, incense or some other perfume, is thrown at the same time, so that the prayer ascends up with the smoke. DAUBUZ.

No. 1575. — viii. 7. *The first angel sounded, and there followed hail and fire mingled with blood.*] The heathen attributed the sending of hail to Jupiter, and looked upon any remarkable showers of it as proofs of his anger. So HORACE, lib. i. *Od.* ii.

> Jam satis terris nivis atque diræ
> Grandinis misit pater, &c.
>
> *Too long, alas, with storms of hail and snow,*
> *Jove has chastis'd the world below.* MAYNWARING.

See VIRGIL, *Æn.* iv. v. 120. 161. ix. v. 669. LIVY, lib. ii. cap. 62. xxvi. 11. In SPENCE's *Polymetis*, plate 29. fig. 2. is a medal, on which Jupiter Pluvius, or the rainy,

is represented seated on the clouds, holding up his right hand, and pouring a stream of hail and rain from it on the earth, whilst his fulmin is held down in his left.

No. 1576. — ix. 3. *Scorpions.*] The scorpion in the tropical climates is a foot in length. No animal in the creation seems endued with such an irascible nature. When taken, they exert their utmost rage against the glass which contains them; will attempt to sting a stick, when put near them; will sting animals confined with them, without provocation; and are cruel enemies to each other. Maupertius put an hundred together in the same glass; instantly they vented their rage in mutual destruction, universal carnage; in a few days only fourteen remained, which had killed and devoured all the others. It is even asserted, that when in extremity or despair, the scorpion will destroy itself. It is said to be a common experiment in Gibraltar to take a scorpion newly caught, and surrounding him with burning charcoal, when he perceives the impossibility of escaping, he stings himself on the back of the head, and instantly expires. See *Deut.* viii. 15. *Ezekiel* ii. 6. *Luke* xi. 12. In some of the towns in Italy, and in the south of France, the scorpion is one of the greatest pests that torment mankind; yet its malignity in Europe is trifling, compared to its powers in Africa and the East.

At Corfu, "the first morning after our arrival, as soon as I awoke, I saw a scorpion on my pillow. The sting of the scorpion is not mortal in Greece, and is easily cured by the application of the oleum scorpionum, or oil in which scorpions have been infused: the animal itself, mashed, and put immediately on the wound, is said to effect a rapid cure. Their virus is proportionably stronger where the climate or the season is hotter; in parts of Africa their sting is certain death, and the town of Pescaria is deserted by its inhabitants in the summer on account of the great quantity of scorpions." Joam. Leo, *Histor. Afric.* b. vi. In winter they are nearly in a torpid state, and their sting is less dangerous. It is said, that if a scorpion, surrounded by a circle of burning coals, finds it cannot escape, it strikes itself with its sting on

the back, and immediately dies. The few scorpions I saw in Greece are about two inches in length, and generally black. I found some at Thermopylæ about half an inch longer, and of a dull yellow tint: in Italy they are extremely common, and enter the houses as soon as the first autumnal rains commence." DODWELL's *Tour through Greece*, vol. i. p. 29.

No. 1577.—ix. 5. *Their torment was as the torment of a scorpion, when he striketh a man.*] The phraseology here is peculiar, and probably refers to the warlike weapon called a scorpion, several of which, or men armed with them, Cestius Gallius brought with him in his army. *Isidore* thus describes the scorpion. "Scorpio est sagitta venanata arcu vel tormentis excussa; quæ dum ad hominem venerit, virus qua figit infundit, unde et scorpio nomen accepit."

The scorpion is a poisoned arrow, shot from a bow or other instrument, which, when it wounds a man, deposits the poison, with which it is covered, in the wound, whence it has the name of scorpion. SENECA, in his *Hercules Œtæus*, act iv. v. 1218. describes the torment it occasions.

Heu qualis intus scorpius, quis fervida
Plaga revulsus cancer infixus meas
Urit medullas.

Poisoned arrows are still made use of by several African nations; the Mandingo negroes, for example, of whom MUNGO PARK, in the twentieth and twenty-first sections of his *Travels in the Interior of Africa*, has given several accounts. "They do not make use of poisoned arrows in the chase, but only in war."

The Bushmen, one of the most savage tribes in southern Africa, also make use of this dreadful weapon, of which LICHTENSTEIN gives the following description in his *Travels*. "The arrows are upon an average two feet and a half in length; the shaft consists of a thick reed, and is notched at the lower end, to fit the string; has a thread twined round it to prevent its splitting, and is furnished with the feather of a bird of prey to make it steady. It is headed by a strong bone, generally the leg of an antelope,

and is either really sharp-pointed, or has a three-pointed iron plate fastened to it, but is in either case thickly covered with poison. This poison is of a brownish colour, and when fresh and most efficacious, waxy and sticky, but soon becomes dry and hard. They compose it of several ingredients, the dangerous effects of which upon the human body they have learned by experience. The chief ingredient is the venom of serpents, but as this is too liquid and thin, they mix it with the sap of large euphorbiæ, which, when thickened, makes the consistence of wax above described. Besides this, the poison is sometimes strengthened by the expressed juice of the root of the hæmanthus toxicarius, which gives it a sharp ulcerating power, which quickly dissolves the mass of blood. According to the intended effect, these ingredients are mixed in different proportions; for example, more venom of serpents when it is intended for the attack of men, and more poison from the root when for the chase. Though they know that the poison is not hurtful except when it comes directly into the blood, yet they carefully avoid preparing it with the hands uncovered; but it is done on stones hollowed out, which are previously moderately warmed, with the assistance of a wooden stick. They are especially cautious in smearing the arrow, when a careless motion might wound themselves. To perform this operation there is a channel in the stone, in which the arrow exactly fits; this is filled with the poison, and the point of the arrow is turned in it and smeared with the stick, till it is sufficiently imbued. A very malicious contrivance, is sawing the arrow half through, about an inch below the point, that it may break off, and remain in the wound, if it should strike a bone. That this may happen even when the fleshy parts are wounded, at least, on attempting to draw out the arrow, there is a small barb, close to the place where it is partly sawed through, so that if the arrow is not drawn out carefully, the point breaks off in the wound, for which there is then no remedy, because the whole part about it swells up and inflames.

No. 1578. *Horses prepared unto battle.* The mamalukes wearing their beards long and rough, with

graue and sterne countenance, hauing strong and able bodies, vsed such cunning in all their fights and battels, that after they had giuen the first charge with their launces, they would by and bye, with wonderful actiuitie, vse their bows and arrows, casting their targuets behind them; and forthwith the horseman's mace, or crooked scimitar, as the manner of the battel or place required. Their horses were strong and couragious, in making and swiftnesse much like unto the Spanish jennets: and that which is of many hardly beleeued, so docile, that at certaine signes or speeches of the rider, they would with their teeth reach him up from the ground a launce, an arrow, or such like thing; and as if they had known the enemie, run vpon him with open mouth, and lash at him with their heeles, and had by nature and custom learned, not to be afraid of any thing. These couragious horses were commonly furnished with siluer bridles, guilt trappings, rich saddles, their necks and brests armed with plates of yron: the horseman himselfe was commonly content with a coat of maile, or a brest plate of yron. The chiefe and wealthiest of them vsed head pieces: the rest a linnen couvering of the head, curiously folded into manie wreathes, wherewith they thought themselves safe ynough against any handie strokes; the common souldiers vsed thrumb'd caps, but so thicke that no sword could pierce them." KNOLLES's *History of the Turks*, p. 529.

No. 1579. — ix. 10. *There were stings in their tails.*] Stings, as of scorpions. So MANILIUS, iv. 217.

Scorpius armatæ metuendus cuspide caudæ.

See 1 *Cor.* xv. 55. 56. and VITRINGA, *Observat. Sacr.* lib. ii. cap. 7. § 7.

No. 1580. — x. i. *I saw another mighty angel come down from heaven, clothed with a cloud.*] A similar mode of expression occurs in the following authors.

——— νεφελῃ εἰλυμενος ὠμους. *Involv'd in clouds.* *Il.* v. v. 186.

Nube cavâ speculantur amicti. *Æn.* i. v. 516.

And wraps their persons in a veil of clouds. PITT.

Nube candentes humeros amictus. HORAT. l. i. *Od.* 2.

O'er thy bright shoulders cast a cloud. CREECH.

No. 1581. — x. 10. *And I took the little book out of the angel's hand, and ate it up.*] This figurative language we find occurring in profane authors. Thus BUSBEQUIUS, *Travels*, p. 245. says, "insomuch, that the Turks said frequently, and justly of them, that other nations had their learning in their books; but the Tartars had eaten their books, and had their wisdom in their breasts, from whence they could draw it out, as they had occasion, as divine oracles."

No. 1582. — xii. 3. *Dragon.*] Three kinds of dragons were formerly distinguished in India; those of the hills and mountains; those of the valleys and caves; and those of the fens and marshes. The first is the largest, and covered with scales, resplendent as burnished gold; they have a kind of beard hanging from the lower jaw; their aspect is frightful; their cry loud and shrill; their crest bright yellow; and they have a protuberance on their heads, as the color of a burning coal. Those of the flat country are of a silver color, and frequent rivers, to which the former never come. Those of the marshes are black, slow, and have no crest. The description agrees in every particular with the boa, which may be considered as the proper dragon. They are said to be of a most enormous length. "The serpent, guaku or liboya, is unquestionably the biggest of all serpents; some being eighteen, twenty-four, nay, thirty feet long, and of the thickness of a man in the middle. The Portuguese call it kobze de hado, or the roe-buck serpent, because it will swallow a whole roe-buck, or other deer; and this is performed by sucking it through the throat, which is pretty narrow, but the belly vastly big. This serpent being a very devouring creature, greedy of prey, leaps from among the hedges and woods, and standing upright on its tail, wrestles both with men and wild beasts; sometimes it leaps from the trees upon the traveller, whom it fastens on, and beats the breath out of his body with its tail." NIEUHOFF in CHURCHILL, vol. ii. p. 13.

No. 1583. — xiii. 2. *A bear.*] This animal had its name Ἄρκτος, either from its sluggishness, and particularly from his remaining in his den for several of the winter months in an inactive sleepy state, which is a fact unanimously affirmed by many of the ancient naturalists. (Bochart, vol. ii. p. 810.) or from his being, as it were, self-sufficient, while he continues so long without external nourishment. Both these circumstances are attested by Pontoppidon, *Nat. Hist. of Norway, in Modern Travels*, vol. iii. p. 221. See also Brookes's *Nat. Hist.* vol. i. p. 195. "Soon after Michaelmas, the bear seeks his den, which is his winter quarters; this he finds under some mountain, where the rock hangs over, or in some natural cavern; here he makes himself a large and soft bed of moss, leaves, and the like; he hides the opening with branches and boughs of trees, and lets it be snowed up, so that he is not easily found, but by those that are taught, or have thoroughly learned his customs. In his den, he shall be so taken, sometimes for a week, with heavy sleep, that by shooting at him, and even wounding him, he will hardly awake; and what is most surprizing, is, that he will lie there the whole winter without eating or drinking; and yet, according to all accounts, when he goes out in the spring of the year, he is found to be fattest." He might say, therefore, with the dormouse, in Martial,

Tota mihi dormitur hyems, et pinguior illo
Tempore sum, quo me nil nisi somnus alit.

I doze the winter through, and fattest keep
When I am nourish'd with nought else but sleep.

No. 1584. — xiii. 15. *He had power to give life unto the image of the beast, that the image of the beast should speak.*] This seems an allusion to the cheats of the pagan priests, who made statues to move. Asclepius of *Mercurius Trismegistus*, cap. ix. Euseb. *Præp. Evang.* lib. v. cap. 8. p. 168. Lucian, *de Dea Syria.* Thus also Simon, the magician, boasts, "Statuas animatas reddam, et ita ut putentur ab his qui vident, homines esse." Clement. *Recognit.* lib. ii. § 9. iii. § 47. 57. Hom. ii. § 32. 34. Horace also, *Epod.* xvii. speaking of Canidia, the sor-

ceress, says, "An quæ movere cereas imagines." When the gods seemed slow in giving answers, the Egyptians and Phœnicians used to shake their statues to make the deity exert itself. HORACE, lib. i. *Od.* xviii. VIRGIL, *Æn.* iv. v. 301. vi. v. 68. DAUBUZ.

The brahmins, by repeating incantations, profess to give eyes and a soul to an image before it is worshipped. WARD's *View of the Hindoos*, vol. ii. p. 344.

No. 1585. — xiii. 18. *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred three-score and six.*] Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. The Greeks, in the time of Homer, or soon after, are thought to have assigned to their letters a numerical value, corresponding to their order in the alphabet: thus α was 1, because the first letter, and ω 24, being the last. It is in this manner that the books of the *Iliad* and *Odyssey* are numbered, which have been thus marked by Homer himself, or by some person who lived near his time. A system of representing numbers, of great antiquity, was used by the Greeks, very much resembling that afterwards adopted by the Romans. This consisted in assigning to the initial letter of the name of the number a value equal to the number. Thus X, the initial of χιλια, stood for a thousand; Δ, the initial of δεκα, for ten: Π, the initial of πεντε for five. *Herodotus*, the grammarian, is the only writer of antiquity who has noticed this system, and the chronological table of remarkable events on the Arundelian marbles, the only work extant in which this method of representing numbers is exhibited. Numerical letters, denoting the year of the Roman emperor's reign, exist on great numbers of the Egyptian coins, from the time of Augustus Cæsar, through the succeeding reigns. See *Numi Ægyptii Imperatorii à Geo. Zæga*, edit. *Rom.* 1787. There are coins extant, marked of the 2d, 3d, 14th, 30th, 38th, 39th, 40th, 41st, and 42d years of Augustus Cæsar, with the numerical letters preceded by Γ, or Λ, for λυκοβας, year, thus: LB, LΓ, LIΔ, LA, LAE, LAΠ, LAΘ, LM, LMA, and LMB. The following is the

Greek alphabet, with the numerical value of each letter affixed, according to the generally received system.

α	1.	ι	10.	ρ	100.
β	2.	κ	20.	σ	200.
γ	3.	λ	30.	τ	300.
δ	4.	μ	40.	υ	400.
ε	5.	ν	50.	φ	500.
ϛ	7.	ξ	60.	χ	600.
η	8.	ο	70.	ψ	700.
ϑ	9.	π	80.	ω	800.

The method of representing numbers by letters of the alphabet, gave rise to a practice among the ancients, of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases first began to be used, cannot be ascertained: it is sufficient for the illustration of the passage under consideration, if it can be shewn to have been in existence in the apostolic age. Seneca, who was cotemporary with St. Paul, informs us in his 88th Epistle, that Apion, the grammarian, maintained Homer to have been the author of the division of his poems, of the *Iliad* and *Odyssey*, into forty-eight books: for a proof of which, Apion produces the following argument, that the poet commenced his Iliad with the word μηνιν, that the two first letters, whose sum is 48, might indicate such division. Leonidas of Alexandria, who flourished in the reigns of Nero, Vespasian, &c. carried the practice of computing the number in words so far as to construct equi-numeral distichs, that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. We will only notice two examples; the first is addressed to one of the emperors, the other to Poppæa, the wife of Nero.

Θυει σοι τοδε γραμμα γενεθλιακαισιν εν ωραις
Καισαρ Νειλαιη Μουσα Λεωνιδεω.
Καλλιοπης γαρ ακαπνον αει θυος· εις δε γεωτας
Ην εθελης, θυσεις τοδε περισσοτερα.

"The muse of Leonidas of the Nile, offers up to thee, O Cæsar, this writing, at the time of thy nativity: for the sacrifice of Calliope is always without smoke: but in the ensuing year he will offer up, if thou wilt, better things than this."

From the numerical table already given, the preceding epigram may be shewn to contain equi-numeral distichs, as follows: Θυει contains 424, that is, ϑ 9, υ 400, ε 5, ι 10. In like manner τοδε will be found to contain 379; γραμμα 185, γενεθλιακαισιν 404, εν 55, ὡραις 1111. Καισαρ 332, Νειλανη 114, Μυσα 711, Λεωνιδεω 1704. The sum of all these is 5699; the number in the first distich. In the second distich, Καλλιοπης contains 449, γαρ 104, ακαπνον 272, αει 16, ϑυος 679, εις 215, δε 9, νεωτα 1156, Ην 58, εϑελης 267, the subscribed ιοτα being taken into the account; ϑυσει 624, τοδε 779, περισσοτερα 1071. The sum of all 5699, which is precisely the same with that contained in the first distich.

Ουρανιον μειμημα γενεθλιακαισιν εν ωραις
Τυτ απο Νειλογενης δεξο Λεωνιδεω,
Ποππαία Διος ευνι, Σεβασιας· ευαδε γαρ σοι
Δωρα τα και λεκτρων αξια και σοφιης.

"O Poppæa, wife of Jupiter (Nero) Augusta, receive from Leonidas of the Nile, a celestial globe on the day of thy nativity: for gifts please thee which are suited to thy imperial dignity and wisdom."

In this epigram, each of the distichs contain the number 6422, computed in the same manner as in the former instance.

This poet did not restrict himself to the construction of equi-numeral distichs. The following is one of his distichs in which the hexameter line is made equal in number to its corresponding pentameter.

Εις προς ενα ψηφοισιν ισαζεται, ου δυο δοιοις,
Ου γαρ ετι ςεργω την δολιχογραφιην.

"One line is made equal in number to one, not two to two; for I no longer approve of long epigrams." In this distich, the words of the hexameter line contain numbers amounting to 4111. The numbers corresponding

to the words of the pentameter line make the same sum. The equi-numeral distichs of Leonidas, are contained in the second volume of *Brunck* and *Jacob*'s edition of the *Greek Anthology*. See also AULUS GELL. *Noct. Att.* lib. xiv. c. 6. The *Oneirocritica of* ARTEMIDORUS, lib. ii. c. 75. lib. iii. c. 34. lib. iv. c. 26. *Martiani Minei Felicis Capellæ Africarthaginensis, de Nuptiis Philologiæ* et *Mercurii*, lib. ii. et vii. IRENÆUS *adversus* HÆRESES, lib. i. ii. et v. TERTULLIAN *de Præscriptionibus*, HÆRET. tom. ii. p. 487. *Wirceburgi*, 1781. SIBYLL. *Oracul.* lib. i. LAKEMACHERI, *Obs. Phil.* part. ix. p. 20.

No. 1586. — xvii. 4. *A golden cup in her hand.*] Some interpreters think that this alludes to the love potions used among the ancients by prostitutes, to allure lovers. HORACE (*Epod.* v.) describes one in his Epod against Canidia. This symbol seems to be an allusion to *Jer.* li. 7. and is suitable to the notion of a whore, who was one that sold wine, and invited men to come and drink it. She allures them with the shew of a golden cup, but involves them with the intoxicating liquor into an abominable communion of her idolatry. In a little moral treatise, entitled, *The Table of Ceres*, there is a similar picture of fraud or deceit. "A fair, beautiful, and false woman, having a cup in her hand; she is called deceit, and seduceth all mankind."

No. 1587. — xviii. 7. *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her, for she saith in her heart, I sit a queen.*] The word used for living deliciously signifies taking or plucking away the reins, by a metaphor taken from a pampered horse, who, having broken the reins, or plucked them out of the rider's hand, runs away without controul. Thus HOMER, *Il.* vi. v. 506.

Ως δ' οτε τις ϛατος ἱππος, ακοϛησας επι φατνῃ,
Δεσμον απορρηξας θειει πεδιοιο κροαιτων,
Ειωθως λεεσθαι ευρρειος ποταμοιο,
Κυδιοων υψοι δε καρη εχει, αμφι δε χαιται
Ωμοις αισσουται· ο δ' αγλαιηφι πεποιθως,
Ριμφα ε γυῖα φερει μετα τ' ηθεα και νομον ιππων.

The wanton courser thus, with reins unbound,
Breaks from his stall, and beats the trembling ground:
Pamper'd and proud, he seeks the wonted tides,
And laves in height of blood his shining sides;
His head now freed, he tosses to the skies,
His mane dishevell'd o'er his shoulders' flies:
He snuffs the females in the distant plain,
And springs exulting to his fields again. POPE.

So also *Antiphanes apud Athenæum*, lib. iii. *sub. fin.* and VIRGIL, *Æn.* xi. v. 492.

No. 1588. — xviii. 12. *Vessels of ivory.*] Various uses were made of ivory. The images of the gods were formed of it. The houses of the ancients were adorned with it. *Psalm* xlv. 9. 1 *Kings* xxii. 39. *Amos* iii. 15. Their beds and couches were made with it. *Amos* vi. 4. So were the thrones and footstools of kings. 1 *Kings* x. 18. With it they also ornamented their shields and the handles of their swords. A considerable value was always set upon it. See BOCHART, *Hieroz.* tom. i. l. 2. c. 24. PAUSANIAS, *Eliac prior. F.* l. v. p. 308. *Arcad. F.* l. viii. p. 530. ACHAIC. l. vii. p. 453. LUCIAN in *Jove Tragœd.* p. 194. THEOCRITUS, *Idyll.* xvii. v. 124. CICERO, *Orat.* iv. in VERREM, p. 247. HOMER, *Odyss.* iv. v. 72. SUETONIUS in NERONE, c. 31. JULIO CÆSARE, c. 84. DEMOSTHENES, *Or.* i. in *Aphob.* p. 551. ÆLIAN, *Var. Hist.* l. xii. c. 29. PLUTARCH, *Timol.* p. 251. HOMER, *Il.* iv. v. 141. v. v. 583. STRABO, l. iv. p. 307.

No. 1589. — xviii. 12. *Thyine wood.*] The name of this wood is significant of its sweet smell, especially in burning. This is observed by HOMER.

τηλοθι δ' οδμη
Κεδρου τ' ευκεατοιο, θυου τ' ανα νησον οδωδει,
Δαιομενων. *Odyss.* v. 59.

——— and fires of scented wood,
Cedar, and thyine, far perfum'd the isle.

THEOPHRASTUS (*Hist. Plant.* v. 5.) says, that "the thyon or thia tree, grows near the temple of Jupiter Ammon, in Africa, and in the Cyrenaica; that it is like the cypress in its boughs, leaves, stalk, and fruit, and that its wood

never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods of this wood. See PLINY, *Nat. Hist.* lib. xiii. cap. 16. and WETSTEIN *in loc.*

No. 1590. — xviii. 12. *Silk.*] The Chinese have always been famous for their silk manufacture. Silk was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire, but was long so dear in all these western parts, as to be worth its weight in gold. The emperor Justinian, who died 565, by means of two monks, whom he sent into India for that purpose, procured great quantities of silk worms' eggs to be brought to Constantinople, and from these have sprung all the silk-worms and all the silk trade that have since been in Europe. PRIDEAUX, *Connect.* part ii. b. 8. VOSSIUS, *de Orig. et Progr. Idol.* lib. iv. cap. 90. HARRIS's *Voyages*, vol. i. p. 506. *Encyclopædia Britannica in India*, No. 24.

No. 1591. — xviii. 12. *Silver.*] The Hebrew word denoting silver, is applied to that metal on account of its pale colour. Probably its Greek name, ἀργυρος, is deduced from ἀργος, white, which seems a corrupt derivative from the Hebrew term for the moon, or lunar light, which is of this colour. Thus VIRGIL, *Æn.* vii. v. 8.

> ——— nec candida aureum
> Luna negat, splendet tremulo sub lumine pontus.
>
> ——— *the moon was bright,*
> *And the sea trembled with her silver light.* DRYDEN.

Thus also MILTON.

> ——— *the moon,*
> *Rising in clouded majesty, at length*
> *Apparent queen unvail'd her peerless light,*
> *And o'er the dark her silver mantle threw.*
>
> Paradise Lost, b. iv. v. 606.

No. 1592. — xviii. 22. *Musicians.*] The word is, no doubt, derived from Μουσα, a muse; of these, according to the Greek mythology, there were nine, the tutelar goddesses of all polite and useful arts. The Abbe PLUCHE (*Hist. du Ciel*, tom. i. p. 312.) brings these fabulous deities

from Egypt, and observes, that the nine emblematic figures which were exhibited among the Egyptians to denote the nine months during which that country was freed from the inundation, had each some instrument or symbol peculiar to the business of the month, as a pair of compasses, a flute, a mask, a trumpet, &c. These images were designed to point out to the people what they were to do.

No. 1593. — xix. 1. *Alleluia.*] This sacred form of praise was well known among the Heathen. Hence the Greeks plainly had their Ελελευιη, that solemn acclamation with which they both began and ended their pæans or hymns, in honor of Apollo. The Virginians, in North America, used the word allelujah in their sacred hymns. "I attentively hearkened upon this word allelujah repeated sundry times, and could never hear any other thing. All the other nations of these countries do the like." Lord OXFORD'S *Collection of Travels*, vol. ii. p. 861. See also JENKIN *on the Christian Religion*, vol. i. p. 101. 3d edit. GALE'S *Court of the Gentiles*, part i. b. 2. ch. 4. § 3. and b. 3. ch. 1. § 11. and DICKINSON'S *Delphi Phœnicissantes*, p. 50.

No. 1594. — xix. 17, 18. *Come and gather yourselves together, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, both small and great.*] "The river dividing the armies, our fatigued troops were incapable of pursuing flying cavalry; we therefore marched a mile further, and encamped near Hossamlee, on ground lately occupied by the enemy; who, in that expectation, had cut down the trees, destroyed the village, and burnt all the corn and provender they could not carry off; the surrounding plain, deprived of its verdant ornaments, was covered with putrid carcases and burning ashes; the hot wind wafting from these fœtid odors, and dispersing the ashes among the tents, rendered our encampment extremely disagreeable. During the night, hyænas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey, were seen asserting their claim to a share of the dead.

"The dreadful scenes on the field of battle, before the sepulture of our dead, and the removal of the wounded, together with the groans of elephants, camels, horses, and oxen, expiring by hundreds, united to the noise of vultures, and screams of other ravenous birds hovering over them, realized the sublime invitation in sacred writ for the birds of prey to come to the feast of death." FORBES's *Oriental Memoirs*, vol. ii. p. 73.

No. 1595. — xxi. 18. 21. *Glass.*] The making of glass is certainly a very ancient invention. Aristotle, Alexander Aphrodisæus, and Lucretius, put it out of all doubt that glass was in use in their days.

No. 1596. — xxi. 20. *Beryl.*] A kind of precious stone, of a green color, the best sort of which are of a fine sea-green. They are found in India, but rarely any where else. PLINY, *Nat. Hist.* lib. xxxvii. cap. 5.

No. 1597. — xxi. 20. *A topaz.*] The topaz is "a transparent gem, shining with the color of gold, of a fainter green than the emerald, and is somewhat of a yellowish tinge." BROOKES's *Nat. Hist.* vol. v. p. 143. PLINY, *Nat. Hist.* lib. xxxvii. c. 8. relates, from Juba, that the topaz was so called from Topazos, an island in the Red, or Indian Sea; and that as this island was generally surrounded with fogs, it was thus denominated from topazin, which, in the language of the Troglodytes, signifies to seek.

No. 1598. — xxi. 20. *Sardonyx.*] This precious stone seems to have its name from its resemblance partly to the sardius, or cornelian, and partly to the onyx, so called from its likeness in color to a man's nail. The sardonyx is generally tinged with white, black, and blood color, which are distinguished from each other by circles or rows, so distinct that they appear to be the effect of art. BROOKES's *Natural History*, vol. v. p. 145.

No. 1599. — xxi. 20. *The amethyst.*] PLINY (*Nat. Hist.* lib. xxxiii. cap. 9.) says, the reason assigned for its name is, because though it approaches to the color of wine, falls short of it, and stops at a violet color. The amethysts of the ancients are now called garnets.

No. 1600. — xxi. 20. *A chrysoprasus.*] PLINY reckons

this among the beryls, the best of which are of a sea-green color: after these he mentions the chrysoberyls, which are a little paler, inclining to a golden color: and next, a sort still paler, by some reckoned a distinst species, called chrysoprasus, the color of which resembles the juice of a leek, but a little inclining to that of gold. *Nat. Hist.* l. xxxvii. cap. 5. and 8. BROOKES's *Nat. Hist.* vol. v. p. 143.

END OF THE NEW TESTAMENT.

"If the festivals of the Old Greeks, Romans, Persians, Egyptians, and Goths, could be arranged with exactness, there would be found, I am persuaded, a striking resemblance among them; and an attentive comparison of them all, might throw great light on the religion, and perhaps, on the history, of the primitive world."

Sir William Jones.

FIRST INDEX.

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INCIDENTALLY ILLUSTRATED, OR ALLUDED TO,

IN THIS WORK.

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